

# Some Thoughts on REVELATION

This is a collection of notes from several brethren regarding the book of Revelation. Their comments will be coded in the following manner.

\* Notes of Bro. Charles Russell

\*\* Notes of Bro. Meggeson

\*\*\* Notes of Bro. Eugene Burns - It is apparent that many texts and also many words in this book have literal meaning and application. When no interpretation of the texts appear it is because it was thought the text would be taken literally. Also when texts are interpreted it does not always preclude their having a literal meaning as well.

\*\*\*\* Notes of Bro. David Dinwoodie

\*\*\*\*\* Notes of Bro. David Doran

\*\*\*\*\* Notes from a study of the Southeastern Michigan Ecclesia

## Explanation of Symbols in Revelation

7 Churches	Typifying the seven stages of the one true church
7 Golden Candlesticks	Type of the Lord's nominal people of the Gospel Age, including his members
7 Stars	Bearers of heavenly light... spiritual enlightenment or instruction
7 Seals	Divine Plan
7 Thunders	Symbol of controversies
7 Plagues	Typified by the last 7 of the Egyptian plagues
7 Angels	The living saints of the Harvest Time
Sharp Sickle	Little Flock Truths, due in the Harvest Time
7 Mountains	Rome seven hills
7 Heads	Seven successive and distinct forms of government
7 Trumpets	Of revelation are all symbolic, and represent great seven periods of time and events, six earthly, one spiritual
10 Horns	Division of power-kings of earth power that support Papacy.
Dragon	Pagan Rome
12 Gates	The 12 tribes, represented by the Ancient Worthies
24 Elders	Personifications of the testimonies of twenty-four prophets who foretold things pertaining to the Kingdom of God.

# *Some Thoughts on Revelation*

1:11

\* I AM ALPHA - These words and the next succeeding 7 words are not found in the oldest Greek MSS. R3569:2; 2826:4.

THE SEVEN CHURCHES - Representing the 7 stages or developments or epochs in the history of the one true church.

R5992:2; 4870:2; 3650:6; 3569:2; 2826:4; 2521:6; 490:6; 177:1; T115; Q754:2. We are not to think of the different epochs represented in the messages to the various Churches as being exact periods, rather each to be a general period, which laps over the one on the other. R5718:1.

WHICH ARE IN - Ancient MSS omit the words "Churches which are in Asia." R2826:4.

ASIA - The word means "muddy" or "boggy", indicating the general nature of the Church's path throughout her earthly career. R336:2; See R351:6.

\*\* "Asia" - muddy or boggy. Origin of word Asia is unknown. (Century Encl.) One doomed to a long journey through a wild bog, would, we think, have a fairly correct idea of the pathway of the church during the past 1800 years, especially if the greater part was travelled in comparative darkness. What with Pit-falls and treacherous ground, will-o-the-whisps and fog, it would prove a hard journey. True the church has always had a pole-star but the mists of the Babylonian Mystery have almost hidden it. R336.

"EPHESUS" - Covers the period during the lives of the Apostles.

"SMYRNA" - During the time of the Pagan persecutions, reaching about 325 A.D. when Constantine became sole emperor of Rome and declared in Favor of Christianity.

"PERGAMOS" - The transition period when Papacy had its rise.

"THYATIRA" - The time during which the true church was in the wilderness, and the "Mother of Harlots" sat as a queen, cohabiting with the kings of the earth.

"SARDIS" - Short period just before reformation.

"PHILADELPHIA" - From reformation to recent times. R336.

\*\*\* Saying, What thou seest, write in a book and send it unto the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (The meaning of what each church symbolizes will follow later)

\*\*\*\* "I am Alpha and Omega" - The words Alpha and Omega is not in the oldest and most important ms.s and is therefore, spurious. Also, the words "which are in Asia", are not found in the oldest Greek ms.

"What thou seest, write in a book" - The written word is always much more lasting and can be reread as it was originally written. But the spoken word invariably becomes altered with the constant telling- it was to be written so that these messages would reach the church living in every period all down through the Gospel Age, and would gradually be understood in a much wiser sense and would become clearer as the age advanced. John is here called to write down everything that he will be seeing in these visions.

"And send it to 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.

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. 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 fulfillment, we think, proves the correctness of this position.

Why are these messages sent out to the seven churches? And why were those particular names chosen (for there must have been more)?

In the local churches of that day, peculiar conditions were in existence which these messages, in a primary sense, were intended to encourage, approve, or reprimand because of similar peculiar conditions which would exist all down through the age in the seven different periods in the churches history. Thus we see, these messages were for the complete church. T47.

To give a bird's eye view of the arrangement, we would recognize 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 today.

\*\*\*\*\* Words, "Alpha - the last: and," spurious.

Seven symbolizes completion - complete nominal Gospel church of entire age. (1598)

Asia means "muddy" or "boggy"

Seven churches represents epochs of church throughout Gospel age.

Why symbolic? 1.) Churches named small and insignificant compared to others of the day, such as Corinth, Philippi, etc. 2.) names have significant meanings. 3.) seven in number shows completeness. (3568)

1:12

\* AND I TURNED - So also we turn and look toward the past to see the fulfillment of the various features of the divine plan, and they hear and understand the message given to his people by the risen Lord. R3569:2.

7 GOLDEN CANDLESTICKS - Symbolizing the Lord's nominal people of this Gospel Age, including his members. R3569:4. Each of the 7 churches is represented by a separate candlestick, or lamp. R3650:6; 3569:4; 2827:2; 2521:6. Representing the one church, whose 7 stages or developments were symbolized by the 7 congregations of Asia Minor, and which was also represented by the golden candlestick in the "Holy". R2827:2; 1599:1; T115,116. Indicating that the divine institution of the

Church is for the enlightening of the world, gold being a symbol of the divine nature. R1599:2.

\*\* "I TURNED TO SEE THE VOICE THAT SPAKE WITH ME" - Remember who it is that speaks.

\*\*\* And the saints living during the Lord's second presence look into the past to discern and understand the message given to them by the risen Lord, and as they look into the Holy Writ of the past, they see seven stages or periods of the church.

\*\*\*\* "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks."

Turning and looking, John saw in symbol as we may now see with the eye of faith and understanding. In the midst of the seven candlesticks, one like unto the Son of man; (like a man; like a priest, as implied by the clothes described) walking amongst the seven golden candlesticks, caring for them, trimming the wicks, seeing to the supply of oil, representing the Lord's direction and protecting care over all the interests of his Church, throughout the age - the stage of development of the one true church, the whole typified by the golden candlestick in the "Holy."

Alas, how poor the wicks sometimes have been; how feeble the light that has sometimes shone out in the darkness, how much trimming has been necessary, and how much more may yet be necessary.

The candlestick (or lampstand) symbolized the Lord's nominal people of this Gospel Age, including his "members." It held forth the light of life, the light that shines in the darkness and which he directed should be, "so let your light shine before men, that they should see your good works and glorify your father in heaven." Alas, the master evidently found but few good works, but little glorifying light shining out from his earthly representatives in many of these epochs. This is represented by his messages, chidings, encouragements given to each of these epoch churches represented by the different candlesticks or lampstands. It is to be noted that the lampstands or churches, he finds fault with the many and approves the few, especially so in the last, the seventh, the Laodicean church of our day.

We are not to regard the word picture of vs. 13-16 as a portrait of our Lord in glory. He will not look as here described when we see him as he is and behold his glory. This symbolic picture, nevertheless, has precious lessons for us,

more useful 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." '05-169

"And being turned I saw seven golden candlesticks" - In looking in the diaglott, we find the word "candlestick" is not the proper word. It should be "lampstand." It would be good to ask here, what is the purpose of a "lampstand". The figure of a lampstand is surely a very important one. We all know that a lamp is set upon a stand in order that it may give light to all that are in the house. Vs. 20 tells us, that the seven lampstands are the seven churches. So what are we to understand from this picture? That the lamp, the word of God, is to shine forth from the particular locality one or two, or twenty, but to the assembly of the Lord's people when they meet to worship him and hear his truth. It holds forth the light of life. That light, which shines in the darkness and which He directed should so shine forth before men, that they should see our good works and glorify our Father which is in heaven. Consequently, when the saints meet for this purpose their's is the privilege of being in the light. If the lamp, the word of God, is taken away, there is no light. It is only when placed on the lampstand that the light can benefit all who are within reach of its illumination, as the Apostle Paul says, in order to obtain that light, we have to forsake not the assembling of ourselves together.

\*\*\*\*\* "being turned" - fulfillment already begun - Ephesus stage at a close, Smyrna stage of Church beginning. Also prophecies begun from Christ's time. (Rev. 5).

vs.12-13 - "Seven golden candlesticks" - seven represents completeness.

Gold - divine nature - golden candlestick, divine institution of the church for the world's development. (1598)

Seven stages in divinely instituted church's development. Includes Lord's nominal people as well as His "member". (3568).

Lampstand represents nominal church of Christ rather than true, while light of candle represents those truly spirit-begotten within it. Lord finds fault with many and approves of few. (3568)

\* AND IN THE MIDST - Caring for them, trimming the wicks, seeing to the supply of oil, etc., representing the Lord's directing, criticising, judging and protecting care over all the interests of his Church throughout the Age. R3569:3; 2827:1.

CANDLESTICKS - Or lampstands. R3650:6; 3569:4; 2826:4. The lampstand represents the nominal Church of Christ, rather than the true. R3569:4.

ONE LIKE UNTO - Some one or more of the features of this description seem to be peculiarly appropriate to each of the successive stages of the Church. R5992:2.

THE SON OF MAN - Like a son of man, like a priest, as implied by the clothes described. R3569:3; 2826:4. What John saw in vision was not understood by him to be the Lord's glorious body, but the symbolical representation of it. R2826:5.

DOWN TO THE FOOT - After the death of the Apostles, the body of truth was almost completely veiled thruout the 18 centuries intervening until now, when the feet members are illuminated by it. R3569:5,

GIRT ABOUT THE PAPS - Not about the loins as one about to toil or run, but about the paps of one in the repose and dignity of sovereignty. R1599:4.

A GOLDEN GIRDLE - Symbol of servitude on the divine plan. T30

\*\* "SEVEN GOLDEN CANDLESTICKS" - In the Tabernacle and later in Solomon's temple the Golden Candlestick was placed by the Lord's direction, not 7, but one with 7 branches, represents the whole church during the Gospel Age. In the Rev. the same candlestick or lampstand is brought to our attention, but the parts are separated (Rev. 2:5), the union or relationship between them being supplied by our Lord Jesus, 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 that the men might see our good works and glorify our Father in Heaven. (Matt. 5:16) Alas the Master found but a few good works (Rev. 3:2) found but little glorifying light shining out from His earthly representatives in many of the 7 epochs of the history of the Church. This fact is shown by his chidings, encouragements, etc., given to each of these epoch churches, represented by the different lampstands or candlesticks. The candlestick or lampstand represents the Nominal church of Christ; rather than the true church, shown by the fact that in addressing each of these churches the Lord finds fault with many and approves the few faithful, especially in the last, the Laodicean Church of our

day. R3569.

"ONE LIKE A SON OF MAN" - Like a man, like a priest (as implied by the clothes described). Walking (Rev. 2:1), caring for them, trimming the wicks, seeing to the supply of oil, etc. Thus our Lord Jesus, our glorified Master, though absent from us has protected the interests of his cause through the past 18 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 (our natural bodies) have sometimes been; how feeble the light that has sometime shown out into the darkness of this world. How much trimming has been necessary and how much more may yet be required. R3569.

"GIRT ABOUT THE PAPS" - As were priests and kings, a symbol of power, strength and free activity.

"GOLDEN GIRDLE" - Symbol of service on the divine plan.

\*\*\* And as the central figure of these seven periods of the church, they see Jesus with his glory manifested by his own ministry and that of his Apostles; and then the glory of his early ministry of truth becomes veiled through the ages until the time of his second presence when it is again manifested; and his heart is dedicated to the divine service.

\*\*\*\* "And in the midst of the seven candlesticks (lampstand) one like unto the son of man"

Here, we have the most important truth. During the three and half years of our Lord's ministry, he spoke of his return, "If I go away, I will come again". In another place he also said, "I am with you always, even to the end of the age."

The position of the son of man, in the midst, surely tells us of his watchcare over them and his searching scrutiny of all their works.

Now it is important to notice here, what John saw. He did not see just one lampstand with seven branches. He saw seven (7) separate and distinct lampstands.

Let us not confuse this picture here in Revelation, with the golden candlestick of lampstand in the Tabernacle. Ex.25: 31-37. Brother Russell in the Tabernacle Shadows says, "the golden candlestick or lampstand which stood opposite the golden table and gave light to all in the holy was of gold, all one piece, (not seven pieces hammered out). It has seven



branches, each of which held a lamp, making seven lamps in all; a perfect or complete number. Now this candlestick in the Tabernacle represented the complete church, from the head Jesus, to and including, the last member of the little flock that he is taking out from among men, to be partakers of the divine nature. Whereas, the lampstand in the Revelation picture, symbolizes the Lord's nominal people of this Gospel age, including his members. Let us note therefore, this lampstand in Revelation, with the seven separate branches, represents the nominal church of Christ, rather than the true. This is shown by the fact that the Lord, addressing each of these lampstands or churches, finds fault with the many, approving only the few. He even threatens to remove the lampstand of the Ephesus period, saying "I will remove thy lampstand out of its place, except thou repent." Rev.2:5

Now in this thirteenth verse, it is very important to notice that the first thing John does is to call our attention to our Lord and how he is clothed. What a lesson for you and me. It reminds of the attitude of John the Baptist, "Behold the lamb of God." So all of the Lord's true people should call attention to the Lord and not to themselves in any way, directly or by influence. This is victory over the flesh. So let us bend all our energy to pointing men to the Lamb of God and not to self-looking. Brother Russell suggests modesty is a gem wherever found. One of the graces of the spirit which all of the consecrated ones should seek to have largely developed and well polished, and one of the graces which brings many rewards of itself. So we find time and again, the humility of John shining out in the Revelation like a bright star.

"clothed with a garment down to the foot, and girt about the paps with a golden girdle." - John here tells us that Jesus was clothed with a garment down to the foot. We think that the garment worn by him would denote the kind of work he was doing. So, his garment, like those of the priests, were white linen, and would refer to the purity and the righteousness of Jesus. As Aaron, the high priest in the type, dressed the lamps and the typical candlestick, so John sees one "like the son of man," walking among the candlestick, caring for them, trimming the wick, seeing to the supply of oil. This would assure us that our Lord Jesus, our glorified master, though absent from us, has been present with his church throughout the past nineteen centuries protecting the interests of his cause and directing all of his people's affairs; especially, inspecting and caring for the church as

a lightbearing candlestick. The garment, which he wore girt about the paps with a golden girdle, would represent servitude; Jesus was pictured here, as a divinely appointed servant to serve the churches and to reveal God's word as it becomes due all down through the Gospel Age.

\*\*\*\*\* "One like unto the Son of Man" - one portraying the characteristics of the Son of Man, not actually the Son of Man - not meant to be a literal description (2826). Wearing priestly attire - Christ present with church throughout 18 centuries ("in the midst of the seven candlesticks") caring for it as its High Priest, trimming the wicks (pruning, chastening experiences) and supplying oil (Holy Spirit) (Heb. 3:1) (3568).

"clothed with a garment down to the foot" truth nearly completely veiled throughout Gospel Age. Revealed to feet members. Head, first advent; feet, second advent; between, the Dark Ages. (3568).

"girt about the paps with a golden girdle" - breast, not loins or dignity of sovereignty. (1598).

Golden girdle - divine work of caring for the church. (1598).

1:14

\* HAIRS WERE WHITE - Corresponding to the Ancient of Days of Daniel's vision (Dan. 9:27), and symbolic of venerableness of knowledge, experience and wisdom. R2826:5.

AS WHITE AS SNOW - Representing splendor and purity. R3569:5  
HIS EYES - Symbolizing that our Master is all-seeing. R3569:5; 2826:5.

AS A FLAME OF FIRE - Symbolizing omniscience, penetrating intelligence, which is not by outward forms or ceremonies, but which reads every thought and intent of the heart. R3569:5; 2826:5; 1599:4.

\*\* "HEAD AND HAIR WHITE" - tells us of his wisdom, splendor and glory. 3569

"EYES LIKE A FLAME" - All seeing, omniscient. He is not deceived by outward appearance, forms and ceremonies, but he can and does receive every thought and intent of the heart. (Psa.139) The contemplations of his glance should of itself

purge and purify our hearts to the extent of our ability to put far from us everything that would have his disapproval.

"GARMENT REACHING TO FEET" - This may possible represent the fact that the glory of Christ was manifested in his own person, in his own ministry, and in that of his 12 Apostles, his representatives, St. Paul taking the place of Judas, and that with their deeds the body of Truth was almost veiled in the 18 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 (copper).

\*\*\* He is intellectually pure and venerable and has omniscient wisdom or discernment.

\*\*\*\* "His head and his hairs were white like wool". Naturally of course, white hair would denote old age - but in this picture it would portray the maturity of Christ, gained in those experiences by which he learned the Father's will. It would also indicate great wisdom; and in the length of days understanding, with him wisdom, and strength, he hath council and understanding." Job 12:12,13

Then in 1Cor. 1:30, the Apostle Paul says, "Christ Jesus who of God is made unto us wisdom." Surely the one most suitable to carry out the Father's plan, was Jesus, the beloved Son.

"and white as snow". This would indicate the purity in all his thoughts and ways. There is absolutely no guile in him. His wisdom is from above, and he is first and always pure, then peaceable.

"and his eyes were as a flame of fire." This would mean that nothing would escape his omniscient eye. That he doth read every thought and intent of the heart and that was why he could call the scribes and pharisees, hypocrites. All the screens that men would put up to hide their wrong-doings, would crumble up before his omniscient gaze.

This would signify keenest of vision, discernment, judging, in connection with all the affairs of the church. His glance far-seeing and searching, looks not at the outward expression of the flesh, but at the thoughts and intents of the heart. His searching glance has the effect of purging the heart of his saints of their defilements if they are willing.

\*\*\*\*\* "hairs like white wool" - Ancient of Days pictured as having white hair. (Dan. 7:9). Represents splendor, purity, wisdom, venerableness, experience. Jesus has wisdom as God has. (3568).

"eyes as a flame of fire" - penetrating intelligence, all-seeing, omniscient - reads every intent of the heart. His glance should purge from all impurity. (3568).

1:15

\* AND HIS FEET - Representing the living members of the Body all down through the age, who serve in the sense of carrying forward, financially and otherwise, the Lord's work. R2827:1. LIKE UNTO FINE BRASS - Refined copper. Those whom the Lord would use in his service must, in their contacts and dealings with the world, be refined, purified, clean. "Be ye clean that bear the vessels of the Lord." Isa. 52:11. R2827:1. Polished and glowing, indicating power. R1599:4. IN A FURNANCE - Representing the refining process by fiery trials to each and all the members of the body. R2827:1. OF MANY WATERS - Signifying people, nations and languages, and that thus our Lord, present with his Church, would speak to her and thru her by many tongues, in many languages. R2826:6. Indicating the universality of his authority and power. R1599:4.

\*\* "HIS FEET" - 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 focussed rays of Divine Inspiration and Revelation for 6000 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, luminous, bright representatives of our glory head. R3569.

"A FURNACE" - Of trial and affliction.

"VOICE OF MANY WATERS" - Represents that our Lord would speak to his church through the many languages of the various peoples, nations and tongues whom he would use as his messengers. R2826.

\*\*\* And those representing him on earth are purified or

justified and exposed to fiery experiences; and his message as the sound of many people.

\*\*\*\* "And his feet like unto fine brass". This vision is purely one of the son of man, whose feet sparkled like the color of burnished brass, showing now the Savior, in his contact and dealing with the world. This then, would serve to bring out the lustre and glory of his character. There is also another thought in connection with his feet shining forth like burnished brass. It would demonstrate the zeal of our Lord in his purpose to carry out the plan of his Father. This would be seen by the church throughout this age. The feet are the members of the body, which move the whole body, as the prophet Isaiah tells us "How beautiful upon the mountains are the feet of him, that bringeth good tidings of peace." The zeal of Jesus in this direction would surely be an example to all of his followers. Isa. 52:7.

The Variorum translation indicates, "like burnished copper". Ex.1:7. "And they sparkled like the color of burnished brass." The vision then, is purely one of him who is controlling all the affairs of the church and would illustrate his brilliance and uncontamination with the earth and his example as such to the church. His feet like the burnished brass, would show the zeal of the Lord in his purpose to carry out the plans of the Father, evidenced by his dealings with the church throughout the age.

"And his voice as the sound of many waters" - Here again it would indicate another point respecting our Lord alone. As other features of his wonderful being have been described, it is now fitting that we should have a description of his voice. It illustrate the utterance by him of the important, weighty, expressive and powerful matters, intended for the comfort and strengthening of his people all down the Gospel Age. The sound of many waters would represent the effect of these beautiful messages upon the ears of the saints. They could at times sound like the mighty waves, demonstrating severity for the purpose of checking or rebuking his people - at other times the voice could sound like the rippling of a brook, suggesting happiness and joy as we listen.

The Apostle in 2Tim. 3:16, states that "all scripture... is profitable for doctrine, reproof, correction, instruction in right, that the man of God may be perfect throughout, furnished unto all good works." So this voice would have a variety of sounds of running waters in different moods.

In Rev. 17:15, John tells us, "The waters which thou

sawest where the whore sitteth, are peoples, multitudes, nations and tongues." So our Lord, present with his church, would speak to her and through her by many tongues and in many languages.

Rev. 1:15,16

Having described the head, John in vs. 15 & 16, describe his feet and his hands; the remainder of the body was covered with a garment which reached from the head to his feet. This many 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, and that with their death the body of truth was almost completely veiled throughout the eighteen centuries intervening until now, in the end of this age, the feet members will be illuminated by the truth and shine forth - not like the Head, but as polished brass. R3569.

Brass (or copper) is a symbol of humanity, and the copper being furnace, refined, would seem to say that those who belong to the body of Christ and whom the Lord would use in his service, the feet members of the body, must be refined, purified, clean, "Be ye clean that bear the vessels of the Lord's house."

The feet would thus represent the living members of the body, all down through this age; and the refining process to each an all, will be fiery trials. '01-188.

"And in his right hand seven stars" - It is this one whom we thus now recognize as the instructor and the caretakers of the candlesticks, the churches, whom we are to recognize also, as having in his right hand, in his favor, as well as in his power, seven stars. The angels or the messengers of the seven churches (would here be represented by the seven stars). These stars apparently represent special ministers or servants of the church. In Rev. 12:1 the church is pictured as a woman crowned with twelve stars. These 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 the seven phases of development. That they are held in his right hand seems to teach us that these should be considered, as in some special sense, under the master's guidance and protection and care, in the interest of the churches which they represent.

It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches. As though he would have us to under-

stand that the appropriate message for each appropriate time or epoch in the churches experiences would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. Our Lord himself, if represented by the great light of the Sun and his special messengers in the church, throughout the entire period, are consistently enough represented as stars. The difference between the figures of the star and the candlestick is manifest. The starlight is heavenly light, the spiritual enlightenment or instruction. The lamp-light in the earthly light, representing good works, obedience, etc., of those who constitute the Lord's church in the world, and who are exhorted not to put their light under a bushel but on a candlestick, and "let their light so shine as to glorify their Father in Heaven." '05-170.

\*\*\*\*\* "feet like unto fine brass" - (copper) - refined humanity, perfected through trials. (2826)

"as if they burned in a furnace" - (RSV) "refined as in a furnace."

"voice as the sound of many waters" - Lord would use all the languages of the various people and nations to speak to his church. (Dan. 10:5,6) (2826).

1:16

\* IN HIS RIGHT HAND - Under his guidance, protection and care. R3570:4. Showing that the teaching, power and authority are vested in Christ, the head of the church, and that human teachers are only instruments in his hands. R1559:4. SEVEN STARS - The angels, or messengers, or special servants of the Church in each epoch. R3570:4; 2826:6. Bearers of heavenly light, spiritual enlightenment or instruction. R3570:4.

OUT OF HIS MOUTH - His words in his church are to be as the sword of the spirit, discerning the thoughts and intents of the heart, dividing and classifying his people, and separating from his elect every impure thing. R2826:5.

TWO-EDGED SWORD - The word of god, cutting against sin in every direction, as much when found in his earnest followers as when found elsewhere. R3570:5. This should thoroughly convince us that this description of our Lord is symbolic. R3570:4. (See comments on Rev. 2:12).

AS THE SUN SHINETH - Marking the glory and power and blessing

of his presence and Kingdom. R1599:4.

\*\* "SEVEN STARS" - The one whom we thus know as the instructor, caretakers of the candlesticks, we are also to recognize as having in right hand 7 stars (in his favor as well as his power) - the angels, messengers of the 7 churches. Apparently the stars represent special ministers or servants of the Church, special light bearers in the church in each of its 7 stages (v.20). That they are in his right hand seems to teach us that these should be considered under the Master's guidance in some special sense, under his protection and care in the interests of the churches which they represent. The messages to the various churches are addressed to these stars or messengers, angels, as though our Lord would have us understand that the appropriate message, for each appropriate epoch in the church's experiences 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 throughout the entire age are consistently represented as stars. The difference between the symbol of the star and the candlestick is manifest. The stars light is the Heavenly light, the Spiritual enlightenment or instruction. The lamp light is the earthly light representing good works, obedience, etc. of those nominally constituting 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.

"TWO EDGED SWORD" - 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; the sin is re-proved 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. How heart searching is God's word when we understand it! Not merely a compendium or rules and regulations, but when we catch the spirit of it. R3570.

"...AS THE SUN SHINETH IN HIS STRENGTH" - Some features of this description seem to fit peculiarly to each church, and is quoted in the message to it, as if to say - "Remember who is it that speaks." R336.

\*\*\* And he had under his guidance, protection, care and favor, seven messengers giving divine truths; and his message



is the Word of God; and his favor is illuminating and cheering.

\*\*\*\* "And he had in his right hand 7 stars" - This suggests he is given authority and perfect control and shows that those stars which in the twentieth verse are understood to be the messengers of the seven churches are under the control and providence of our Lord. It also indicates that certain ones would be raised up as representatives to convey messages to the churches. In John's day seven churches are indicated, consequently there would be one messenger for each stage of the church. The holding of these angels in the right hand of our Lord, represent that he is one that supports them, sustains them, uses them and works through them among his people. Therefore, it would be wrong for any one to work against these angels, for they would be bound to come to grief. Not only is our Lord referred to as the one that sustains the messengers whom he would use, but our Lord is further described as the one who walked in the midst of the seven golden lampstands. That expression represents therefore, his activity as founder, director, guide, teacher, developer, deliverer, the blessing and upholder of God's people.

"and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength." - As a symbolic picture, this is full of meaning to us. It speaks of the Lord's word as the sword of the spirit, sharper than any two-edged sword. It reminds us that our Lord's words are not one sided. It assures us that none need to pluck out the mote from his brother's eye, without getting rid of the beam in his own eye. It assures us 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 mercy on us. '05-170.

In addition to the above thoughts, the symbolic sword would suggest to our minds that our Lord's ability to deal with error of every description in the church and to protect them from their enemies was very great. Why do you suppose the symbol of a two-edged sword was used?

Not only would it cut away error from the saints, but it would also keep at bay the enemies of the new creation. This point of fact, is well illustrated by our Lord in the temptations in the wilderness, for by means of a correct use of the truth he was able to beat off the severe attacks of the adversary. In the picture before us, it would indicate our Lord's ability to judge his people and to use this sword effectively to divide truth from error. The sword proceeding from the mouth of the Lord, proves it to be the word of God

and not a literal sword for then it would not be used with the mouth, but be in the hand!

The Apostle Paul tells us in 2Cor. 10:4 that "the weapons of our warfare are not carnal", and this principle would be the same with the saints in messages of truth which do the dividing work. (see Matt.3:12) "whose fan is in hand." Compare John 14:10 "The word I spake unto you I speak not of myself." Matt.10:34,35; Eph.6:17; Heb.4:12.

The ability of the Lord's people to use the sword depends upon the progress these make in handling the word of God and the full strength to wield it would belong to those who are matured.

"And his countenance was as the sun shineth in his strength" - The same thought is given in Rev.10:1 where it speaks of the second advent of our Lord. It records that his face was as the Sun. To understand this symbol, we would think of the natural sun and its benefits. We know it brings blessing, health, life, vigor, strength, and every other blessing. The lack of the sun has the opposite effect. So when the Lord's face is towards the righteous, it brings blessings of peace and joy. It means that they have his approval. At the present time, the Lord's face is turned away from all out of harmony with him.

So it will be when he comes to bless the nations, the willing and obedient, his face will be turned towards them, causing their uplifting to be finally just men, obedient and happy as a result.

\*\*\*\*\* "in his right hand, seven stars" - representing the Lord's power over his church - one representative (special light bearer) recognized and used of the Lord to specially instruct each stage of his church. (2826).

Rev. 12:1 - woman crowned with 12 stars - church "crowned" with 12 Apostles. Hence 7 stars are 7 messengers to the 7 stages of the church. (3568).

Messages sent through stars or messengers to churches - stars have heavenly light (spiritual enlightenment) - candlesticks have earthly light (good works) - light on candlestick represents the light of the spirit-begotten in the midst of the church (candlestick). (3568).

"hand" - power, kept by His power. "Right hand" - special guidance and care of the Lord. (3568). Accountable to Him (1598).

"two-edged sword" - word of God - Old and New Testaments (1598). Two-sided - reproves sin in all, friend and enemy alike - equal - we must give mercy to receive mercy. (3568). His words are the "sword of the spirit" dividing "soul and spirit" and "joints and marrow" (Heb. 4:12).

"countenance as the sun shineth in his strength" - Sun, glory of Christ's own self. Feet shine as polished brass - have no glory of our own but reflect the glory of the Lord. (3568).

1:17

\* FELL AT HIS FEET - When we once get a glimpse of the glories of the divine character through the divine plan, a true view of him with whom we have to do, we fall before him; humbled to the dust, realizing that we are imperfect and unworthy of his favor and blessing. R3569:4.

AS DEAD - John may be considered as a representative of the Lord's consecrated ones, who in his presence feel their own deadness, having been symbolically beheaded, losing their own wills and accepting the will of the Lord instead. R2827:4.

HAND - His power. R2827:4.

FEAR NOT - We cannot come into close sympathy with our Lord until we learn to have confidence in him as the one who loved us and bought us with his precious blood. R3570:1. We must recognize him as the one who was dead, was raised from the dead, is alive forever more, and has power over death. R3570:1.

FIRST AND LAST - The only begotten. E93 (see comments on Rev. 3:14).

\*\* "FELL AS DEAD AT HIS FEET" - So it is symbolically with the Christian when once he gets a glimpse of the glories of the divine character. When once we get the true view of him, as the great heart searcher and caretaker of the 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. R2827.

"LAID HIS RIGHT HAND UPON ME" - 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 bought us with his own precious blood, 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 do his will.

"FEAR NOT" - This is one of the first lessons we must learn. We cannot come into close sympathy with our Lord and be taught of him about 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 more than conquerors.

"FIRST AND LAST" - We must recognize that our Lord was the beginning of the creation of God, and the end of it, the one by whom are all things; who is next to the Father, his very representative in all things pertaining to the universe. (Col. 1:15; Rev. 3:14; John 1:1-3; 1Cor. 8:6)

\*\*\* And when the saints living during his second presence behold him, they are humbled to the dust (lost in wonder, love and praise) and he (Jesus) extends his favor to the saint class of the harvest time, saying, Fear not; I am the first and last of God's direct creation, having pre-eminence in all things.

\*\*\*\* "And when I saw him I fell at his feet as dead" - Was this an indication that John did not recognize our Lord? His appearance differed here than when he was upon the earth. Dan. 10:15-19 "When he saw the vision he had no strength, but when the Lord spoke to him he received strength." So when the church gets the vision of his glorious character they realize the express image of the Father's person, their own unworthiness.

When John saw this glorious one whose countenance was as the sun shining in his strength, there was no power left in him, he fell at his feet, as dead. This incidence reminds us of Saul's experience on the road to Damascus, when Christ was revealed to him in the bright shining. He also fell to the earth. What about ourselves when the scales were taken from our eyes, when the great divine plan was revealed to us? Our call to the priesthood just humbled us to the dust and made us realize how unworthy we were of such a great high calling. This great caretaker of the church comforted us and assured us that we have not a high priest that cannot be touched with the feeling of our infirmities but on the contrary, he is able to sympathize and mercifully assist. This one who has

bought us with his own precious blood, and who has accepted us as his body members, so long as we abide in him and seek to do his will. See para. below also.

"And he laid his right hand upon me" - So that he might give strength to John. The right hand would also indicate power and authority. It would also illustrate the power of love, tenderness, comfort and assurance and together with the words uttered, would have a double effect on comfort to John. See para. below also.

"And when I saw him, I fell at his feet as dead". - So great was the splendor that John fell as dead when he beheld it. Just as Saul of Tarsus fell down before the majesty displayed to him. So symbolically with us. When once we get a glimpse of the glories of the divine character through the divine plan, when once we get a true view with the eye of our understanding of him with whom we have to do, as the great heart searcher, and caretaker of the 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.

"And he laid his right hand upon me, saying, unto me, fear not; I am the first and the last" - As he touched John gently, raising him up. So he has spoken to us comfort, peace and love assuring us that we have not an high priest that cannot be touched with the feeling of our infirmities, but on the contrary, one who is able to sympathize and mercifully assist; on who has bought us with his own precious blood, who has accepted us and will number us as his body members so long as we abide in him, seeking in our hearts to know and to do his will. '05-169.

Upon such he places his hand (his power) and to them he gives the message "Fear not, I am the first and the last, the only begotten, I am he that liveth and was dead, and behold I am alive for evermore, and I have the keys of hell and of death."

"Not all, but only those who fall as dead before the Lord, who recognize their own nothingness, who in the language of this symbolic book, are beheaded or lose their own wills, accepting the will of the Lord instead. These alone, are ever able to fully receive this message from the Lord appreciatively. From these, fear is cast out. These also may know, fully appreciate, understand, that the Lord now liveth and in order to appreciate this, they must understand that he

was dead for parts of three days, not merely apparently dead, but actually dead. His soul poured out unto death, made an offering for sin. For these also is the wonderful message that this Redeemer, now glorified, has all power in respect to our race. The keys, the authority, the control, not only of Hades, the great prison house of death, but also the power or control over death in its every degree. It is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition, up..up.. to perfection of life where death will have no power. These may know also that the time for the exercise of this power by the redeemer is nigh at hand and that the privilege of deliverance from the tomb and from death into the full liberty of the sons of God, into abundance of life and freedom from the bonds of corruption will be extended to every creatures of Adams race.

"fear not, I am the first and the last" - I am the Alpha and Omega, the great Logos, the first and the last only direct creation of Jehovah God. The honored agent of Jehovah, used in the creation of all things.

\*\*\*\*\* "fell at His feet as dead" - humbled, realizing his unworthiness - become as dead to the flesh, full consecration unto death - "beheaded for witness of Christ" (Rev. 20:4) (3568).

"laid his right hand upon me" - touched John. (Heb. 4:15) Our High Priest is able to sympathize and comfort. (3568).

"fear not" - (Isa. 29:13) fear of God is taught by the precept of men. (3568).

"first and last" - the only begotten of God. (3568).

1:18

\* I AM HE - The redemer of the race - Jesus. R194:2. Originally he was on the spiritual plane. Later as a man he lived, he died. At his resurrection he was made alive on the spirit plane, but the identity, the personality, is the same. R5065:4.

THAT LIVETH - He does not say, "I am he who lived always and never died." R2794:6. With force these words tell us he is dead no longer, and that our faith may recognize the fact

that he arose from the dead. R4587:3.

AND WAS DEAD - "He hath poured out his soul unto death," Isa. 53:12; made "his soul an offering for sin," Isa. 53:10;

R2827:4. In the same sense exactly that Adam was dead.

R4174:2. Jesus really died for our sins, the just for the unjust. R5065:4.; 4587:3; 4174:3; 3570:2. Here the risen Lord identifies himself with the crucified one. R1263:2. The death of Jesus did not redeem the world, but constituted a ransom price for the world whenever it might be applied. R4787:6. It was not the new creature that died, it was the old creature.

Q369:3.

ALIVE FOR EVERMORE - He was the first one who descended to the tomb, and was raised from the dead, and who has ascended far above every name that is named. R5612:5. "Death hath no more dominion over him." Rom. 6:9; R3570:1.

THE KEYS - The power and authority to unlock and open the graves and release the prisoners of hope therein contained.

E378; R3570:2; 2827:4; 2601:1; 2436:4; 1599:4; 504:3. They are rightfully his, who has bought all 20 billion of the prisoners. SM31:2.

OF HELL - Hades, oblivion, the grave, the tomb, the great prison house of death - not torment. E378; R2827:4; 194:2; Sm31:2.

AND OF DEATH - In its every degree, so that it is his privilege to raise up so many as will obey him out of the degradation and imperfection of this dying condition. R2827:4.

\*\* "WHO WAS DEAD" - Who really died for our sins, but who was really raised out of death by the Father.

"AND AM ALIVE FOREVERMORE" - Death hath no more dominion over him (it once had). That the work is finished, that neither sacrifice of the mass nor death in any sense or form will evermore be needed. His work is perfected. As he cried, "It is finished."

"AND HAVE KEYS OF HELL AND DEATH" - The authority, power over the tomb, to deliver from it all who are imprisoned therein; and power over death in order that those whom he liberated 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, to the full liberty of the Sons of God. (Rom. 8:21).

\*\*\* I am he that liveth, and was dead; and, behold, I am

alive forevermore; and have the power or authority over those in the dying condition and those in the state of death.

\*\*\*\* These words would identify our Lord as a glorious spirit being. For he alone lived in John's day after being dead; he will continue to live throughout all eternity. No other being then in existence had ever had such an experience as that. As such, he would be recognized by John as the Christ. Rom. 6:4; Isa. 57:12.

It is evident that John did not recognize our Lord by his vision of him, but when he said I was dead but am alive forevermore, John knew that his Lord had died and had been raised again from the dead. Even though no other description had been given by Jesus concerning himself, these few words would have the effect of reassuring John and talking away his fear.

"and have the keys of hell and death" - Is there any difference between death and hell? Yes, indeed. Death would represent the dying condition which all men inherit and hell would represent the state of death, the grave (sheol, oblivion) in which are the dead.

The keys would represent the power or authority. He, Jesus, can open or shut. In preaching at his first advent, Jesus quoted the prophets respecting himself in Isa. 61:1 which declared, he will open the prison house and set at liberty the captives for he has the keys of hell and death. Yes, as the prophet tells us, he is going to open the great prison house of death, the tomb, and is going to deliver from it all who are in prison.

He also has the key, the power over death. So these he liberates from the tomb, like those who have not yet gone into it, but who are under the sentence of death, will all ultimately be delivered or set free from the dominion of sin and death; delivered under the full liberty of the sons of God. Righteousness and life eternal. What a comfort to God's people just to know that these expressions cannot mean a place of torment. The night is far spent, the day is at hand. Weeping may endure for a night but joy cometh in the morning. Psa. 30:5.

KEYS - Moffats translation suggests power to unlock death, Hades.

The keys have been and are being applied to unlock the dying condition in order to release the church. 1Cor. 15: 54, 57. Later they will be used in the Millennial kingdom not only to release the dying, but also all those who are in



their grave. John 5:28,29.

The keys were given to Peter (Matt. 16:19) indication power and authority to open the door and the kingdom, first to the Jew and then to the Gentile. But these of course were dependent upon the key which was in the hand of the Lord, releasing such as were in the dying condition.

\*\*\*\*\* "I am he that liveth and was dead" - really died for our sins, not merely pretense. (3568).

"I am alive for evermore" - death has no dominion over him - his work is finished. (3568).

"and have the keys of hell (hades) and death" - has keys, power, authority over the tomb and death to deliver and set free all who have died. (Isa. 61:1) (3568).1:19

\* WRITE - Commands the writing of the vision of the things past, present and future, that the church may ponder its deeply significant symbolisms. R1599:5.

\*\*\* Write, therefore, the things which thou hast seen, and the things which are, and the things which must shortly come to pass hereafter;

\*\*\*\* Now this instruction was given to John in order that he should omit nothing, but relate the whole vision. This would include the full revelation for the benefit of the seven churches. In addition to those portions of the vision which were taking place in John's day. For instance, the vision of the Lord as the lamb slain. He had been glorified fifty to sixty years before the visions. Similarly, carefulness concerning the reception of God's word was impressed upon Moses when receiving the instruction concerning the details of the tabernacle. "See thou do it according to the pattern shewed thee in the mount." Accuracy was necessary because it was for the benefit of the church later on. So the same necessity was seen regarding the writing of the visions of John, because it would be needed by the church, especially at the end of the age. As in illustration of the things that are, it will be noted in chapter two and three, that a statement is made to each of the churches. "I know thy works". This would indicate the works that were then in operation on the earth, the things which are, and that which follows in subsequent chapters of Revelation or the things happening in the heavenlies are the things which shall be hereafter.

Rev. 1:19,20 John was instructed to write, to make clear, to make plain to us and to all of God's people, the things already brought to his attention, as well as other things subsequently to be brought to his attention.

The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks which thou sawest are the seven churches; brought to his attention to the intent that all of God's people might be enabled to comprehend with all saints the lengths and breadths and heights and depths of the love of God which passeth all understanding and which can only be received through the Revelation from God. Here let us note the force of John's expression to verse three, to the effect that there is a blessing to those who read this Revelation, even though they understand only in part. There is a special blessing upon those who hear and understand the words of this prophecy and keep or conform their lives to the things which are written therein. '01-189

How heart-searching is the word of God when we get to understand it. It is not merely a compendium of rules and regulations. When we come to catch the spirit of it, when we come to see that its requirement is love out of a pure heart, first to the 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 glorious blessings of the coming day, then fifthly, sympathetically, toward our enemies also. '01-170.

Misled by error, they believe that Jesus was not really dead, but fully alive always; mistaught that death holds no one and all are alive in either bliss or torment. They see no force, beauty or significance in the key and its power and thinking of hell (hades) as a torture chamber, filled with devils and their victims, they feel the unlocking of its portals would be undesirable. Surely, all the favored ones may say, "blessed are our eyes for they see, and our ears, for they hear. '01-189

1:20

\* IN MY RIGHT HAND - Under the Master's guidance, protection and care. R3570:4.

SEVEN - Representing completeness. R3650:6.

GOLDEN CANDLESTICKS - Representing all the true saints or light bearers in all the various phases of the Nominal Church development. R1491:1. Similar to those in Zech. 4, but separated from one another and representing the 7 stages or epochs of the Church. R3650:6; 1491:1 (see comments

Rev.1:11,12.

ARE THE ANGELS - Messengers, representatives. R3613:2. Indicating that the appropriate message for each epoch in the church's experience would be sent by the Lord thru a particular star or messenger whom he would particularly commission as his representative. R3570:4; 2826:6.

"THE SEVEN CHURCHES" - The Lord seems to have had a special servant in each stage of the church, through whom the message of the hour was given. These were strongly upheld by Jesus' power. These arose in the Ecclesiastical heavens, and brought a special testing light. Starlight is a heavenly light, a reflection from the Sun.

\*\*\* The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the seven messengers of the seven successive periods of the church: and the seven lampstands are the churches covering seven periods.

\*\*\*\* The right hand of Divine providence has been at work all down the age, operating toward the church to fulfill His will. The various messages would unfold the word of God and it is important to recognize the Lord's method of providing food for his people. The churches were brought into being to give forth the truth, and it is by assembling together and using all the possible means of grace that the saints have been enabled to ascertain the Lord's will. We must associate with the brethren, the same principle applied in our Lord's day. He was the light, the disciples stayed with him and unto them it was given to know the mysteries of the kingdom of heaven. So, we must come to the light, the ecclesia, where the lampstand is. Matt. 5:14,15. We must not separate one from another because of minor difficulties in the class. Jesus did not say, "If you stay at home, I will be with you", but, "where two or three are gathered together, there am I in the midst." Where the carcass is, there will be the eagles.

Matt. 24:28.

## CHAPTER 2

2:1

\* UNTO THE ANGEL - The messenger whom thru the Lord would specially instruct the Church. R3570:4; 2826:6. The chosen elders of the Church, who specially represent the Lord, the Head. R1893:2; F272.

CHURCH OF EPHEBUS - Meaning first, desirable, and representing the condition of the Church in the Apostle's day.

R5992:3; 4870:2; 491:1. Any number of the living church assembled together in any place may properly be called the Church of that place. R1893:5. Being the capital or chief city of the province of Asia, Ephesus fitly represents the first period of the Church. R336:2.

HOLDETH THE SEVEN STARS - The messengers of the Churches - St. Paul, St. Peter, St. John, etc., were so powerfully led and kept in the grasp of the Lord, that we accept their teachings as his. R5992:3; 336:2.

WALKETH IN THE MIDST - Supervising the Church. F401.

SEVEN - Perfect or complete number. R529:4.

GOLDEN CANDLESTICKS - The church of the first born. R529:4.

\*\* "EPHESUS" - First, or desirable.

"HE THAT HOLDETH THE SEVEN STARS" - In this period our Lord holdeth the seven stars, messengers of the Church, in his right hand. The messengers (Paul, Peter, John, etc.) were so powerfully held and kept in the grasp (control, power) of Jesus, at that time, that we can accept their teachings as we do his, believing that their words were really his. Those who were to be the messengers to the 7 churches were so held in the grasp of the Lord that they could not deviate or waver. We accept the fact that their inspiration and receive their writings as from the right hand of Him who guided their pens. We accept another fact - that only the spirit of Him who has walked with his church all the way down can make clear the messages given in His Word. Moreover we believe it is because he is personally again present in His church that such an abundance of light is now given - such as the church never had during his absence. R336;490.

"WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS" - Representative of the 7 churches (complete number). Candlesticks = givers forth of light, those who held forth the Word of God and let its light shine among the consecrated. Golden were the messengers of divine truth.

\*\*\* By the messenger of the first period of the church called Ephesus ("first" or "desirable") write: These things saith he that holdeth the seven messengers to the seven church periods in his guidance, protection, care and favor who supervises the seven stages of the church.

\*\*\*\* Ephesus -- Covers the period during the lives of the Apostles. 33 A.D. - 73 A.D.

## PASTOR RUSSELL'S FORWARD ON CHAPTER TWO

There are many reasons for concluding that, while the various messages in the second and third chapters of Revelations were given to the seven churches specified and were applicable to them, details of the message apply to and fit historically the experiences of the one Church of the Living God, over every member and branch of which, the Lord has a care. This thought that the number seven signified completeness, we find emphasized in the other symbolic representation in the seven golden candlesticks, and the seven stars, etc. '11-341.

In Chapter 1:11 we are given the names of the cities to which the messages are sent.. whether the conditions of these local churches in John's time was such as would be specially and respectively blessed by these messages, we know not. But it seems evident that these cities were chosen from a peculiarity of their names which fitted God's purpose. We will notice this in due time.

These churches are placed in Asia. Ephesus was the capital or chief city of the province of Asia. Being the first or chief city of the province, from or through which the laws, proclamations, etc., would go forth, it fitly represents the first period of the church, the church of Christ and his Apostles. R336.

R3570 Ephesus covers the period during the lives of the Apostles.

The word Ephesus means, "desirable". During this period our Lord "holdeth the seven stars in his right hand." (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 teaching as His, believing that their words were really His words. This stage of the church is commended for its faithfulness, patient labor and for its discernment of Truth and true teachers.

The promise to this church at Ephesus, is stated in vs.7. "He that hath an ear, let him hear what the spirit saith unto the churches; (These are the same words often used by the Master, "to him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God"). The tree in the midst of the Paradise was called "the

tree of knowledge of good and evil" and our Lord's promise in today's lesson is that overcomers of the Gospel age shall have full liberty to partake of that tree under most blessed and satisfactory conditions, the glorious state of the future. '16-346.

In the scriptures, Paradise is used to describe man's primeval state of bliss, in harmony with his Creator, before the curse and blight of sin entered into the world. This paradise, lost to mankind, is promised to be restored and in a more or less vague manner, the whole creation has been and is waiting and hoping for the Golden age thus to be inaugurated. The scriptures present to us the thought that the paradise state has been redeemed for many by our Lord Jesus' death, and that as a consequence a part of his glorious restitution work will be to restore Paradise - that which was lost". F669.

"Unto the angel of the church of Ephesus" - We are led to believe that the messenger referred to here was St. Paul. The first age of the church began at Pentecost in the Spring of A.D. 33, ending in the Spring of A.D. 73.

The word 'Ephesus' has the meaning of FIRST desirable, covering the period during the lives of the Apostles.

The angel, means messenger - who would this messenger be? The messengers of this period would probably be Paul, Peter and John who were 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 faithfulness, patient labor, and for its discernment of truth and true teachers.

The word Ephesus means first or desirable. The best conditions that obtained at any time in the experience of the Christian church, among all generally speaking, that profess the name of Christ, obtained at this time and for that reason she was not only first in order of time, but first in privileges, blessings and was therefore desirable. Yes, this church would be fresh with all the thoughts from the association of our Lord as he walked the earth; also desirable because of the several gifts of the spirit, which were manifested among the Lord's people by the laying on of the hands of the Apostle, which gifts were not seen in any other period of the churches experiences. Among these wonderful gifts was the power of working miracles by the Apostles.

THE MESSAGES TO THE CHURCHES

Ephesus - These messages while having an application to the local churches of John's day, also applied to the seven consecutive periods of the churches throughout the Gospel age. The Lord describes himself in a different way to each church. His title being appropriate to the circumstances and experiences through which the church was passing and in each one there is a connection between the title of the one giving the message, and the message itself. So that, the church in its particular period was able to examine our Lord's designation of himself, and so obtain strength, and comfort, sufficient to enable them to be overcomers. Looking unto Jesus the author and finisher of our faith. Heb. 12:2.

These messages not only apply to the particular church to which they were sent, but to all that follows in its subsequent periods. For instance, Laodicia would be able to receive all the previous messages to itself as well as its own. We would remind ourselves here, that the one who is speaking these things, is the angel mentioned in the first verse of Chapter one. As already suggested, the Lord's angel may have been the one deputed to care for and overrule all his interests and circumstances while he walked upon the earth in the body of his humiliation. (Matt. 18:10).

"There angels do always behold the face of my father."  
Gabriel would probably be our Lord's angel because in Daniel we are told he was in close contact with Michael.

"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lampstand."

The definite title and work of our Lord in connection with this first period of the church's experiences and all the other six succeeding periods, suggest as we see in the above quotation, that is the Lord who is speaking, and our Lord therefore, who is giving the message. Holding the seven stars in his right hand seems to show that he has the control of all the churches' affairs and overrules all things for her good. It also shows his watchfulness and care over them if they "abide in his love".

The one walking in the midst of the seven golden lampstands is the same one mentioned in Rev. 1:13. He is thus supervising their affairs, approving their obedience, checking and rebuking their failures. The Lord has always been present with his people in spirit. "Lo, I am with you always, even unto the end of the age." Is there any significance in the fact that the Lord walks in the midst of these lampstands? Walking implies movement, activity, indicating that

our Lord throughout the Gospel Age would be keenly interested in supervising all matter concerning these seven periods of the churches' history. From this too, we would see how he is giving instruction, concerning the various seals as they were to be broken from time to time, so that the church represented by these lampstands would be kept informed regarding their experiences. So his activity as the founder, deliverer, blessing, and upholder of God's people, is seen here as our Lord walking among the lampstands.

\*\*\*\*\* EPHESUS - The church's first period is rich in messengers. After all, they knew the Lord personally! I do feel, however, that its messenger is the one Apostle who did not know Jesus as a man, as did the others. Paul was a messenger in a special sense, since he wrote most of the New Testament Bible. He was not a local messenger, but an international one - one who had visions not given to the others. The first angel (Rev. 2:2) was to identify false apostles (which Paul does in 2Cor. 11:13). The first angel (Rev. 2:3) helped the first church not to faint. This was Paul's admonition in Heb. 12:3. The weakness of claiming Paul for this post is that he was not on the scene when the church began (Pentecost). Because John was a bishop in Ephesus, some claim him for this honor. I have not dogmatism. I merely feel that Paul was the most significant messenger of the period.

It was mentioned that the seven parables of Matthew 13 seem to correspond to the seven stages of the church.

EPHESUS - The first church is characterized by the initial sowing work. (Matthew 13:3-9).

\*\*\*\*\* Generally - each of churches named in Rev. 2 & 3 were chosen from a peculiarity in their names.

Revelation 1:12 - the description of the appearance of our Lord is applicable in some features to each of the seven churches, and is quoted as if to say, "remember who it is that speaks".

Asia means "muddy" or "boggy" - pathway of church during the past 1800+ years in comparative darkness for greater part - pitfalls, treacherous ground, will o' the wisps (false lights seen over swamps) and fog - mists of the Babylonian "mysteries" nearly hiding the polar star (Christ).

vs. 1 - "Unto the angel of the church of Ephesus" - Paul. Greatest of the Apostles - granted special vision of "third heaven" - glorified Lord appeared to him to call him personally - wrote most of the New Testament - took the



Gospel to Europe - see 2Pet. 3:15,16; F215.

Ephesus - capital or chief city of Asia - means "desirable". First stage of church - A.D. 33 (death of our Lord) to A.D. 90 (death of Apostles excepting John).

"he that holdeth the seven stars in his right hand" - who walketh in the midst of the seven golden candlesticks" - Lord held the New Testament writers so firmly in grasp that they couldn't waiver - all writings accepted as inspired - would nurture church down to the end of the age. (336).

Shows Lord in control of all stages of the church to end and that the messenger to each stage is given special enlightenment and direction of the Lord. (490).

2:2

\* THOU HAST TRIED THEM - To the first Church (and to her only) was given the supernatural power of discerning of spirits. R336:4.

SAY THEY ARE APOSTLES - So-called Apostolic Bishops who misguided the people, claiming they had the same divine authority as the original 12, and deciding what was and was not orthodox. R5831:3; 5765:2; 5002:6; SM552:1; 132:4. The exaltation of false apostles, false prophets, and apostolic succession, was contrary to the divine arrangement. R5347:2; 5003:1; D594; OV306:1.

AND ARE NOT - The 12 Apostle selected by Jesus (St. Paul taking the place of Judas) were to be the only foundations of the Christian Church. R5751:6. They never have been able to convey any of the miraculous gifts. R5831:6. Some of the ministers of Satan are thought to be ministers of God.

R5259:1.HAST FOUND THEM LIARS - Our Roman Catholic, Church of England, and Greek Catholic friends have made a very serious blunder in claiming to have Apostolic Bishops. Apostolic succession is greivous error. R5940:3; 5829:1; OV410:2. Jesus says that these so called apostolic bishops, who make claims of being Apostle when they are not, are lying, R5347:2; OV410:3. It is not saying anything uncharitable to say this, for we are to speak the Lord's word. OV410:3.

\*\*\* I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which call themselves apostles, and are not, and hast found them liars:

\*\*\*\* "I know thy works" See (2Cor. 8:2,3 and Heb. 10:34)

We would notice here that our Lord began by telling good things of the church to this angel. This shows his kindness, gentleness and love in dealing with the church and this is confirmed by various scriptures. Psa. 1:6, 11:4,5, 33:18,19, 2Tim. 2:19.

The Lord knew the enthusiasm with which the church started her work. He knew also that the mystery of iniquity would begin to work among them as nothing escapes his attention and gaze.

"and thy labour, and thy patience" - From this, we understand that the saints at that time did not count their lives dear unto them, but went to great length in order to fulfill the Lord's will and to do service for Him. The brethren not only worked, but labored, physical exhaustion seized them one after another so that weariness and painfulness marked their course. So it is in our verse under consideration. The Lord calls attention to the fact that he appreciates the brethren not only for their work, but also for their labor. 2Cor. 11:24,27.

Patience- There are two words in the Greek Language that in English are translated by the one word "patience". The Greek word is Nupomone - meaning perseverance; the other is makrothmia - which means long suffering. So, despite weariness in the flesh, Jesus calls attention to the fact that the brethren persisted right on allowing no obstacles to hinder them in their determinations to carry forward their father's work and word. Consequently, the great hope which is held before the church, (Rev.14:13) that when they reach the other side of the veil they may rest from their labors, and their works do follow them.

"And how thou canst not bear them that are evil" - Surely this is a good quality and is a proper attitude for all of God's people to adopt. This is confirmed by the Apostles in Heb. 1:9 when referring to our Lord Jesus, "Thou hast loved righteousness and hated iniquity". It is the sin, or evil, which is to be hated and put away at all times.

"And thou hast tried them which say they are apostles and are not, and hast found them liars." - In what way would the church try these false apostles? In the same manner suggested in 1John 4:1 where it says, "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone into the world". 2Cor.

11:12-15; D594.

The way this text is applied is seen in verse two and three of this same reference. Those who have the spirit of the Lord, are his sheep; and these know the voice of the shepherd. They very quickly detect when another has violated any of the fundamentals of the truth. An illustration of the way in which these false apostles were detected in the early church, is sent in the letter of the Apostle Paul to the Corinthians. (2Cor. 11:15).

"For I suppose I was not a whit behind the very chiefest apostles". By this reference we see that some vainly espired to be the equal of the apostles at that time, claiming that they were speaking by inspiration. So the Apostle had to vindicate his office. Acts 15:24; Rev. 2:6; 1Tim. 1:20 Hymeneus and Alexander.

2Tim. 2:17-18 Hymeneus and Philetus

Gal. 1:7 Perverting the gospel

2Tim. 1:15 Phygellus and Hermogenes

Acts 20:28-30 wolves enter the fold

\*\*\*\*\* "I know thy work" - commended for their toil and patience -

"Canst not bear them which are evil" - Church in a pure state under guidance of Apostles.

"hast tried them which say they are apostles and are not" - early church had gift of discerning of spirits. (336). Examples: Ananias and Sapphira (Acts 5:1-5), Simon and Elymas (Acts 13:6-12), woman at Philippi (Acts 16:16-18). Later these gifts (1Cor. 12:10) passed away and devil could sow tares into the wheatfield without hinderance - then command given to let them grow together until the harvest. (336).

2:3

\* FAINTED - Kamno, as in "The prayer of faith shall save the sick." James 5:15; - the weary and weak in faith. R4099:2.

\*\* "AND HAST NOT FAINTED" - Though often deprived of much of this life they not only had the living bread but the promise of the tree of life which is in the midst of the Paradise of God - immortality. All the trees of Eden were trees of life, but 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. The tree in the Midst of Paradise was called the "Tree of knowledge of Good and evil." And our Lord's promises 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 and will not then bring a curse. R5992.

\*\*\* And hast constancy, and all affliction, and hast borne for my name's sake, and hast not fainted.

2:4

\* LEFT THY FIRST LOVE - Had less and less love and zeal for the truth. Whoever is not rendering some service to our King, has at the very most the "lukewarm" love that is offensive to the Master. Rev. 3:16; R2497:4; Q102:4. And became subject to ambitious leaders, finally drifting into the great system of error called "Babylon." R984:2.

\*\* "THY FIRST LOVE" - the Church nominal had gotten lukewarm somewhat and lost some of the zeal and energy and love she had when the apostles were alive, the "great falling away" was the beginning. (See Heb. 3:6,14).

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

\*\*\*\* After commending the church for those things which he approved, he now chides them "I know thy works". He now tells them, they have left their first love. What does He mean by this? This evidently means a change in the motives which control their good works. Now instead of doing their good works out of pure love for the Lord as experienced by the Apostles in (2Cor. 5:14), "the love of Christ constraineth us", another motive different from this has taken its place. It may be, that they were doing these things in a mechanical way. That the exhortation entered the head, but not the heart. Probably many of their works was done from selfish motives only - or maybe they were influenced only by one individual at the expense of the divine channel arranged by the Lord. This is illustrated by the way the apostle exhorts the Corinth church which came under the influence of the message to Ephesus. (1Cor. 13) The whole of this chapter shows how valueless these works if the motives, influence, is not love of the highest kind, -agapas love- disinterested love. One which puts the Lord's will and viewpoint of

matters first. So that their obedience to Him is moved by this great impulse, love. If this greatest of all motives is not behind our works, then such are of no value and we are nothing in God's sight, only "sounding brass, and tinkling cymbals."

Love, then, seems to be associated with the Lord himself and to do any works however good in themselves without love for him influencing us, indicates that we have left him temporarily. In Matt. 6:1,2, Jesus says, "Take heed that you do not your righteousness before men," indicating that the motive behind our works is that we might please those who see our works or as the Apostle states elsewhere, we are "men-pleasers."

But the motive which pleases Jesus is love to Him. Regardless whether their works please or offend those who see them. If this commandment should be disobeyed by the followers of Jesus, it would indicate that the love for Him had waned. John 14:21 "He that hath my commandment and keepeth them, he it is that loveth me."

\*\*\*\*\* "thou hast left thy first love" - Ephesus period stretches down to where the church began to lose her first love - vanities and corruptions began to creep in (2Thes. 2:7) "the mystery of iniquity doth already work" - Corinthian church rebuked by Paul for misusing gifts of the spirits and carnality. (1Cor. 11:17,18).

2:5

\* THE FIRST WORKS - Repentance and humble searching after instruction. R1528:5. To commence over again by a full surrender of themselves to the Lord, that he may sacrifice them. R2020:3.

\*\* "AND DO THE FIRST WORKS" - Return to here early zeal and spirit of sacrifice.

\*\*\* Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee, and will remove thee from the position of my favor, except thou repent.

\*\*\*\* "Remember therefore, from whence thou art fallen". - Let use examine the height from which this church fell. In 1Thes. 1:1-3, their works are referred to as "works of faith". Their labors as "labors of love", and their patience as "pat-

ience of hope in our Lord Jesus Christ". Now this first letter to the Thessalonians was the first of the epistles to be written, and the apostle at that time evidently saw the church full of love and zeal for the Lord. All their works, labors, and patience were moved by that wonderful influence of love - truly a desirable condition. Now, let us go to Heb. 10:32, there the apostle exhorts the church of that day, and let us note that this epistle was written seventeen or eighteen years after that to call to their remembrance the "former days" in which after ye were illuminated ye endured a great flight of afflictions.

In Hebrews the apostle also found it necessary to chide the church for only being as babes when they should have been teachers instead. Heb. 5:12.

From this we can see how far the church did fall, and it would seem that when another motive than love for the Lord is allowed to dominate our works, he taketh a large measure of his spirit. Consequently the truth which was once learned and understood, has faded out, and the mind becomes like a babes mind again.

"Remember therefore, from whence thou art fallen and repent and do the first works" -

And this is the very thing the Apostle exhorts them to do. Heb. 10:32,36 "Cast not away your confidence which hath great recompence of reward." It is very evident from this that the confidence or hope which the saints had in the days of the letters to the Thessalonians had waned and the Lord through the apostle here enjoined them to repent and let their former confidence and hope govern their works and labors.

In order therefore, to have the Lord's approval, it was necessary to get back to the position where they started from. Now then, the question arises, when the Lord called upon this church to repent, is repentance possible? Yes, it is possible, however, in all records of history no company of individuals has ever returned as a whole into favor with God and the truth, but only a few individuals. It is always the faithful few who heed the instructions to repent.

"or else I will come unto thee" - Here we can picture the Lord walking in the midst of the lampstands, providing the oil for the lamps, and trimming the wicks. But if the light in any one of these lampstands is dim, and does not shine out as is the intention of the Lord. He will come unto it, but this time in judgment, and remove thy candlestick out

of his place except thou repent. Here is given a warning to this church and obviously to all the later churches, that responsibility of shining brightly as a light is with the ecclesia itself. What is the object of the lamp? To give light to all in its vicinity as Jesus said, Matt. 5:14 "Ye are the light of the world".

Erroneous doctrines, bad practices, living according to the flesh, they would cause the light to grow dim, and make it necessary for the Lord to withhold his spirit (oil). Consequently, we find the Lord telling the church at Ephesus, that except they repent, the lamp would cease to give light and He would remove it out of its' place. So while the responsibility was upon the lamp, in connection with its' light being clear, yet it is the Lord's prerogative either to let it remain as a lampstand, or to remove it out of its place. This was the message given to the church at Ephesus. Its effect is seen in all the churches, through the age. Sections of the church at various stages have listened and obeyed and those have been allowed to remain as lampstands, but it has been found necessary to remove others.

\*\*\*\*\* "Repent and do the first works" - cleanse out the worldly leaven and return to the purity of Christ and humble searching after instruction.

"remove thy candlestick" - set this stage aside - Church would never again be in the same favored condition on the earthly plane - only favored period.

2:6

\* NICOLAITANES - Those who lord it over the Lord's heritage. The word "Nicolans" means "A conqueror or lord of the people" R336:5.

\*\* "NICOLAITANES" - Those who desired to "lord it over God's heritage (Nicolans = a lord). God hates that spirit. It was the old contention as to who should be greatest in the Kingdom.

\*\*\* But this thou hast, that thou hatest the deeds of those who are conquerors of the people or endeavoring to lord it over the saints, which I also hate.

\*\*\*\* "But this thou hast, that thou hatest the deeds of the

Nicolaitans, which I also hate" - Although the Lord was compelled to rebuke the church of Ephesus, for having left their first love, yet he is able to see and to show his approval of their hatred of another characteristic that was evident at that time, i.e. the deeds of the Nicolaitans. Jesus put the emphasis on this little exhortation by adding, "which I also hate".

What is the meaning of the word "Nicolaitans"? The suggested meaning of the word is conquerors of the people. Would it not seem to represent individuals who would begin to lord it over the people. They would not necessarily alter the doctrines of truth, but rather usurp the place of the Lord himself as head of the church. Would it not refer to anyone who would put bondage upon them, by claiming or assuming the disposition which indicates that any knowledge or work of the Truth must issue through them. In other words, such become another channel, taking the place of the Lord and the Apostles. They say, 'If you are not working with our group, then you are out of the truth'. Was this evil prevalent in the church at Ephesus? No! As seen in the warnings given by the Apostle Paul, who was nearing the end of his course, could see what would obviously take place, and is the warning not coincident with the Lord's words in this message, seen in the verse under discussion?

Then consider the warning given to the elders of the church by Peter (1Pet. 5:2,3) "Feed the flock of God which is among you taking the oversight therefore, not by constraint, but willing, not for filthy lucre, but a ready mind, neither being lord over God's heritage, but being ensamples to the flock".

Now this sin of the Nicolaitans is so abhorrent to the Lord because he knew it would lead to sectarianism for the one who would lord it over God's heritage would very soon have a following which would very soon idolize him. Has not the church been warned against idolizing leaders? Yes indeed! What does the apostle tell us? (Col. 2:18) "Let no man beguile you of your reward in a voluntary worshipping of elders". 1John 5:21; '16-347.

\*\*\*\*\* "hatest the deeds of the Nicolaitanes" - Nicolaitanes means "lords over the people" - second century some already seeking power as bishops in Apostolic succession. Greek "nicolans" has same meaning as Heb. "Balaam", "conqueror" or "lord of the people" (336) F245.

"which thing I hate" - those whom God makes leaders will



be the last to boast of it (Matt. 18:4; 23:11) (Luke 14:11)  
Early church opposed overloads, commended for it. (1Pet.  
5:2,3).

2:7

\* HATH AN EAR TO HEAR - A humble heart of obedience. OV309:1

The ear of faith is the special favor of God to those of a  
meek honest heart, desiring truth and righteousness. R4557:2.

The world's ears are dull of hearing - "deaf". The Church's  
mission is not to these, but to those who desire the truth.

R2414:4; 336:5\*; CR344:1.

LET HIM HEAR - Receive the testimony of prophetic truths. B16

THAT OVERCOMETH - During the Gospel Age. R5992:3; 2832:1

TO EAT - Tho 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. R5992:5.

THE TREE OF LIFE - The grove or woods or orchard, including  
the tree of knowledge, the disobedient eating of which  
brought death on our race, but which is promised to overcom-  
ers of the Gospel Age when the knowledge will be of benefit  
to them under divine approval. R5992:5; 2840:3; 2832:1,2.

Evidently a reference Jesus Christ, harmonizing with his  
statement in John 6:55: "My flesh is meat indeed, and my  
blood is drink indeed." R480:5.

THE PARADISE OF GOD - The glorious estate of the future.  
D648; F669.

\*\* "HE THAT HATH AN EAR" - See note on Matt. 11:15; Acts2:39

"I GIVE TO EAT OF THE TREE OF LIFE" - Immortality.  
Paradise of God = the universe with the restored and perfect-  
ed earth. The Church with Christ will be in the midst of  
this universe, as life givers and blessers, used by God as  
his dwelling. (Psa. 132:13,14)

"PARADISE OF GOD" - Though often deprived of the bread  
of this life, they not only had the living bread, but the  
promise of the tree of life which is in the midst of the  
Paradise of God. These will have what Eve sought to get be-  
fore the due time, and more. See also notes verse 3.

\*\*\* He that hath a receptive and understanding mind, let him  
hear what the Spirit of prophecy indicates unto the seven  
periods of the churches; To him that overcometh will I give  
to participate in everlasting life and also the knowledge of

good and evil, which is the central theme of God's kingdom.

\*\*\*\* "He that hath an ear, let him hear what the Spirit sayeth unto the churches" - This gives us the thought that a very important and difficult message was to be understood; a message which required urgent attention, and much study. (Matt. 11:15 13:9 Rev. 13:9)

Now you will notice, that the first three exhortations are placed in front of the promised reward. In the last four they are placed after the reward. What would be the reason for this, do you suppose?

During the experiences of the church and its' first three periods in which the church was declining the Lord, this phrase was placed in front of the exhortation to overcome, for the purpose of encouraging the whole church to overcome, to be faithful. The church declined to such an extent that He could only speak to individuals, the few who had ears to hear.

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God" - What is the tree of life? (Gen. 2:9) gives a brief description of the garden. In describing the trees it suggests that some are pleasant to the sight, and some grown for blossoms, and others grown for food, fruit trees. Then it mentions a tree of life which is in the midst of the garden. Would not this rather be a species of trees? Or "a wood of tree", not necessarily one tree. Comparing this with (Rev. 22:2) we see there the evidence that this tree is a species. The text reads, (Variorum footnote), "In the midst of the street of it and on either side of the river, there were the trees of life". We would think that in Adams' day there was not only one tree of life in the 'midst of the garden' but several dispersed about the garden and these can be quite easily spoken of as being in the midst of it. (Gen. 2:9) also refers to the "tree of knowledge of Good and Evil".

It has been thought that this tree and the trees of life were one and the same, but it would seem that there are four kinds of trees mentioned in this verse. Some pleasant to look at, some pleasant for food, and others were trees of life while the last was for knowledge of good and evil. While Adam was in the garden he had the right to the tree of life, but not to the tree of knowledge of Good and Evil. He would have had eternal life so long as he partook of the tree of Life. Gen. 3:22.

This Tree of Life, is a picture of eternal life on any

plane. To the new creature it would be life on the divine plane, immortal life. The Great Company would have life on the spirit plane and to mankind, everlasting life on the earth. Compare Rev. 22:2.

"To him that overcometh will I give to eat of the trees of life, which is in the midst of the paradise of God" - Who is the overcomer? One who conquers self, the world, sin, error, the devil. The first paradise was in the garden of Eden. Then we know there will be another paradise in the earth, changed into a condition just like the garden of Eden during the Millennial Age. Rev. 21.

Neither of these two are referred to in this text. This one is referred to as the paradise of God. What is meant by this? The original paradise, the one in the garden of Eden is used as a picture of God's abode. Paradise was a happy dwelling place, a sinless dwelling place. Where life could be had, where the tree of life grew - and as such was used as a picture. 1. Typical of the world in the millennial age and its trees of life. 2. As a figure in this case to picture forth God's dwelling place where there is another tree growing, a tree of life, and that tree of life is Immortality.

So Jesus here does not promise that the overcomers of the present time would eat of that tree of life. That would be of the earthly paradise. But the tree of Life that grows in the paradise of God, in the happy home of God himself. This is a promise that he might have immortality. Rev. 21:17 22:27 '01-198 Z2332

Paradise - first mentioned in Gen. 3:2. Apostle Paul in 2Cor. 12:4, 2Pet. 3:13 caught away to paradise, giving glimpses of various features of the divine plan not then due to be understood by the church in general. John, he was caught away in vision and shown some of those wonders of the paradise or epoch, but only in symbols was he permitted to report, and which have been comparatively misapprehended until now, the due time.

The Holy Spirit, has been guiding unto those into the truth on this subject, for whom it is now due time for the meat in due season. Our Lord refers to this paradise in language which identifies it with the first paradise in Eden. All trees in Eden were trees of Life. Verily, thou shalt be with me in paradise. When it talks about trees of life in the diaglott, it is translated the 'wood of life'. Also in Rev. 22:2 the diaglott translation of tree of life, should be wood of life.

\*\*\*\*\* "He that hath an ear" - some messages sent only for those (overcomers) prepared to hear them (336). Two classes recognized in the church all the way down - nominal and true. (336).

"will I give to eat of the tree of life" - those who sacrificed pleasures of life for truth's sake, lived in hardships even unto death, promised a feast of life (immortality) and unending joy in the Paradise of God (336). While the early church often lacked natural bread, spiritually they would never hunger (5993) man by his disobedience cut off from the "tree of life" in Eden: overcomers will be given immortality as reward for their obedience and faithfulness unto death.

2:8

\* UNTO THE ANGEL - See comments on Rev. 2:1.  
CHURCH OF SMYRNA - Meaning "Bitter" (Myrrh are kindred words) referring to the period of most bitter Pagan persecution under Roman Emperors from Nero to Diocletian. R5992:3,5; 491:1,2; 351:2.  
FIRST AND THE LAST - The only direct creation of God. R5992:5; E93. (See comments on Rev. 1:8 and 3:14).  
AND IS ALIVE - In itself a message of comfort and hope to the suffering martyrs. R351:3.

\*\* "SMYRNA" - Bitter herbs, myrrh.

"WHICH WAS DEAD, AND IS ALIVE " - This statement seems a comfort in itself to those suffering martyrs. It was as if he said; "Fear not, my faithful ones. I was before all these persecutors; I shall be when they are forgotten. I shall take care of you. I too was put to death by the same power. Fear not to follow in my steps." See - I have risen in glory in power in immortality, follow me. You too shall rise. John 14:19.

\*\*\* And by the messenger of the second period of the church, the period of Pagan persecution - a bitter period, write; These things saith the first and last begotten, which was dead, and is alive.

\*\*\*\* "Unto the angel of the church in Smyrna write: These things saith the first and last which was dead and is alive"- The angel or the messenger was, we believe, St. John. Smyrna,

typifying the second stage of the one true church, commenced at the death of the Apostle in the fourth century. The word Smyrna is from Myrrh, Marah, meaning bitterness. Pleasant taste, but deeper flavor is bitter. The name is suited to the experiences of the church at that time. While in the Apostle's day the word was received with joy, afterwards the Lord's people were severely persecuted by Pagan Rome. Their willingness to endure was a sweet savor to the heavenly Father.

"These things sayeth the first and the last, which was dead and is alive" - This was an appropriate message in regard to the circumstances of the Church of Smyrna and also in respect to the period of the Gospel Age to which this would apply. Which period seemed to commence after the death of the apostles, and continued to the early part of the fourth century. The first period, Ephesus, commenced at Pentecost and ended soon after the death of the Apostles.

The Smyrna church passed through a difficult time and this message would be a source of encouragement to them, reviving their hopes of resurrection "And he that liveth and was dead." They would realize that as Jesus was dead, as the result of persecution and bitter experience, and is now alive, so this would be the church's position. And seeing that he is alive, he is able to care for them and given them sufficient power and ability to overcome that they too may live and not be hurt of the second death.

(R) Smyrna, meaning 'bitter' (Myrrh and Marah are kindred words) referring to the second age of the church, covering the terrible Pagan persecutions ending with the reign of Constantine and under the Roman emperors from Nero to Diocletian.

\*\*\*\*\* - SMYRNA - Originally I had thought (with Br. Russell) that John was the second angel. My primary problem with this is that the second church does not begin until John dies - he is not there to do the job. I looked for disciples of John and thought for a while that Polycarp might be the man. He was, indeed, bishop of the church of Smyrna. Additionally, he set the tone for fearless martyrdom as would be needed (Rev. 2:10), and he early recognized the apostate influences of Marcion (the agnostic) whom he called "The Firstborn of Satan" Rev. 2:9). However, Polycarp also helped the decline of truth.

It is currently my feeling that Timothy was the second angel. Paul's letters to him are obviously preparing him for

a general oversight work. He was young enough to be well-matured when the Smyrna church began. The message (Rev. 2:8-11) of the second angel reflects clearly much of that which Paul stressed in his writings to Timothy. It seems unlikely that Timothy would add error to the church (as did Polycarp and others).

Smyrna - The second church (after the Apostles sleep) is characterized by an increase of error and false Christians. Matt. 13:25-30.

\*\*\*\*\* "Unto the angel of the church of Smyrna write" - John, the Revelator - most remarkable seer of Apostles, F223.

Smyrna means myrrh from the Arabic "marra", to be bitter - "to the church in bitter affliction" (351). Covers period of severe pagan persecution under Nero and Diocletian from A.D. 90 to A.D. 323 ending with the rise of Constantine.

"the first and the last" - the only begotten of God.

"which was dead and is alive" - message of comfort and hope to suffering martyrs who by the example and the experience of our Lord, are assured that their faithfulness would bring them the reward of immortality.

2:9

\* AND POVERTY - As respects the things which are seen. R351:3.

BUT THOU ART RICH - Look up; the Kingdom of heaven is yours. R351:3.

SAY THEY ARE JEWS - Spiritual Israelites. R2443:1.

\*\*\* I know thy works, and tribulation, and poverty, (but thou art rich toward me) and I know the blasphemy of them which say they are Israelites indeed (my people) and are not, but are an assembly of the adversary.

\*\*\*\* "I know thy works"; omitted here and in the Pergamos period. Decline in church indicating the good works manifested in the church as a whole at Ephesus, was subsequently missing as a whole and only in evidence in individuals. Their poverty accounts for the absence of works as done at Ephesus. They were poor but rich in faith. Persecutions only demonstrated their loyalty to the Lord, laying up treasures in

heaven. The Lord saw their hearts' condition, full of faith and love. James 2:5.

"And I know the blasphemy of them which say they are Jews and are not, but are of the synogogue of Satan" - Here the Revelator at this period, pictures the Lord's true people as Jews. Then he brings to our attention another class who claim to be Christian, but are not. 2nd class, Rom. 2:28,29.

We know that the blasphemy (that would mean misrepresentation) is the persecution the Lord's people get from this class. Jesus came into contact with men of this kind. John 8:44 'of your Father, the devil'.

Another illustration in Acts 13:6-10 "Elymas the sorcerer, thou child of the devil.

These references help us to understand that those who oppose the truth and the Lord's people, and at the same time claim for themselves that they are heaven's favorites are to be considered of the synagogue of Satan. The Lord's people on the other hand, not only love the truth, but also love those who witness to it.

Does this not give great point to the words of our Lord, "Fear not those things which thou shalt suffer for those things which cause suffering are bound to come in our trials and testings." Should we not rejoice that we are counted worthy of this testing?

Our Lord recognized some distinction between natural Israel and true Israel when receiving Nathaniel, typified in Isaac and Ishmael. Again, by the Apostle Paul who spoke of Isaac and Esau. Rom. 9:8-13 22:33.

Illustrative of this class we find in Galatians where Judeaizing teachers, misleading others. Forcing upon them, that it was necessary to carry out the ceremonial rights of Moses. This class had the spirit of the adversary. The influence of this class, upon them following in the footsteps of Jesus, provided a severe test seeing they had to fight against these wrong principles which were being forced upon them by those whom they had respected in earlier days.

So we see what is meant by the blasphemy of them. Misrepresentation of the Lord. This class who made a profession only are those who persecute, while those who suffer persecution, are those who profession leads them to sacrifice. The synagogue of Satan would represent a class influenced by the evil one, which Jesus rebuked in his day.

\*\*\*\*\* "I know thy poverty" - in temporal things - this is the cross.

"but thou art rich" - yours is the crown.

"them which say they are Jews" - claimed spiritual Israelites - F383.

"but are the synagogue of Satan" - deceivers, rising anti-Christ who were already compromising with Paganism to gain worldly rewards.

2:10

\* BEHOLD THE DEVIL - Pagan Rome, which has been the most devilish of all earthly governments. R5992:6; 351:6. Much of the persecution of the children of light must be ascribed to Satan and his hosts. SM549:2.

INTO PRISON - Thus the Lord informed his faithful servants of this period that theirs would be a time of great persecution. R5992:6.

THAT YE MAY BE TRIED - Some of the most sublime pictures of Christian endurance were enacted during the Smyrna period. R5992:6; 491:2.

TRIBULATION TEN DAYS - Symbolic days, referring to the last and most severe persecution under Diocletian; 303-313 A.D. R5992:6; 491:2; 351:6.

BE THOU - Each one of the church class. R5824:3; 5069:4.

FAITHFUL - Never neglecting his work to strive for the transient joys and prizes which the world offers. C225. Loyal and obedient, following his directions. R5914:1; 5473:4; CR158:4. Holding fast the faith that first led to consecration, thru evil and good report. R5914:1. Fully submitted to divine will. R5495:6. Seeking to glorify God in our bodies and spirits, which are his. R5090:5.

UNTO DEATH - "Ye shall die like men." Psa. 82:7. F444. The kings who will reign with him will not be crowned nor reign as kings in this life. A284. A faithfulness which would persist until the sacrifice is finished in death. R5914:4; 5858:6; 3211:6. The obedience of the Church is the extreme of obedience. R5844:6. Victory thru death, which in some instances may come early; in others, late. R5495:6; 5173:6. Stephen's climax of victory - the loving spirit in which he received death. R5858:5. The heavenly things are to be attained only by those who sacrifice earthly things. R4902:4. A struggle, a battle, must go on continually to the end of the course, until the Master shall say, "It is enough; come up higher." R5063:3; OV182:1. This faithfulness must be



tried, tested, proven, clear down to the end of life's journey. R3973:6.

CROWN OF LIFE - "The crown of life which the Lord hath promised to them that love him." James 1:12; 2Tim. 4:18; 1Pet. 5:4. Life on the highest plane, inherent life, immortality. R5992:6; 5608:6; 4668:6; 3211:6. Take heed that no man take thy crown. E490. The Father has offered a reward so high that such obedience has become the standard par excellence throughout the universe. R5844:6. Jesus will succor all his followers who obey him and guide them to the heavenly Kingdom. R5473:4.

\*\* "FEAR NONE" - This was the period of the most severe persecution; A.D. 303-313. Some of the most sublime picture of Christian endurance the world has ever seen were enacted during this period. This was the period under the Roman Emperors from Nero to Diocletian.

"DEVIL" - Pagan Rome, his instrument.

"TEN DAYS" - The call was for faithfulness unto death.

"BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE" - This persecution began on Christmas Day, 303 A.D. Wilson's outline of history - "During ten years the persecution continued with scarcely mitigated horrors, and such a multitude of Christians suffered death that at last the imperial murderer boasted that he had extinguished the Christian name and religion and restored the worship of the gods to its former purity and splendor. Through all this the faithful flock, as they looked forward to a martyr's death, could see above spanning the heavens like a glorious bow of promise the living words in letters of life. - "Be thou faithful unto death and I will give you a crown of Life." "He that overcometh shall not be hurt of the Second death."

"CROWN OF LIFE" - The highest form of life, immortality. Not Be thou faithful unto life, hang onto your life rights and enjoy them, but be thou faithful unto death.

\*\*\* Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, or into the suppressed state, that ye may be tried; and ye shall have great tribulation for ten years (the ten year persecution by Diocletian from 303-313 A.D.): be thou faithful unto death, and I will give thee immortality which will constitute thee

kings over the earth.

\*\*\*\* "Fear none of these things which thou shalt suffer" - the human family dreads those things and being still in the flesh, shrink from the suffering. So the Lord gives them encouragement, James says, "Count it all joy." Jesus says, "Blessed are they who are persecuted." Besides, our Lord learned obedience by the things which he suffered, we are told by the Apostle in Hebrews, and under adverse conditions.

(R) Vs.10 reads, "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." 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 persecutions under the Roman Emperors - that of the reign of Diocletian A.D. 303-313. Those who 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 enacted, were during the Smyrna period of the Church. The call was for faithfulness unto death; the promise was "a crown of life" - Immortality. '16-346.

The scriptural thought seems to be that when justified believers make a full consecration to the Lord, crowns are set apart for them. If they are faithful their names will never be blotted out, but if faithful, others will be permitted to take their places upon the roll of honor and attain to their inheritance to the crown, their share in the kingdom.

"Behold the devil cast some of you into prison" - Not literal prison, but ostracizing, the boycotted them. Suggest that the children of the devil would realize that the truth, and those that advocate it, were in a way. Many of Pagan Rome's priests would probably masquerade under the guise of Christians.

The purpose of it all? "That ye may be tried." Psa. 11:5; James 1:2,3; 1Pet. 1:67. Peter says, "The trial of your faith is much more precious than of gold that perisheth" These trials or sufferings are valuable in the schooling of Christ's followers.

"Ye shall have tribulation ten days" - Are these literal days? No! A day in the scriptures symbolizes a year. History affirms that the church had severe persecution from 303-313 A.D. under Diocletian. Their faith was tested, but the Lord

gave them encouragement. B91; Num.14:33,34; Ezek. 4:1-8; Dan. 9:24-27.

"Be thou faithful unto death" - You will notice the injunction of the scriptures was "unto" death, not merely "till" death. What is the death they had to be faithful under? (Col.3:3) It means we must keep our bodies in that dead condition. Any evasion of persecution or death, is a denial of our covenant. We must be faithful to the dying daily of the covenant which we made when we made a full consecration to the Lord.

Pain, suffering, is naturally dreaded by the human family, because it is a precursor of death. So it was only natural the Lord's people would have a dread of having to come into contact with pain and suffering which ultimately would bring death. Being sons of peace, they would also dread controversy. So the Lord told them, "fear not", because they had made of covenant with the Lord by sacrifice. All these trials were just to prove and test them. (Matt. 10:22) See also, "That ye may be tried", C225; James 1:2,3; 1Pet. 1:6.

"And I will give thee a crown of life" - Crown - it was the custom of old times when running races, that a crown was given to the successful runner at the end of the course. The Apostle refers to this crown as a "crown of righteousness". It will be a crown of righteousness in the sense that only those that are approved as righteous will be rewarded and glorified. (Rev. 3:11; 2Tim. 2:15; Isa. 62:3; Phil. 3:14)

The Apostles James and John speak of the same crown and call it the 'crown of life'. James 1:12. And the Apostle Peter, speaking of the same, calls it a 'crown of glory'. 1Pet. 5:4.

The thought at the bottom of each of these expressions is evidently the same: namely, the custom in olden times of running races and the giving of a crown to the successful runner at the end of the course. As it was not sufficient to enter a race, or start to run, but it was required that the race be run faithfully and perseveringly to a conclusion. So with this race which we are running as followers of Jesus. It is essential not only that we shall make consecration to the Lord, but that we persevere to the end and our reward will be a crown of life in the sense that we get life on the highest plane, inherent life, immortality. The crown of glory is another name for the same grand reward - the glory of the kingdom, the glory of immortality, the glory of the Father's favor, the glory of being joint-heirs with Christ in his

kingdom.

\*\*\*\*\* "the devil" - pagan Rome.

"tribulation ten days" - 10 years of the severest persecution under Diocletian from Christmas day A.D. 303-313 - so terrible that the imperial murderers boasted that they had extinguished the Christian name and religion.

"be thou faithful unto death and I will give thee a crown of life" - immortality, never to be hurt by death

again.2:11

\* HE THAT HATH AN EAR - (See comments on Rev. 2:7)

HE THAT OVERCOMETH - Those who during this Age follow in the footsteps of Jesus. R649:2.

NOT BE HURT OF - Not be injured in consequence of. R649:2

THE SECOND DEATH - The death of him who lays down his life as a sacrifice with Christ may from one standpoint be counted as his second and final death as a man, but this death of consecration is not to be confounded with the Second Death penalty upon the incorrigible. R649:2; 528:4. (LATER VIEW:) the Bible warnings of a second death for wilful sinners. R1392:1.

The Lord's people shall not be hurt of the second death.

F459; R5992:6.

\*\* "NOT BE HURT OF THE SECOND DEATH" - He will have passed his testing and been proved faithful and will have immortality which impossible to die.

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches; He that overcometh shall not be subject to the second death.

\*\*\*\* "He that hath an ear, let him hear what the Spirit saith unto the churches" - We notice here, that this is one of the periods in which the church is not rebuked on any point by the Lord.

"He that overcometh shall not be hurt of the second death" - the overcoming is in respect to the heart and mind of the saints. They are to overcome their own desires for earthly ease and comfort, and their propensity to fear the trials. Such overcomers would have the peace of God. Matt. 10:28. Fear not them which kill the body, rather fear him which is able to kill both soul and body. E332.

The reward of overcoming is different in regard to each

period. Seen in these messages - and each is a very apt one when taken in conjunction with the context of the message itself. In this instance, faithfulness - meaning literal death - the call during the Gospel Age was to be thou faithful unto death. This promise was that the overcomers should not be hurt of the second death, but would receive immortality. The fact that they would not be hurt of the second death, implies that they had been released from the first or Adamic death.

\*\*\*\*\* "not be hurt of the second death" - reiteration and underscoring or promise of immortality to the faithful overcomers.

Church in good spiritual condition during this time, no need to call them to repentance. Not much opportunity for self-seekers to use church as stepping stone to personal power and glory. The tone of this message seems to be directed mostly to the faithful in the church and the few who were nominal are mentioned only as if to show that the Lord recognized that they were there. The church still primarily a wheatfield.

2:12

\* UNTO THE ANGEL - (See comments on Rev. 2:1)  
CHURCH IN PERGAMOS - Meaning "earthly elevation." Referring to a period in which the nominal church was growing popular and Papacy had its rise, dating from the time Constantine embraced Christianity. R5992:3,6; 491:2; 359:1.  
THE SHARP SWORD - The Word of God (Eph.6:17; Heb. 4:12). R5992:6; 359:3. As if the faithful ones, looking for their leader amidst the strife - when suddenly he appears and shouts: Attention! R359:3.  
WITH TWO EDGES - Greek, two mouthed. R5992:6; 491:2. This weapon is formed both for offensive and defensive warfare. R359:3. While one edge is presented toward the enemy, there is another toward him who wields it - a warning to those who handle this spiritual weapon unskillfully. R359:3. (See comments of Rev. 1:16)

\*\* "PERGAMOS" - Earthly elevation. Pergamos was the name given to the citadel of Troy. The Pergamos of John's day was a celebrated city of the Roman province of Asia. Here parchment was first made of perfected. It had a library of 200,000 volumes, also a famous temple of Aesculapius, the mythological diety who presided over medicine. The Pergamos period dates from the time Constantine embraced Christianity

which being thus popularized became the nominal religion of the people. The church of the period was exceedingly exalted, but only from an earthly standpoint. Persecution having ceased, the policy of the emperor became the policy of both priest and people.

Mosheim tell us that while the great zeal of many good men, the purity of their lives, the many translations and expositions of the Scriptures made at this time, and the intrinsic value and beauty of Christianity contrasted with Paganism must have had their influence, yet it is evident that the desire to please the great Emperor and his successors and to be on the popular side, were the chief reasons for the sudden and great increase of the nominal church. Many Pagan Philosophers finding that it would be policy to join the ranks of the rising religion set about paving an easy way to it by trying to discover correspondencies between Christianity and Paganism, and so to blend the two together. They succeeded only too well. Many sought to form to themselves a middle kind of religion between the ancient theology and the new doctrine, and they persuaded themselves that the same truths which Christ taught had been for a long time concealed by the priests of the gods under the vail of ceremonies, fables, and allegories. (Mosheim)

As the old theology had a number of Chief gods with many demi-gods of both sexes these Pagan-Christians (If we may coin a word) set themselves to reconstruct the list of the New Theology. As this time, therefore, the doctrine of the three Gods was invented, also the Goddess Mary. To make the list as respectable in numbers as the long list of the Pagan Deities, they canonized the dead Apostles and an unlimited number of Martyrs, angels, etc. real and imaginary. Mosheim says of this period - the public processions and supplications by which the Pagans endeavoured to please their Gods, were now adopted into the Christian worship and celebrated with great pomp and magnificence - the virtues which had formerly been ascribed to the heathen temples, to their lustrations (ceremonial washings), to the statues of their gods and heroes, were now attributed to Christian Churches, to water consecrated by certain forms of prayer, and to the images of holy men.

The propensity of rude and uneducated converts from Paganism to cling to the festal rights of their fathers proved to be invincible so that it seemed necessary to adapt old usages to the new worship rather than to abolish them altogether. (Enc.Brit.) We feel safe to say that all the vile doctrines which have saturated the Papal Churches and

which still permeates Protestantism, had at least their origin in this period. The philosophy of Plato was engrafted upon the Scriptural stock; this vile fungus, planted by Satan in Eden (Gen. 3:4,5) watered by the Egyptians and brought to an increase by Pseudo-Christianity has borne an abundant harvest of errors, and exhaled an influence more deadly than the Upas tree.

"THESE THINGS SAITH HE" - The speaker is he who has the sharp two-edged (Gk. two-mouthed) sword, the Word of God. (Eph.6) The speaker is Christ Jesus himself. It seems as if the little company of the faithful ones beset on every side by the enemy were earnestly looking for the leader amid all the noise and strife, when suddenly the great captain appears at their side and waving his hand on high shouts "Attention Company". The two-edged sword is the Word of God. (Eph.6:17; Heb.4:12). This weapon is formed for both offensive and defensive warfare. It is sharp and while one edge is presented toward the enemy, there is another toward him who wields it. Christ has given it to the Church to be used in his service; woe to him who handles it skillfully. Our Lord's words are a warning to those of that age who were exercising this Spiritual weapon.

\*\*\* And by the messenger of the third period of the church, the period of earthly elevation for the church, write: These things saith he which hath the Word of God.

\*\*\*\* "And unto the angel of the church in Pergamos write" - It will be noticed that the messages to the various churches are all addressed to these stars or messengers or angels of the churches, as though he would have us understand that the appropriate message for each appropriate time or epoch in the church's experience would be sent by the Lord through a particular star or messenger whom he would particularly commission as his representative. Z3570.

It is believed that Arius was the messenger to this church. Arianism doctrines maintained by Arius in the 4th century denying that Christ was equal to or the same substance as God. The controversy became acute by 323 and in 325, the council of Nice condemned Arius.

Pergamos is described as meaning "marriage" in the Little Scot Greek Lexicon. In Pergamos is seen the exalted condition and claims of the church in the days of Constantine. (See Br. Russell's comments to follow).

During the Smyrna period, persecution came from the im-

perial government. In the Pergamos period, it is reversed. The emperor began to make overtures of peace toward her which was more subtle and dangerous because many succumbed to the flatteries.

"He that hath the sharp sword with two edges" - the Lord describes himself in a different way to each period of the church. To the Smyrna period, which was suffering death, he describes himself as the one who was dead and is alive. To the church at Pergamos, it needed the sharp sword to dissect and separate truth from error, so He describes himself as the one having the sharp sword. Heb. 4:12 tells us what this sharp sword symbolizes. An important weapon of defense pictured as part of the equipment of the soldiers of Christ. (Eph. 6:17) It cuts, separates, divides truth from error, light from darkness.

Rev. 19 gives us an illustration of the use of the sword of the spirit. In vs. 11-16, pictures the closing scenes of the Gospel Age showing the Lord smiting the nations, indicating the effects of truth of a general character which opens the eyes of the masses to their own power as well as to their rights usurped by gentile nations causing them to rise and overthrow the kingdom.

(R) Pergamos: Means an earthly elevation. Who is the speaker? 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 position 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

\*\*\*\*\* PERGAMOS - In 313 when this church begins, Arius is the man of note. In Rev. 2:13 he probably is symbolized by Antipas, which might mean: a) He was against the development of Papacy, or b) He fought against the thought that the son was "instead of the Father." The prominence of Arius leaves little doubt that he was the 3rd angel. PERGAMOS - the elevation of the third church is shown by the growing mustard attracting all kinds. (Matt. 13:31,32)

\*\*\*\*\* "Unto the angel" - Arius (?) most prominent figure of



the period - anti-trinity proponent.

Pergamos means "earthy height or elevation" - perga (Acts 3:13) means "very earthy".

Period from A.D. 323 (time Constantine embraced Christianity) to about 1160 (Peter Waldo's time) encompassing full rise of Papacy - Charlemagne set up Holy Roman Empire in 800, gave Pope power to crown him; Pope Gregory declared this power to be the sole domain of the pope in 11th Century; Pope Innocent brought England into the Papal fold in 1200 to make Empire complete.

Pergamos was a celebrated city in John's day - parchment was first perfected here and the city had a library of 200,000 volumes - Papacy also noted down through the centuries for its libraries.

"he which hath the sharp sword with two edges" - the Word of God, the truth - while one edge presented to the enemy, the other pointed at him who wields it - words of warning to those of that age who were exercising this spiritual weapon (359).

Era of greatest doctrinal deterioration and pollution with heathen errors - the one who is addressing the church is the one armed with (possessing) the truth in contrast with the errors.

True church would be able to discern truth from perversions entering church during this period - i.e. trinity, Mary-olotry, etc. - all the false doctrines entered during this period - Pagan-christianity - immortality of the soul, Plato's vile fungus, basis for many errors.

2:13

\* I KNOW THY WORKS - The faithful of this period were very zealous and were hard workers against much opposition. R359:4.

SATAN'S SEAT - The home and stronghold of Paganism - re-christened Papacy. R359:4.

NOT DENIED MY FAITH - True Christians were tested and proved by the introduction of Pagan and Papal ideas. R5992:6; 491:2; 359:2.

ANTIPAS - Anti (against), papas (father), or the Pope - one who protests against the Pope. The true followers of the Master denounced the attempt to disobey the direct command of Jesus, "Call no man Father." Matt. 23:9; R5993:2; 491:3; 359:5.

WHO WAS SLAIN - They received persecution. R5993:2; 491:3.

\*\* "I KNOW THY WORKS" - During this period when the Nominal Church was growing popular, the true Christians were tested by the introduction and development of Pagan and Papal ideas. There were many. The faithful of this period were very zealous and hard workers against much opposition.

"AND WHERE THOU DWELLEST, WHERE SATAN'S SEAT IS" - "Where the throne of the Adversary is". (Diag.) The home and stronghold of Paganism, which in course of time and with a change of a little else than name, was rechristened Papacy. "Thou holdest Fast my name and hast not denied my faith." At this time there were many teachers and more controversy than ever before. Light was darkened by words and truth by sophistry.

"ANTIPAS" - (Gk. anti=against, and Pater contracted to pas = father) = antipapist, one who opposed, or protested against the Pope or Father, those who fought against and denounced the corruption creeping into the church.

\*\*\* I know thy works, and the conditions surrounding you, even the throne or government of the Adversary: and thou holdest fast my name, and hast not denied my faith, even in those days wherein those opposing the Pope were my faithful martyrs who were slain among the church of this period, where Satan's throne or government is.

\*\*\*\* "I know thy works" - The words "thy works" is not in the chief manuscripts suggesting decline of good works, as a result of becoming entangled with the affairs of this world, earthly governments.

"And where thou dwellest, even where Satan's seat is" - The words of Revelation would indicate the environment in which those whom the Lord approves find themselves. You'll remember, it was this period of the church's history which witnessed the transition period during which the Papacy had its rise. The Lord knows and permits this condition, therefore, it must be for their spiritual benefit. This statement that He knows, would have been a source of encouragement to His people for is He "knows" then He cares also and would succor them accordingly.

So it was during this time Satan (Rev. 12:3) working through the great red dragon (Pagan Rome) was infiltrating into the Christian church and in this way, the church was led into error and evil practices. This assuredly must have

caused the true saints no little heartache, and would have tested everyone to 'hold fast that faith once delivered unto the saints'.

"And thou holdest fast my name" - This would indicate that there were few who were kept free from these wrong conditions. They loved their Lord, they lost not their first love. "Name" stands for character. They not only confessed Jesus, but that they had many of the characteristics of Jesus.

"And Hast not denied my faith" - "Or faith in me". This would refer to the doctrine and that they were standing firm on them. They were assenting to the conditions around them. They were letting their light shine. Jesus, walking among the lampstands, was endeavoring to strengthen their faith.

"Where in Antipas was my faithful martyr" - the foregoing of our studies indicated this period took place during the rise of Papacy, when there was a struggle for headship among Jerusalem, Constantinople, Antioch and Rome. The few followers, who have taken stand against the Pope encountered bitter persecution and suffering. Even in those days were Antipas meaning anti-against, pas-papa, or against Father; the Popes at this time were calling themselves Father, and it was the attitude of opposition to this that brought persecution to the few who were faithful. In this verse, the church is commended for the stand it took showing that Jesus was in close contact with the church, and commended the few for this sign of faithfulness - all seen whilst He was 'walking among the candlestick'.

\*\*\*\*\* "And where thou dwellest, where Satan's seat is" - in the stronghold of Paganism which evolved into Papacy during this era - paganism in the guise of Christianity.

"thou holdest fast my name" - true church's fidelity particularly noted because of the adverse conditions surrounding them.

"Antipas was my faithful martyr" - means "against the father" - opponents of the Pope or Patriarch.

"slain among you, where Satan dwelleth" - directly connects Satan with the Papacy (see Ezek. 28).

2:14

\* DOCTRINE OF BALAAM - Willing to preach doctrines which they do not believe (respecting eternal torment, etc.) for the sake of salary and the maintenance of their positions.

R2204:6; F166. At this time, the doctrine of 3 Gods was invented. R359:2. Pagan priests sought to bend their ideas to fit the new religion. Thus gradually the Church was led into error, evil practices and away from God. R5993:1; 491:2.

WHO TAUGHT BALAC - Balaam had been a prophet of God (Num. 23:24), but he instructed Balac had to tempt Israel to sin.

(Num. 31:16) R5993:1; 491:3.

CAST A STUMBLING BLOCK - The harlotry and false worship was on a higher plane than that which stumbled natural Israel, even as everything in this Christian dispensation is antitypical. R5323:5.

TO COMMIT FORNICATION - Pagan priests taught the Church to indulge in spiritual fornication. R5993:1; 491:3.

\*\* "DOCTRINE OF BALAAM" - The Pagan priests were unwilling to lose their positions of honor, power and influence among the people, and sought to bend their theories to fit the New Religion. While Nominally professing Christianity, they brought many of their ideas with them, which were eventually ingrafted upon the stock. Thus the church was led into error, evil practice and away from God. This is what is alluded to in the references to Balaam and Balac. Balak tempted Israel to sin and so brought about by strategy what he could not accomplish by his own power.

The blasphemous doctrine of eternal torture; the endless existence of sin and sinners; the fiction of the short line from the death bed to heaven, and kindred fancies have always been stumbling-blocks to the church. The homage given to Pagan rites, ceremonies, festivals, etc. christianized such as prayers for the dead, sacred places, days and persons, union with earthly powers and with those who do such things would in our opinion, be Balaam service. [Teaching error for profit.]

"AND TO COMMIT FORNICATION" - So the priests tempted the church to indulge in Spiritual fornication and thus brought upon her the withering blight of God's wrath.

\*\*\* But I have a few things against thee, because thou hast there them that hold the teaching of union with the civil powers, the doctrine of Balaam, who taught Balaac to cast a

stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication with the Moabites.

\*\*\*\* "But I have a few things against thee - them that hold the doctrine of Balaam who taught Balak to cast a stumblingblock" -

(R) Thus gradually, the Church was led into error, evil practices, away from God. This is what is meant by an allusion to Balaam and Balak. These Pagan priests taught the Church to indulge in spiritual fornication, and brought upon here the withering blight of the wrath of God. '16-346.

Let us turn to the actual account of Balaam and Balak to establish the picture foreshadowed for us: Read Num. 22:23,24 Compare 2Pet. 2:15 Jude 11. Balaam means "Lord of the people" Num. 31:16.

Balaam was a prophet of God, yet he connived with an earthly king to injure God's chosen people for an earthly reward. To accomplish this, he advised the king that with the assistance of the fair women of Midian, the warriors of Israel could be enticed and led away from God into worship of idols, thus incurring God's wrath upon them. The evidence of this is given in Num. 25:1-3 & Num. 31:16.

It is obvious from this that the Balaam spirit of selfishness and greed for gain is invariably followed by the gross errors as stated in this verse which in the case of the Lord's people, would mean that they were allowing their minds to accept erroneous doctrines without protest and in so doing they were stimulating error.

The clergy, the Balaam class of the period, claiming to be prophets of God, catered to the civil power of Rome, and through the woman of the land (the churches) which had descended to earthly elevation, thus they put stumbling blocks before true Israel and made them worship the creed idols which had begun to be erected.

(R) So there are some Christians who have a respect for the letter of the Divine Word through fear, but lack the Holy Spirit disposition of love and by reason of love for popularity, are willing to engage in various practices. '15-117

They are willing to preach doctrines which they do not believe; to wink at unholy practices, and in various ways to cast stumblingblocks before Spiritual Israel and encourage others so to do. Both our Lord and the Apostles mention these Balaams as being 'false teachers' in the nominal church. '15-117.

"To eat things sacrificed unto idols and to commit fornication" - Thus we see the fornication here referred to, was the unlawful union or alliance between the church and the world. Also a picture of a great mistake the church makes when it allows the world to come into and take part of the church's affairs.

You'll remember Jesus was tempted along this very line after his 40 days fast in the wilderness. Satan tempted Jesus to bow down and worship him and he would give him all the kingdoms or this world. Our Lord was victorious in this matter and replied, "Get thee hence Satan for Thou shalt worship the Lord thy God and him only shalt Thou serve."

Here in the Pergamos period, however, they succumbed to this same trial put upon the Lord and became allied with the state as a result of following the advice of the Balaam class. Z5323.

"So hast thou also them that hold the doctrine of the Nicolaitans which thing I hate" -

(R) The "doctrine of Nicolaitans" seems to be the theory of lordship or headship in the church. The strife as to who should be the greatest existed amongst many of the patriarchs - fathers - or 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 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 - the 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". Matt. 23:9. Of course, they received the promised persecution. 2Tim. 1:12. Thus in this stage of the church those who sought to be popular received the emoluments of the church; but the promises to the overcomers is that of pleasure and honor that shall be eternal.

(R) The earliest point of a well-developed Papal power is found in the administration of Pope Leo XX the first: 440-461. He aimed to establish both in the east and west, a system of Papal Vicariatis. Through which, Roman jurisdiction could be enforced and Roman forms of faith and practice be maintained. Z5993.

\*\*\*\*\* "them that hold the doctrine of Balaam" - teaching of error for profit (F166) Num. 22-24, Balaam doubled minded,

tried to serve God and man - many in Pergamos tried to mix old theology with new doctrine to form pleasing middle religion - attempted to gain stature and wealth in this way. Balaam's complicity shown in Num. 23:21. (see Jude 11-16, especially 16; 2Pet. 2:15,16) (5322). Homage given to Christianized pagan rites is Baal-am service. (359).

"to eat things sacrificed to idols" - ingest spiritually the doctrines of pagan worship - immortality of the soul, hell-fire, trinity, etc.

"commit fornication" - acceptance of Pagan theology and compromise of the truth made fornication (spiritual) with the kings of the earth possible - united with kings of the earth to reign as princes among men.

2:15

\* OF THE NICOLAITANES - Nicholas means a conqueror of the people. R359:6. The theory of lordship or headship in the Church. R5993:1; 491:3. Noticed in the Ephesus message, developed in the Pergamos age. R359:6. The reverend fathers who profess a superior sanctity privilege and authority for the exposition of God's Word. R359:5. In the Church of Rome, the laity are as much the subjects of the Pope as any of earth's conquerors ever dreamed of demanding. R359:6.

\*\* "DOCTRINE OF THE NICOLAITANES" - The doctrine of the Nicolaitanes seems to be that of lordship or leadership in the church. (Nicolas = a Lord). The strife as to who should be greatest existed among many of the Fathers of the churches in prominence. At their councils there was a bitter strife for supremacy; the tendency was toward an earthly head, and of course many wanted the honor. The Patriarchs of Jerusalem, Antioch, Bysantium (afterwards Constantinople) and Rome were among the most prominent. The first two dropped out, but the strife between the last two continued for several centuries, and was settled only by a division of the Church. The eastern, or Greek Church acknowledged the Patriarch of Bysantium as head of the church; the Western or Papal Church acknowledged the Bishop (Pope, Father) of Rome. Many of the true in the Church denounced this attempt to disobey the direct commands of the Savior (Matt. 23:7) and of course received the persecution foretold. (2Thes. 1:12), these are the "Antipas" class.

This notice in the Ephesus message found its develop-

ment in this period, and has been a burden to the church ever since. In the Church of Rome the laity or people are much the subjects of the Pope, both in spiritual and temporal things, as any of earth's conquerors ever dreamed of demanding, and this in the face of Christ's plain statement that there is but one Lord, one faith, one baptism, one master, 1 Father, and all ye are brethern.

\*\*\* So hast thou also them that hold the doctrine of the Nicolaitanes, conquering the people, which thing I hate.

\*\*\*\*\* "doctrine of the Nicolaitanes" - lording over spirit - begun in Ephesus but discouraged. In Pergamos well established division between clergy and laity - persecutions of Smyrna period paved way for them - less spiritual could boast of having come through great trials and fell into temptation to be exalted by those who held them in awe for their perils.

"which thing I hate" - Jesus said, "one is your Master, Christ, and all ye are brethern." (Matt. 23:8).

2:16

\* COME UNTO THEE - In a sense delivering his own out of Babylon, bearing them up on eagles' wings (Rev. 12:14) into the wilderness. R359:6; 360:1.

FIGHT AGAINST THEM - Babylon, to whom he comes with a sword, by which they are cut into two - The Roman and Greek Churches R5993:1; 491:3; 360:1; 359:6.

\*\* "UNTO THEE QUICKLY AND FIGHT AGAINST THEM" - Notice thee and them. Used as in 1Thes. 5:1-4. The Lord speaks directly to his Church as thou and you, and of the world as they and them. He came to his own and in a sense delivered them out of Babylon, bearing them up on eagles wings (Rev. 12:14) and carrying them into the wilderness "into her place where she is nourished," from the face of the Serpent, Satan. To them he came with the Sword and cut them asunder.

\*\*\* Reform, therefore; but if not, I shall take measures against thee speedily, and will fight against thee by a rigorous proclamation of truth (this proclamation was given by Arius and his followers).

\*\*\*\* "Repent or else I will come unto thee quickly and will



fight against them with the sword of my mouth" - What does the word repent mean? To change one's mind and purpose as well as conduct. The duty of repentance must be in regard to all the points in which they have erred. While the Lord is in the midst of the church at the different stages of experience, he states here that if repentance does not take place, he will come quickly in this church to judgement, because of error and will bring punishment. Now you will notice that the Lord states, "I will come unto thee and will fight against them with the sword of my mouth."

We gather from this that He would come against the church who tolerated these doctrines of Balaam. But His opposition would be directed principally against those who represent these wrong practices. If the church did not repent, they would feel the vengeance of His sword and be subject to punishment. What is this sword? In this instance, would we think that it carried the same thought when speaking of the sword of the spirit which is the word of God? Should we not look at it from the standpoint that the Lord is now an immortal being, having similar power with His Father. So that, if He speaks, the thing is accomplished. It is said of God himself, he spake and it was done. It is to be so with Jesus, when he smites with the sword. He therefore speaks in Judgement. 2Thes. 2:7,8; Heb. 4:12.

Is this not the weapon the Lord's people should use? Not those bitter words, that is not the sword of the Lord's mouth. That is the sword that comes out of Satan's mouth.

\*\*\*\*\* "will fight against them with the sword of my mouth"- them refers to the nominal element of the church; "come unto thee", thee refers to the true. Peter Waldo translated the four Gospels into French at the end of the Pergamos period, 1160 - first time Bible was translated into the vernacular - fought against the errors of the Pergamos period by making the truth available to the common people.

2:17

\* HE THAT HATH AN EAR - (See comments on Rev. 2:7)  
TO HIM THAT OVERCOMETH - There is an individual and personal friendship between the Lord and the overcomers now in this life, and the promise of pleasure and honor that shall be eternal. R5993:2; 5113:4.

THE HIDDEN MANNA - Immortality, typified by the golden pot of manna in the ark of the covenant. R4012:1; T122; 123.

A WHITE STONE - The seal of the Holy Spirit in the heart.

E247. Signifying a precious token of the Lord's love.  
R5863:1; 5113:2; 1820:6. The emblem of authority, the color indicating th purity of the reign. "A sceptre of righteousness is the sceptre of thy Kingdom." Heb. 1:8; R360:4.  
A NEW NAME WRITTEN - The name of the Bridegroom. R58863:1; 5113:2; 1820:6. Expressive of the new character. R2571:5.  
NO MAN KNOWETH - "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them." 1Cor. 2:14; R1820:6. The great King of Kings' secret. R5113:4.  
SAVING HE - The overcomers are not to be recognized merely as a class, but each will have the personal favor of the Lord. R5113:4. There is an individual and personal friendship between the Lord and the overcomers - the antitypical white stone - the sealing of the Holy Spirit. R5113:4.  
THAT RECEIVETH IT - In the resurrection, we shall have complete knowledge of the name by which we shall be known to the Lord. R5113:5.

\*\* "HIDDEN MANNA" - It was a surprise in the face of desolation and death of a life hidden from the power of persecution with Christ in God.

"A WHITE STONE" - Vs. 17 evidently refers to a signet or seal. To present anyone with a signet ring was to invest him with all the power of the owner of the ring. This, then, is one of the exceeding great and precious promises of joint heirship with Christ Jesus only to overcomers.

"A NAME WRITTEN, WHICH NO MAN KNOWETH SAVING HE THAT RECEIVE IT" - In ancient times the Greeks and Romans had a custom of noting a perpetuating friendship by means of a white stone. This was divided into halves and each person wrote his name on the flat surface, after which the parts of the stone were exchanged. The Production of either half was sufficient to insure friendly aid, even from the descendant of those who first divided the stone. A similar custom was sometimes observed by a King, giving one part to a special ambassador. That part could be sent to the King at any time and insure aid. Thus the divided stone became a mark of identification.

Rev. 2:17 seems to refer to this custom. The new name suggests the Bridegroom's name. The statement indicates a special acquaintance with the Great King of Kings, secret between himself and the individual. The overcomers as not to be recognized merely as a class, the Bride class, but each

will have the personal favor of the King. Of this no one will know save the person himself and the King. There is an individual and personal relationship between the Lord and the overcomers who may be said to receive the mark of identification (white stone) now in this present life.

This mark is the sealing of the Holy Spirit by which the Lord identifies the overcomers. (Holy Spirit is white stone). While this is said to be a part of the final reward, yet from the beginning of our experience we have this personal acquaintance with the Lord. The full seal will be given (for good) in the Resurrection when we receive the new body. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and He to us forever. R5113.

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches; To him that overcometh will I give to partake of incorruptibility, and will give the fruition of which the Holy Spirit has been a pledge. In the overcomer's inheritance is placed a new name (a new character developed on earth and transplanted there) which no natural man can know saving he that receiveth it.

\*\*\*\* "To him that overcometh will I give to eat of the Hidden manna" -

(T122) The golden pot of manna represents 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". Manna, was the bread which came down from heaven, as a lifesustainer for Israel. It represented the living bread supplied to the world by God through Christ. But as the Israelites needed to gather this supply every day 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 joint-heirs, members of the anointed body, God makes a special offer of a peculiar sort of manna. The same and yet different from the given to others, the hidden manna. One peculiarity of this pot of manna was 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 incorruptible portion, immortality. Rev. 2:17 (R) Tab. Shad.

Israelites gathered this manna. Exod. 16:33; Heb. 9:14; Num. 11:7-9.

Our Lord connects type and antitype in John 6:49,50.

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. While the little flock, who under unfavorable conditions, proved obedient and faithful, will be given immortality as suggested in the Tabernacle Shadows.

"and will give him a WHITE STONE and in the stone a new name written, which no man knoweth saving he that receiveth it:" - In ancient times, the Greeks and the Romans had a custom of noting and perpetuating friendship by means of a white stone. This stone was divided into halves and each person inscribed his name on the flat surface after which the parts of the stone were exchanged.

The production of either half was sufficient to insure friendly aid, even from the descendants of those who first divided the stone. A similar custom was sometimes observed by a king, who would break a white stone into two parts, one of which he would retain and the other part give to a special ambassador. That part could be sent to the king at any time and would insure aid. Thus the divided stone became a mark of identification.

A white stone means approval - black stone means rejection - and this was used for voting purposes.

The mention of the "white stone" in Rev. 2:17, seems to refer to this ancient custom. The white stone signified a precious token of the Lord's love and the new name written in the stone suggests the Bridegroom's name. The statement indicates a special acquaintance with the great King of Kings, a secret between Himself and the individual.

The overcomers are not to be recognized merely as a class, but each of the bride class will have the personal favor of the Lord. Of this no one will know save himself and the King. There is an individual and personal relationship between the Lord and the overcomers who may be said to receive the mark of identification, the antitypical white stone now, in this life. This mark is the sealing of the Holy Spirit, by which the Lord identifies the overcomers.

While this is said to be a part of the final reward of the church, yet from the very beginning of our experience, we have the personal acquaintance of the Lord. The full seal of the Holy Spirit will be given in the resurrection, when we receive the new body. '12-315. Then we shall have the complete knowledge of the name by which we shall be known to the Lord and he to us, forever. The Lord knoweth them that are his." The new name, Jer. 33:16; 23:6, which God proposes for His people, His church, the Lamb's wife. As Jesus was our Lord's name, and he became the Christ, the Messiah, so all who become members of his body, they come under His new name and are recognized of the Lord, and maybe recognized of each other as members of the Christ.

Rev. 3:12 Again, the Lord, speaking prophetically of Christ, says, "This is the name whereby he shall be called, - the righteousness of Jehovah." Jer.23:6 The name of the bridegroom is given to his bride, and again, speaking of the bride of Christ, we read, "This is the name by which she shall be called, the righteousness of Jehovah." Jer. 33:16.

Those who will get this new name, will be required to demonstrate that they will be overcomers. They must all pass approval before the Lord for their faith and their persistence in holding to him and the gracious promises, the great oath-bound covenant.

\*\*\*\*\* "give to eat of the hidden manna" - immortality - alludes to Israelites in the wilderness fed on manna from heaven - beginning of true church's wilderness experiences (Rev. 12:6) promise of immortality nourished them during the 1260 years in the wilderness - immortality which they would eventually attain if overcomers.

"will give him a white stone" - alludes to custom of giving signet or token to a special or privileged person. The possessor could claim the same rights and privileges of the giver - special privileged identification of Christ with His church (5993). Sealing of the Holy Spirit identifies the overcomers with their Lord (5113).

"white" purity be contrast to rest of church. Intimacy between faithful and Christ. (490).

"in the stone a new name written" - the name of the Bridegroom (490) new name related to work in relationship with the Christ - name changes significant to new position or work; Jacob-Israel, Abram- Abraham, Simon-Peter.

"no man knoweth" - "The natural man receiveth not the things of the Spirit of God..." (1Cor. 2:14). In this age, those who wished to be popular received the emoluments of the church, but the promise to the overcomers is of pleasure and honor that shall be eternal. (491).

2:18

\* UNTO THE ANGEL - (See Comments of Rev. 2:1)

CHURCH IN THYATIRA - Meaning the "sweet perfume of sacrifice." Referring to the period of Papal persecution in which the virgin church was enduring hardships in the wilderness while the apostate Church sat on the throne of her royal paramour. R5993:2; 491:4.

SAITH THE SON OF GOD - A more emphatic declaration of who the speaker is was necessary because a usurper had arisen. R388:3

EYES LIKE UNTO A FLAME - To watch over his faithful ones as they wandered thru the dark valleys or hid in the darker caves of earth. R5993:2; 491:4. Despised and persecuted for the truth, as the little faithful company were, it was a cheering thought to know that their exalted Head "seeth not as man seeth." 1Sam. 16:7; R388:6.

FEET...LIKE FINE BRASS - To walk by the side of his Church as they scaled the rugged mountains or wandered footsore and weary, seeking a place to plant the seeds of truth. R5993:2; 491:4. We shall walk together; I will be your companion and guide. R389:1.

\*\* "UNTO THE ANGEL OF THE CHURCH OF THYATIRA" - Sweet savor of labor, a perfume of sacrifice. This was the period of Papal persecution. The antichrist had seated himself in the temple of God, announcing himself through his minions as "Our Lord God the Pope." (2Thes. 2:4) Ruling the nations and the church with a rod of iron, and dashing them in pieces as a potters vessel, those who would not acknowledge his authority. The Virgin Church was enduring the hardships of the wilderness, while the Harlot, revelling in her lewdness, sat on the throne of her royal paramour.

Thyatira would thus cover a period during which the true church purified by persecution, relieved of its ordinary load of dead-heads, and untrammelled by the class who always choose the popular side, was fully harnessed and faithfully laboring in the Lord's work.

"THE SON OF GOD" - There is more emphatic declaration of

who the speaker is than in any previous message. It was necessary. An usurper had arisen to speak as the mouthpiece of God. Our Lord here announces himself as speaking through his written word, His only authorized spokesman. See Gal. 1:9.

"LIKE UNTO A FLAME OF FIRE" - The message is sent by one who has [great wisdom (bright, glowing eyes) that can look beneath and discern the true heart condition and knows who are his saints] to watch over his faithful ones as they wander through the dark valley. (Psa. 34:6).

"FEET ARE LIKE FINE BRASS" - Copper. It would seem to say to them "Fear not, in all your terrible journey of 13 centuries, in the wilderness, lo I am with you, and we shall walk together and I will be your companion and guide."

"POLISHED COPPER" - This metal was perhaps the most useful and unduring known to the ancient world. Test 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. R5992; 388; 491.

\*\*\* And by the messenger of the fourth period of the church, the period in which there was a sweet perfume of sacrifice, write: These things saith the Son of God, who was omniscient wisdom or discernment, and those representing him on earth are purified or justified.

\*\*\*\* "And unto the angel of the church at Thyatira write: These things saith the Son of God" - Thyatira period - 1100 A.D.

In this message we see another phase of the church's history and it indicates considerable decline from its first condition of purity, as seen in the early stages of the Ephesus period, for it had fallen into apostacy.

The period would apply between 1100 A.D. to 1518 A.D. when the true church was enduring hardships in the wilderness condition and when the domination of Papacy reached the zenith of its power.

We saw in the previous message how the church had accepted the professed friendship of the world, because it would bring them cessation of persecution causing a quick decline.

In this message, the Lord uses harsh terms to the church. The name Thyatira means "sweet perfume of sacrifice" indicating the thought that the faithful ones of this period would have their sacrifice received as a sweet savor or per-

fume all the more for the difficulty under which it would be rendered to the Lord. During this period it was more difficult to know what to do in order to sacrifice aright, while during the Smyrna period it was more easily recognized as the tests came from heathenism, so there was no question as to right or wrong. But here, the church from the inside had the errors making it more difficult to see what was the right course to take. So then, when persecution came to those faithful few as a result of their solidity in the truth, it was much sweeter to Jehovah. (See (R) comments following).

THE ANGEL OF THYATIRA - We believe the messenger to the fourth epoch of the church was Peter Waldo. The first translation of the Bible into modern language, French, was the work of Waldo. A rich merchant, zealous for the advancement of true piety and true christian knowledge about the year, 1160 A.D. translated the four gospels from Latin into French. On studying them, he discovered that the religion which was taught in the Roman Church was totally at variance with the true Gospel. He abandoned his merchantile business for the propagation of the truth, and this brought upon him the anathema of the Pope Innocente III.

"Saith the Son of God" - As in the other messages to the churches, so in this one. The title of the one giving the message has a distinct bearing upon the message itself. It is noticable that no two descriptions are alike. In this case it was, "These things saith the Son of God". The title "Son of God", assumed by our Lord was appropriate to Him seeing as He alone had the right to that name. Thus, in using this title, those faithful who had ears to hear would understand the Pope's proclaiming to be that Son, as false. The fact that it was God's Son giving this message should be all the more reason why the church at this period should give heed to His message. This was evidently the case with the few who proved faithful under the very trying conditions.

"Who hath his eyes like unto a flame of fire" - EYES - would denote special discernment, interest and loving care over the affairs of his people. The keenness of His glance would be emphasized by the words, "I know thy works." This proved to be of great value at this time when the truth was grossly misrepresented. Seeing this take place at the darkest period of the church's history would prove, that in their sore need, the Lord was able, not only to scrutinize their affairs, but to give them the necessary aid. The eye, being



like a flame of fire, would also suggest a searching inquiry and judgement concerning all who claim to be his people, whether true or false.

"And His feet are like unto fine brass or white hot metal" - suggesting the swiftness of his movements in order to guide and keep his own followers as they wandered footsore and weary, seeking a place to plant the seeds of truth.

(R) Thyatira seems to mean the sweet perfume of sacrifice. It was the period of Papal persecutions. 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 illusion to a faithful old prophet who fled for his life into the wilderness from the wrath of the idolatrous wife of a king. This picture is from the history of the Prophet Elijah. 1Kings 18:19; Z16-347.

\*\*\*\*\* THYATIRA - At 800 we have no one! Nor is there anyone of significance at 754 or 962. This was at first a shock. A blessing, however, resulted. In Rev. 2:21 an interesting statement is made regarding Thyatira: "I gave her space to repent of her fornication." This seems to say that the Lord did not take immediate action to send a messenger to this church. Doing so in 800 would have had little effect, as the church was there at its height - and, with Charlemagne, committing its first large-scale and official fornication.

If "space" represents 360 years, we have a lovely story to tell.  $800 + 360 = 1160$ . This is in the lifetime of Peter Waldo (died 1179). This man translated the Gospels, was actively against a clergy class, stressed that baptism and the Lord's supper were only symbols, claimed that Rome was the whore, and was actively anti-papist.

Adding 360 to 754 or 962 yields no fruit. This seems to defend 800 as the proper beginning of Thyatira.

(Note that 1160 appears on the blank chart without explanation. I was unaware of this date also until Rev. 2:21 revealed it)

It is interesting to note (although I know of no accompanying significance) that another 360 years intervenes

between 1160 and 1521 (the beginning of Philadelphia).

THYATIRA - corrupted doctrine ruined the entire fourth church so that the purpose (sacrifice) was no more a consideration. (Matt. 13:33).

\*\*\*\*\* "Unto the angel" - Peter Waldo, translated the four Gospels into French, inspired the Waldenses and Albigenses.

Thyatira means "sweet savor of labor" or "sweet perfume of sacrifice".

Era from about 1160 (Waldo's translation) to about 1350 (Wycliffe's time) includes period of great Inquisition. Papacy reached its zenith under Pope Innocent III (1198-1216) who was the father of the Inquisition, which was begun for the express purpose of eliminating the Waldenses and Albigenses.

"saith the Son of God" - emphatic declaration of who is speaking - a usurper had arisen claiming to be the vicar of Christ, mouthpiece of God. (Ezek. 28:2; Dan. 8:11; 7:8)

"eyes as a flame of fire" - omniscient, penetrating vision to watch over the faithful wherever they may be, even into the darkest dungeons. The Lord knows who are his.

"feet like fine brass" - in Greek the thought is the feet looked like they had been burned in a fire - (RSV) "burnished bronze" - shows Christ's tribulations and his awareness of the tribulations of his church (Heb. 2:17-18) - would walk with the church as their companion and guide in tribulation.

### CHAPTER 3

3:1

\* UNTO THE ANGEL - Representative elder, messenger or servant. R1893:2. The messenger through whom the Lord would especially instruct the Church. R3570:4; 2826:6.

CHURCH IN SARDIS - Meaning: "That which remains", and signifying the useless remnant. A short interval just before the reformation. R5993:3; 5992:3; 491:1,6. In this Church there was a wrong condition, a defilement. R4870:3.

SEVEN SPIRITS OF GOD - Representing perfection or completeness. R370:6. "And there were 7 lamps of fire burning before the throne, which are the 7 spirits of God. Rev. 4:5; R529:4.

LIVEST, AND ART DEAD - The nominal church during that period had the appearance of being what it was not, having a form of godliness without its power, illustrated by the Sardian stone

near Sardis. R5993:3; 491:6.

\*\* "SARDIS" - That which remains, as it were perhaps a remnant, almost dead, in which the life or virtue had nearly all gone. (V.2).

"SEVEN SPIRITS" - God's complete spirit, his character.

"SEVEN STARS" - See note Chapter 2:1.

"A NAME THAT THOU LIVEST, AND ART DEAD" - They had the appearance of being what they were not, having a form of godliness without the power. Persecution has always developed the life and vigor of the church. Ease brings the reverse.

3:1-6 They had the appearance of being what they were not, having a form of godliness without the power. Hypocritical, perhaps without knowing it. A kind of Cornelian Sardinian Stone is found near Sardis, from which it received its name. It is of a blood color sometimes covered with a thin layer of white. Thus it may look like purity but a closer examination will reveal the flesh color (deep red) below the surface; to outward appearance and by profession, spiritual; but in heart fleshly, carnal. Sardis was the remnant of the True Church which had been driven into the wilderness, but when persecution began to abate, her zeal subsided. Thyatira was specially commended for her works; Sardis for the opposite.

\*\*\* And unto the messenger of the fifth period of the church, the church called, "that which remains", write: These things saith he that hath the seven messages (those messages given to the seven churches) of God, and the seven messengers; I know thy works, that thou livest in name only, but thou art dead.

\*\*\*\* Quotes from Pastor Russell: Sardis; referring to a brief period just before the reformation.

It is said to mean "remains" as if it were a useless remnant, something out for which life or virtue had gone. "I know thy works, that thou hast a name that thou livest, and art dead. 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. You'll

remember during the terrible persecutions in the Thyatira period how she was specially commended for her works. (Rev. 2:19) Sardis is told just the opposite, to be watchful and strengthen the things which remain that are ready to die; for I have found no works of thine fulfilled before my God. I have not found thy works perfect.

Many have the Sardis characteristics today. To such, there is a fatal warning in Vs. 3; remember therefore how thou has 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. Seven times our Lord's 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 the 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 reasons 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. (2Pet. 3:3,4) Thus they are unable to understand the signs of the times revealing his return.

4th Vs. 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 mark of distinction between the great company and the little flock are very pronounced, both as respects their present course and their future blessings. The faithful overcomers watch and keep their garments unspotted from the world, and this is given as one of the special conditions of acceptance as overcomers to joint-heirship with the Lord. "They have not defiled their garments." '97-161.

5th Vs. "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."

By these words, our Lord seems to emphasize the thought that no one will gain the prize of the "high calling" if he doesn't keep his garments undefiled from the flesh. He that would be an overcomer, must be clothed in white raiment. '11-341.

The pictures given of the Heavenly Father represents him as clothed, and the picture of our Lord represents 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 being 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 a actual righteousness.

The special book of life that is open at this present time, is the one in which the names of the overcomers of this Gospel Age are written. 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 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 own minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. '14-11.

"I will confess his name..." - this gives us first of all, the thought that although they have been begotten of God, they have never been introduced to Him, in His actual presence. Our Lord being the one to whom the Father deligated 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. They will be introduced to the Father and to the Holy angels as the bride of Christ. We are to hope and strive that we may have a place amongst these. '14-12.

WT 4870 4320?

5th Vs. In this church there was a wrong condition of things. Trespasses committed had not been repented of, and forgiveness sought from the Lord. Any who do not persevere in keeping their garments clean will have their names blotted out. In this connection, we are told how we can keep our garments clean. The Apostle John tell us that the blood of Jesus washes us not only from sins that are past, but also from stains upon the robe. (1John 1:7) The blood of Jesus Christ cleanses us from all sin. It is only such as observe this cleansing whose name will not be blotted out. Evidently the majority of the people of Sardis were of the great company class and needed to be zealous and repent. At the very beginning of our Christian experience, we figuratively are clothed in white raiment, represented by justification, and Christ gave us to use of his merit, it is as a white garment to cover our imperfections. But it is not sufficient that we have the imputation, this is only a temporary arrangement. We need to come to the place when we shall have a righteousness of our own. The Lord has arranged at the conclusion of our trial, the end of our present life, the overcomers shall receive the new body, this new body will be a body of actual purity. Z5669 BOOKS OF LIFE (See Rev. 3:5; 20:12)

This special book open at the present time, is the Lamb's book of life. The Pastor says, the Great Company had their names in the book of life, but they were not overcomers in the truest sense. In Phil. 4:3 the Apostle Paul mentions this book of life talking to the Philippian brethren, whose names are in the book of life. (R)

3:1

"And unto the angel of the church in Sardis write" - there seems to be a great difference of opinion as to the exact time for the beginning of this period. Whycliff, being the star or messenger, would suggest the time would begin about 1350, when Wycliff began his opposition against this great false system.

It was in the year 1378 A.D., the year of the great schism, of the west when two Popes were elected. One in Rome and the other in Avignon, France. At this time, Wycliff came out as the great doctrinal reformer having had his spiritual earnestness shocked by the spectacle of two Popes, each claiming to be the sole head of the church, each labeling the other as antichrist. Wycliff first urged that both Popes should be set aside as having little in common with the church of the Holy God. From the position of neutrality, he quickly passed into one of antagonism of the papacy itself.

He began the translation of the Bible into English. He took the next step by a decisive open attack forced upon him by his studies of the Bible against "transubstantiation". Wycliff, thus attacked the very bulwark of antichrist' strong hold, got the doctrine of transubstantiation or the doctrine of the mass annulled the true sacrifice of Christ.

There is also much difference of opinion regarding the meaning of the name "Sardis". The meaning we believe to be most reasonable is the one forwarded by Pastor Russell namely "That which remains". This would fittingly apply to the conditions obtaining at that time, for very little of the original works and hopes of the church were in existence. The dark ages of Papal rule had practically obliterated the truth, and the spirit of the truth.

The spiritual life of the Lord's people was at its lowest ebb. There was little hope or zeal generally. Many had a form of godliness and lacked the power. The true church was in the wilderness and the condition of the church at Sardis, indicated the darkest period of the dark ages when the prophecy was being fulfilled (Dan. 7:25) "he shall wear out the saints of the most high".

At this point, we should remind ourselves of this fact, that the features which the Lord was compelled to rebuke in the previous churches are all in evidence in this period, and have continued to exist throughout the age even to our own day. We must not be under the impression that there are different churches at different periods, but it is the one church which exists throughout the age even to the day in which we are now living.

"These things sayeth he that hath the seven spirits of God" - Is there any special significance in these words being addressed to Sardis?

As in other messages, so in this one. The title of the one giving the message has a different bearing on the circumstances on the church concerned.

In Rev. 4:5 reference is made to the seven lamps of fire before the throne. In the same context there are indicated as meaning the seven spirits of God. Again in Rev. 5:6 we read of the Lamb having the seven horns and the seven eyes which are the seven spirits of God. We know that our Lord was the complete or full expression of the Father's character. To him was given the spirit without measure. The Lord thus having the seven spirits of God would mean that he alone is given full authority and power from God to rebuke and to give comfort and encouragement to the saints by raising

Wycliff and Luther to proclaim their messages. Jesus then, who is the one giving the message to this church, having received this holy spirit without measure will exert its power to keep them alive in order to provide the number who would make up the elect. The Holy Spirit is spoken of in the scriptures as a spirit of power. The fact that the reference in this message is made to the Lord having this spirit suggests his great power can be employed to help sustain the falling church.

"These things sayeth he that hath the seven spirits of God" - the antitypical Jezebel had been teaching that there was only one way of acceptance with God and that was through her medium. Our Lord had shown that she was not a channel at all when he declared to the Thyatira period "These things saith the SON ON GOD" showing it was his words and directions alone and not that of the church that his people were to hear. Again, the saints at this time would be inclined to question the wisdom of God on account on conditions of severe suffering and darkness experienced among them. The false church had become rooted and there appeared no likelihood of being removed at that time. However, we know that God's purposes are being accomplished. Even though his plans were not made manifest to those living in this period just as they are not clear at times to us now until their due time for fulfillment shall arrive, nevertheless they flow on unhampered by man's ability to comprehend them.

Immediately before the reformation the vitality of the church was at a very low ebb and Papal influence was at the very zenith of its power. So it is evident that the Lord at this time desired to bring about a turn of events in the history of the church and of Papacy as well. It was his will that there should be a decline of the false church from now onward, until it was the due time for her to go into the "bottomless pit". In order to bring this about, he by means of his 'spirit'; as his name suggests ("He that hath the Seven Spirits") worked upon the minds of Wycliff and Martin Luther, resulting in the great reformation which had the effect of partially undermining Papal influence. As a result many flocked to the standard which was raised by Martin Luther's protest. This appeared to revive the life of the church and apparently brought about a movement of the spirit in its midst. However, as before stated, the zeal and enthusiasm of this movement was very soon upset by divisions, splits, and the return in a measure to the practices of the false church which they had left.



"and the seven stars" - in this period of the churches experience, she is again reminded of the fact that He holds in his hand the seven stars. Before the reformation, it must have appeared as though this watchcare had been abandoned, but the Lord very soon manifested this fact again by showing his protection of Martin Luther. The Lord's messenger was kept unmolested until he finished the work given him to do. Even when he was exposed to the greatest dangers from the bitterness of Rome, the Lord upheld them.

When Martin Luther left his home to answer the charges made against him, he quite anticipated that he would not return home alive. But seeing that the Lord held him in his right hand, there was no power on earth or in the spirit world that could interfere with the life of Luther. The knowledge of this protection gave considerable encouragement to the Lord's people at that time. Those of us who reflect this episode in the history of God's dealings with the church, should also take courage and be bold in proclaiming truth's we know to be evident as found in the word, and know of a surety we also will be kept from harm until our work be accomplished.

"I know thy works, that thou hast a name, that thou livest, and art dead" - these words which seem to be a rebuke, were doubtless directed to the church as a whole, which had gradually declined from the Ephesus period and had now reached its culmination of degradation. The prominent point of this phrase, "thou hast a name that thou livest" is that in the eyes of the world this false church was great and powerful and all more or less had great respect unto it. On the other hand, God who sees not as men see, whose thoughts are as high above man's thoughts as the heavens are above the earth, did not look upon this church as the world did, but he saw them AS DEAD, without any life of spirit.

"and the seven stars" - the words following this phrase appears to be addressed to those of them who had a small measure of the spirit and were endeavoring to be faithful.

\*\*\*\*\* SARDIS - In 1371 (as already noted) when Sardis begins, the "morning star of the Reformation," Wycliffe, is on the scene and so potent as to have a Papal Bull issued against him on that date. Wycliffe translated the Bible into English and was strongly against transubstantiation.

Some have seen Rev. 2:28 as a sign that Wycliffe was the

fourth, not the fifth, angel. While the name similarity is intriguing, it does not seem to bear nearly the interpretive weight as do the chronological implications we have seen. SARDIS - the 5th church under Wycliffe was especially exultant at re-discovering the Bible and its truths. (Matt. 13:45,46)

\*\*\*\*\* Sardis - "remnant" or "that which remains" - name derived from character of true church - small number of little flock left after Inquisition.

A.D. 1350-1517 - Messenger - Wycliffe

"seven Spirits" - seven messages (Rev. 5:6; 4:5)

"seven stars" - seven messengers - true Church was so nearly wiped out, this emphasis given as reaffirmation that God had predestined seven stages and that His church would not end here so ingloriously.

"hast a name which thou livest and art dead" - hypocritical - many followers of Wycliff but majority prompted largely by political rebellion against Pope rather than true seeking after the Lord - Lollards Sardian stone - layered - white surface, red or fleshy color underneath - look of purity, by profession spiritual; at heart, carnal, animal, fleshly - from the outside the church looked to be in good shape, but underneath they were almost spiritually dead.

3:2

\* THINGS WHICH REMAIN - Sardis was the remains of the true Church which had been driven into the wilderness. R5993:3.

READY TO DIE - When persecution began to subside, her zeal also abated. R5993:3.

I HAVE NOT, etc. - The Revised Version renders the rest of this verse: "I have found no works of thine fulfilled before my God." R492:1.

\*\* "FOUND THY WORKS" - Thyatira was specially commended for her works. Sardis reproved for the opposite - "I have found no work of thine fulfilled before my God." (Rev. Ver.) Their love and understanding of Scripture had evidently decreased. Strengthen what little life and truth remains.

\*\*\* Be watchful, and strengthen the good works which remain

that are ready to cease entirely: for I have not found thy works perfect before God.

\*\*\*\* "Be watchful, and strengthen the things which remain, that are ready to die:" - Weymouth renders this translation this way: "Rouse yourself and keep awake, strengthen what still remains that is at the point of death."

While this message was proclaimed to the whole church, it is evident that the Lord intended it for the ears of the few, who were endeavoring to keep loyal to him. Looking at the church as a whole, there was nothing that could be said, in its favor. For, as already stated, there was practically not spiritual life remaining in it, and if the Lord had not intervened at this point, there is no doubt that the church would have died as this text states. Even as the Lord sustained Elijah (who is a picture of the true church) and kept him from perishing by the brook Cherith (1Kings 17:1-4) so in an equally miraculous and providential way, He guided and provided for the faithful few. This period seems to be the commencement of the revival of faith from an individual point of view amongst the Lord's people. The words of the Lord in this verse contains a touch of sympathy for he exhorts them not to fail altogether but to be watchful to the message he was giving, and to strengthen the things that remain. With the strengthening of the faithful few would remain the characteristics resulting from the development of the spirit. These few it would seem God kept in an animated condition who could then in their turn pass on their influence to a similar class in later generations until they were able to come to the Philadelphia period where an open door was set before them.

"For I have not found thy works perfect before God"

Diaglott: "For I have not found thy works fully performed in the presence of my God"

This Sardis church as a whole, was not living up to its privileges. It is evident that they had lost sight of quite a number of doctrinal features of the truth, justification by faith being among them. Doubtless many were endeavoring to prove by their works their loyalty to God which, of course, could not be accepted by Him. This would show that they were in a measure in darkness, and our Lord, by means of raising up Martin Luther, brought to their attention again the knowledge of Justification by their Faith and not by works. Good works are only possible by those who are consecrated to do the will of God, for the Apostle says in(Eph. 2:10) "For we

are his workmanship, created in Christ Jesus unto good works", not "by" good works. Acceptable works then could only be approved by God as a result of faith. This class whose works were not fully performed in the presence of God are exhorted to watch and strengthen the imperfect works.

\*\*\*\*\* "strengthen the things which remain" - doctrine, spiritually.

"that are ready to die" - Inquisition had nearly stamped out Albigenses and Waldenses; virtually none remained except dissemblers - true church on verge of dying out.

3:3

\* HAST RECEIVED AND HEARD - He who neglects the spiritual food must be weak, sickly, a spiritual dwarf, powerless to discern "the signs of the time", ignorant of what the Lord is doing. R492:1.

AND HOLD FAST - Their love and understanding of the Scriptures had evidently decreased. R492:1.

I WILL COME - Greek heko, signifying "to have come, be here," not future tense. R591:4.

ON THEE - Many having the Sardis characteristics are living today. R5993:3; 492:1.

AS A THIEF - Stealthy - only to those who are watching is the approach of a thief known. R5993:3; 492:1. A fatal warning to such as have the Sardis characteristics. R5993:3; 492:1.

Seven times his coming is so described. R5993:3; 492:1.

NOT KNOW WHAT HOUR - Our Lord will be present, but invisible and unknown, except to the watchers...Those who are asleep will recognize his presence only as the noise of his work of destruction progresses. R5993:3; 492:1.

\*\* "HOLD FAST AND REPENT" - They are warned here to repent. God's word is spiritual food. He who continually feasts upon it will grow vigorous, healthy, powerful. He who neglects to eat or fails to digest this living bread must be weak and sickly, remaining at best, only a spiritual dwarf, ignorant of what the Lord is doing, or what his plans are.

"IF THOU SHALT NOT WATCH" - Seven times our Lord's coming is described as thieflike, stealthy. Only to those watching is the approach of a thief known. Those who are asleep will be awakened only after he has taken full possession and after his work of destruction has progressed. Al-

though they may then arouse themselves, it will be too late. They have been overtaken. Thus our Lord will be present, 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 they will realize what it is and what the outcome will be. The reason why so many professed Christians cannot recognize our Lord's parousia (presence) is that they are looking for a fleshly Christ, visible to the fleshly 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 see how he can be present, while all things continue as they were since the beginning of Creation (2Pet. 3:3,4). Thus they are unable to understand the signs of the time which reveals his presence. '16-247; R5993.

"AND THOU SHALT NOT KNOW WHAT HOUR" - Many today have the Sardis characteristics. To such there is a fatal warning in this declaration "I will have come as a thief and in no wise shalt thou get to know during what sort of hour I will have come upon thee." (Roth.) They do not expect him to come as a thief (stealthy, quietly). To only those who are watching is the thief's presence known, so it is with Christ's presence.

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

\*\*\*\* "Remember therefore how thou hast received and heard" - Seeing how our Lord tell the church to remember brings to our minds the fact that the church at that time did not have the same advantages as we have today. They did not have easy access to the written word but were dependant upon their memories to retain the things which were so precious. It could be easily understood therefore, how simple a matter it would be for the church to decline after the apostles fell asleep, for even the Apostle in his days speaks of having this treasure in an earthen vessel, indicating a very imperfect receptacle. (2Cor. 4:7).

It is evident, therefore, that the Lord wished the members of the church to talk to one another about these precious things in order to keep them in their memories. (Heb. 2:1) "Therefore we ought to give the more earnest heed to the

things which we have heard, lest at any time we should let them slip."

This is an important attitude of heart and mind necessary to adopt in our association with the truth in order to be approved. It is such an easy thing to change ones' mind on these matters by allowing worldly thoughts and other influences to make us loose sight of the truths we once held so dear. This statement was proper to make at this time because the truth had been given, and false teachings should have been rejected; therefore, the admonition to hold fast, as though clinging to something upon which our very christian lives depend.

"and repent" - This exhortation to repent, which had been given in the message to the other churches is again repeated here. Repentance means a change of conduct and would have reference to the words just used concerning how they had received and heard because they had let these truths slip. In order to change their course and adopt a proper one would mean to re-examine the truth which they had let slip, and to hold fast that which is good.

"If therefore thou shalt not watch, I will come upon thee as a thief" - The question comes to our minds, has this a local application, or does it refer to the second advent of our Lord?

We think both periods could be referred to here. We know that the hope of our Lord's return had been lost sight of in the church's decline, but was revived in the message to Thyatira. In (Rev. 2:25) the messenger makes use of the words, "till I come", and was enlarged upon to Sardis period (Rev. 3:3) where we read, "I will come as a thief." These words are seen in close proximity to the Philadelphia church where it says, "Behold I come quickly", and established in the message to the Laodicean church, "behold I stand at the door and knock." (Rev. 3:20)

The Lord thus stimulates this hope in the hearts and minds of his followers encouraging them to watch and keep this thought ever in front of them to press on in the narrow way.

\*\*\*\*\* "remember how thou hast received and heard" - admonition to true to look to Lord for truth and doctrine and ignore claims of apostate church - 2Tim. 3:14,15; Acts 17:11; John 5:39.

"repent" - not for true church, for Great Company to come back into heart condition so as not to go into Second Death - for Christendom, we of Elijah class are to turn the hearts of the children back to the Father - we are to work at it as if we can.

"come on thee as a thief" - sleepers would not be aware of the presence of a thief - must be vigilant, watchful - Great Company would be unprepared (Song of Sol. 5:2-6; Matt. 25:1-13).

3:4

\* A FEW NAMES - A little flock who are pure all the way through. R492:4. Evidently the majority in Sardis were of the Great Company class and needed to "be zealous and repent" Rev. 3:19; R4870:5.

HAVE NOT DEFILED - As has the Great Company. R2161:2. They have kept their garments unspotted from the world, not being willing to permit sin to contaminate them. R4870:4; 2161:1.

It would be a miracle if we should never come so closely in contact with evil as to spot our garment, but we are provided with a spot remover in the sacrifice of Christ. R2782:6. The stain remover is the precious blood. R4870:5; 2783:1. No one will gain the prize of the "high calling", Phil. 3:14, if he does not keep his garments undefiled from the flesh. R4870:3.

THEY SHALL WALK - Those who follow the Lord in the narrow way of trial, discipline and testings during the present life.

R5500; 5459:4; 4616:1.

WITH ME IN WHITE - Representing the righteousness of those whom the Lord accepts as his people. R2159:3. Not only white plumes, as knights of the temple, but white raiment. CR457:2; 361:1.

THEY ARE WORTHY - To be joint-heirs in his Kingdom and share his throne and glory. R1574:1; 832:2. Altho when drawn by the Father to the Son they were sinners, they are accounted worthy to share in the "resurrection of life", John 5:29; R4493; 1854:5.

\*\* "HAVE NOT DEFILED THEIR GARMENTS" - Here are a Little Flock which are pure all the way through. These are entitled to wear a covering of spotless white, for they are what they appear to be.

\*\*\* But thou hast a few names during the fifth period of the church, which have not become impure and contaminated; and

they shall receive actually righteousness; because they are worthy.

\*\*\*\* "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" - In this church, there was a wrong condition of things as we have been considering in the foregoing; a defilement of character and doctrine. Therefore it was necessary for our Lord to speak in this way. Papal influence was, at this time, at its height. Is it not strange but wonderful that there should be found some who were faithful under these trying conditions - some who were still considered upright righteous by God Himself. This does not mean that these few never sinned - but it does mean that when they did commit sin, they quickly found an advocate with the Father, Jesus Christ, the righteous, and by confessing their failings the blood of Jesus was effective in cleansing them. This would indicate, too, that they had not imbibed the wrong doctrines and practices of the great false church - they were clean - they were in a fully consecrated condition. However, these words of Jesus seem to emphasize another thought and that is that no one will gain the crown - if he does not keep his garments undefiled from the world, the flesh, and the devil. Whoever fails to do so will not be of the overcoming class to whom will be given this choice blessing. He that would be an overcomer must be clothed in WHITE raiment.

The great company will not have the abundant entrance granted them the little flock will have. While all receive the robe of Christ's imputed righteousness, some of them do not keep their garments unspotted from the world. Their white raiment becomes spotted and soiled, bedraggled, when it comes in contact with the earth. Their justification or robe of Christ's righteousness becomes unpresentable when a spot comes upon it. Instead of having this spot cleansed away at once, they allow it to remain and the spot accumulates until their garments become quite soiled. Then at the conclusion of their course, when the examination day comes, their robe is found to be spotted, yet they wear it still; they are unable to attend the marriage in this spotted gown. They are not divested of the robe of justification, nor is their justification destroyed as they have not abandoned the Lord and he has not abandoned them, but they have failed to use the means which the Lord provided for their cleansing.

Please read Z2159 "Raiment White and Clean" for additional thoughts on this verse. Wonderful article.



\*\*\*\*\* "A few names even in Sardis" - most of Sardis of Great Company or of nominal house - only a few had not soiled their garments - he that would be an overcomer must be clothed in white raiment - stain or spot, any deflection from purity or heart - Rev. 7:14, Great Company have need to "wash" their robes - little flock takes care of each spot as it occurs. Great Company lets it go so long whole garment must be washed.

3:5

\* HE THAT OVERCOMETH - The love of self, of popularity, of worldly prosperity, as well as love for man-made creeds and theories. R4870:5. Conquers himself the spirit of the world. C225; R1113:4. Those who have the spirit to overcome, the desire to overcome, and who manifest righteousness of heart. R5377:2. Those who maintain a position in God's family. R5377:4. Including the Great Company. R5105:2; Q309:1. The elect class must demonstrate their loyalty by overcoming. R5668:3. They are "dead with him" (2Tim. 2:11), hence could not willingly practice sin. R4870:4. How few there be who have always lived up to this high standard. R4870:5.

THE SAME SHALL BE - In the resurrection. R2159:3.

IN WHITE RAIMENT - Actual righteousness. "The false linen is the righteousness of saints." Rev. 19:8; R5377:3; 2159:6.

BLOT OUT HIS NAME - But some names will be blotted out because of unfaithfulness, to be replaced by others. C363; R3212:1; 2570:2; 2540:5; 1893:4. Those who go into the second death will surely have their names blotted out, but we may not be sure about the Great Company. R5669:5; 5377:5. Not one whose name is blotted out of the book of life shall stand; not one whose name remains shall fall. R754:2. Erase from amongst the names of the "elect" Church. R2160:4.

THE BOOK OF LIFE - The number of the Elect, the family of God, the bride class, the consecrated ones. F165; R5377:4; 1264:2. "Which are written in heaven." Heb. 12:23; C222. The special book of life now open and appertaining to the Gospel Age. R5377:3,4. The Lord himself keeps the Church books - the records of our names and the individual accounts of each member. R1893:4; 1420:6; 694:3; Q537:3. The book of God's remembrance, the heavenly records. R1421:1; Q537:3. Signifying friendship, love and blessing. God keeps a permanent record of his friends, but not record of his enemies. N'04-3-13. Including the Great Company. Q309:1.

CONFESS HIS NAME - The bride class only. If we fail to overcome, then our names will not be confessed, but will be blot-

ted out. R5377:6; Q522:4.

BEFORE MY FATHER - The overcomers will have such characters that the Lord will not be ashamed of them. R5669:4. Altho we have been begotten of God, we have never been introduced to him - in his actual presence. R5377:5.

\*\* "BE CLOTHED IN WHITE RAIMENT" - After resurrection and glorification. It is the robe of his own righteousness then, perfect, spotless. Not as now the imputed robe of Christ's righteousness.

"NOT BLOT OUT HIS NAME" - Lamb's book, the Bride class. The recording has been going on throughout this present age. This means that those whose names are therein 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 scriptures it is not so. In our text we may not be sure whether the Great Company is included or not. 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. In another place the Lord says if we are ashamed of him he will be ashamed of us. This expression would rather imply that the Great Company would not be included in this book. (Z'14-12; R5380).

\*\*\* The overcoming one shall be clothed in righteousness and I will by no means blot his name out of the scroll of life and I will confess his name before my Father and before His messengers.

\*\*\*\* "He that overcometh, the same shall be clothed in white raiment" - There are many things the New Creatures in Christ Jesus are called upon to overcome if they will be found faithful and keep their robes unspotted. The things to overcome are the difficulties - these difficulties make the way narrow,

- 1.) All the opposition of the flesh to the things of God. (1Cor. 1:29)
- 2.) The opposition of the world in general. (1John 5:4)  
This is the victory that overcometh the world, even our faith.
- 3.) The snare which the wicked one may place for us. (1John 2:14)

These are the three main categories where the New Creatures' difficulties lie. In them one could enumerate; the love of self popularity, worldly prosperity, man-made creeds and theories difficult to let go. All these, whatever form they take, must be overcome.

"And I will not blot his name out of the book of life" - Those who have had their names written in the book of life would indicate the condition of those who have been released from the condemnation of sin and death. (Rom. 8:33,34)

This would not only mean having ones sins forgiven through faith in God, but also being released from the sentence of death, which is made possible by coming into Christ through consecration.

In order our consecration be a perfect one, God restores to us the human life rights which we lost on account on Adam's sin, because he could not accept an imperfect body as a sacrifice, as ours would be if condemnation still rested on us. Compare Lev. 1:3,10 and Rom. 8:1.

Seeing we have received these perfect life-rights by faith, and are sacrificing them voluntarily, our offering becomes valuable in his sight. Our names are then said to be written in the book of life. The book of remembrance. (Mal. 3:16)

It is evident that a record is made by the Lord of all who make a consecration to him. These are kept in that position if faithful to him. What do you think this would indicate? That names recorded in this book are candidates, as it were, for the high calling of God in Christ Jesus, for which 144,000 are required. The Apostle realized this as seen in (Phil. 4:3) where he speaks of "my fellow laborers" whose names are written in the book of life. "Fellow laborers" would indicate those walking with God in white. Those who had become the Lord's and were cooperating with him as sacrificers, confessing him before men. All who continue to do this, will maintain their standing, and will not have their names blotted out, but failure to be an overcomer through loss of faith would, if persisted in, cause their names to be erased from the book. "Book of life" is a figurative term and would refer to the absolute perfect divine memory of the Lord.

(Rev. 13:8) talks of names not written in the book of life of the lamb. Would there be any difference here between the book of life, and the Lamb's book of life?

Dan. 7:10 Rev. 22:19 Rev. 20:12,15

(Book of life)

Rev. 13:8 Heb. 12:23

(Lamb's book of life)

Would there then be a special book of life during this Gospel Age for the overcomers of this Gospel Age and would not Rev. 13:8 refer to this?

(R) 5377 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". 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 then 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, so with those who become members of the family of God, through Christ; their names will be recorded. (R)

"I will confess his name" - This expression would give us the thought that the great company would not be included here, but we are quite sure, the little flock will be introduced to the Father and to the Holy Angels as the bride of Christ; this is pictured in Psalm 45.

The great company had their names written in the Lamb's book of life, but they were not overcomers in the truest sense. They did not stand faithful; therefore, they will not be confessed before the Father and the holy angels in the same sense as the Bride class. A241.

\*\*\*\*\* "he that overcometh" - Jesus' overcoming perfect - church's intent while not in the flesh, acceptable if they have the desire, the spirit to overcome.

"shall be clothed in white raiment" - the righteousness of saints - own righteousness having been found overcomers - now we wear Christ's righteousness (Rev. 6:11; 19:7,8)

"not blot out his name out of the book of life" - special book open at present time for church - book of remembrance (Mal. 3:16; Rev. 13:8; 20:12)

"confess his name before my Father" - we must confess

His name before men if He is to confess ours before the Father (Luke 12:8,9; 2Tim. 2:12; Matt. 10:32,33). Only Bride presented (Psa. 45).

3:6

\* HE THAT HATH AN EAR - (See comments on Rev. 2:7)

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches.

3:7

\* TO THE ANGEL - (See comments on Rev. 3:1)

IN PHILADELPHIA - Meaning "brotherly love". R5993:4; 504:2. The period from the reformation until about the time of the harvest of this Age began. R5993:4; 5992:3; 5718:1; 504:2; 491:1. There are many still living who possess the characteristics described. R5993:4; 504:2.

HE THAT IS TRUE - The reformation was a new start in the way of truth. R5993:4; 504:3.

THE KEY OF DAVID - The key of prophecy. B24. He lent the keys to Peter to open the doors to both Jew and Gentile.

R1525:2; 504:2. He it is who shall unlock the gates of death and shall free the long bound captives. R504:3. The door into Christ's Kingdom will not be shut until the last member of the Church has entered. R1525:2.

HE THAT OPENETH - The great combination time-lock in the morning of the great day of restitution. B24.

AND SHUTTETH - When all the virgins have been tested by this present truth, the door of opportunity will be shut. C195.

\*\* "PHILADELPHIA" - brotherly love. This stage of the church's history began at the great reformation. We might understand the message better if we recall the condition of Rome when the reformation began.

"WRITE" - She claimed to be the Holy and True Church, to have the sure mercies of David, the throne of the kingdom of the Lord with power to bind or loose, to open and shut the gates of heaven, to be the city of God and the only one having the right to bear his name. But Jesus holds the keys, and he will unlock the gates of hades and of death, and free the long bound captives (C-14). He opened the door of the High Calling and it will be he who will close it (Luke 13:25)

When the bride is made up the door will close.

\*\*\* And by the messenger of the sixth period of the church, the period of brotherly love write: These things saith he that is holy, he that is true, he that hath the authority of the Beloved (Christ), he that openeth to liberty and knowledge, and no man shutteth; and shutteth to liberty and knowledge, and no man openeth;

\*\*\*\* "And to the angel of the church in Philadelphia write:"  
- If we can locate the time when this period of the church commences, that will also enable us to see whom God used to help his people. According to the historical records, it would seem that the Philadelphia period began about 1500 A.D. to 1874, the time of our Lord's return. (See C50). So it was during this period that He who holds the seven stars watched over Martin Luther and no one was able to interfere with this great work in starting the reformation, when he shook this great false church system through his proclamation of the great doctrine of Justification by Faith.

There is considerable similarity between the work begun on the day of pentecost and the work of Luther and his friends. The reformation was in a sense the beginning of a new era, the dawning of light when all had been darkness. It was, as it were, a new start in the way of truth. Now we will understand this message to the church of Philadelphia if we remember the condition of Rome when the reformation started in Oct. 31, 1517. She claimed (Rome) to be the only holy and true church.

Why is this section of the church called Philadelphia? Is this not one of the greatest characteristics that can be exercised by the Lord's people? For the while our Lord was on earth, he foretold that at his return faith would not be found in the earth. (Luke 18:8) The Lord, in his message to the Laodicean church indicates the church's condition as distasteful to Him; neither hot or cold but lukewarm. How can these opposite conditions be explained in this period just preceding the Laodicean church?

Is it not evident that the Lord saw this quality of character in the Philadelphia church? According to the text in (2Pet. 1:5-7) their character should have progressed to the next named characteristic, love. The highest kind of love, Agapee love. In 2Pet. 1:7 "And to godliness, add brotherly kindness. (The same word as brotherly love). And to brotherly kindness, love. But taking into consideration the rebuke which the Lord gave to the Laodicean church it is evi-

dent that it did not do so.

This quality, brotherly love, must have declined considerably by the close of the period represented by this message, for in the Lord's estimation, the church's condition was as valueless as vomit. The brotherly love which began at the reformation, began with Luther's advent; was the first since the days of the Apostles. It was at this time also, that many commentaries on the Bible were written. This period also saw a formation of the most of the Bible Societies and this was an evidence that there was a desire on the part of the Lord's people to arouse themselves and interest themselves in the truth. This in itself is a demonstration of love to the brethren as the name of the Philadelphia church suggests.

"These things saith he that is holy, he that is true" - These words were spoken because the profession of the false church were unreliable and untrue - and our Lord describes his own characteristics as a contrast. Again He who is holy and true can read the heart and see through all their sham professions. The thought in the word "holy" as applied to our Lord is "set apart" or sanctified for a purpose and his purpose during this Gospel Age is the forming and gathering of a similar class of Holy Ones.

"he that hath the key of David" - Why does our Lord express himself in this way. Would not this be to show that He alone had the right to that title and that he alone had the right to the key of David.

We know that David is a type of the Christ and many prophetic utterances of scripture were made concerning David, having their fuller meaning in the greater David. David was promised that the throne he possessed would be an everlasting possession. (1Kings 2:45) (2Sam. 7:16-19) David realized that God was referring to Messiah's kingdom.

It is very evident that in the 7th verse our Lord's intimation is that in him is the completion of this prophecy spoken to David concerning his house. (Please see B24; C195; C210; Z1466)

This means that our Lord has been given free and unrestrained access to the house of David. It would indicate that Jesus from the time of his exaltation has alone had the right of admitting anyone into the kingdom, or rejecting them; and it is at this period of time that he very forcibly intimates this truth.

"He that openeth and no man shutteth; and no man openeth" - Anyone who has the key of a house is the one who has the rightful possession of that house and would have free access to it and control over it. We are therefore to understand, that Jesus has the key to a house and that house is the house of David.

Thus in taking our understanding back to the times in which these messages were given, we can readily understand what it was the Lord was telling his true people. This great, powerful, church in Rome was claiming all the titles that belonged to Jesus alone. She claimed to be holy and the only true church. She claimed to have the sure mercies of David. She claimed to be sitting on the throne of God on earth, among men with the power to bind or loose, to open or shut the gates of heaven. She claimed to be the only true synogogue the only true recipient of the favor and love of God - to be the city of God, the only one having a right to bear his name.

He who speaks has not given his prerogative to fallible men. He lent the keys to Peter to open the door to both Jew and Gentile. Peter preached the opening sermon to the Jews at Pentecost and to the Gentiles in their own tongue. Acts 2:10

When Peter fell asleep the keys went back to Him who owned them. Peter was not comissioned of the Lord to pass them along to anyone coming after him.

Jesus having the keys has the power to unlock all these prophetic statements regarding the kingdom and its setting up as spoken to David. B24 (Isa. 22:22) He alone has this ability and right and will unlock the prophecies concerning his kingdom when it shall be his "due time" to do so, and that will be when they are about ready to be fulfilled.

Although Papacy is at the present time in the bottomless pit, she still calls herself by titles which belong to the Lord alone.

"I know thy works: behold I have set before thee an open door and no man can shut it" - This would indicate that our Lord recognized that the period allotted to the Papacy, the rule of 1260 years, had now about come to an end. The time had now come to the church for release from the bondage and persecution under which she had existed for that period of time. The time had now come too, to come forth from that wilderness condition and worship openly without fear or hinderance.

Luther's work was the beginning of a mighty work. No



doubt all the powers of Satan and his human allies, the Papacy, were exerted to close that door. We know that they certainly tried hard enough. But he that is true had said, "which no man can shut". Wt. Nov. 1916.

"for thou hast a little strength, and hast kept my word"  
- We know the little flock of reformers had but a little strength compared to the might, wealth and majesty of the Papacy, but they knew they had the truth and fully trusted the giver. Thus the master could say, "Thou hast kept my word, and hast not denied my name." Luther's declaration at the diet of Worms, as he stood alone, before the princes of Germany and the stern Emperor Charles 5th are worthy of a Paul and illustrative of the test he was put to:

"Unless", said he, "I shall be convinced by the scriptures (for I can have no faith in Popes and councils as it is evident that they had frequently erred, and even contradicted each other), unless my conscience shall be convinced by the word of God, I neither will nor can recant, since it is unworthy of an honest man to act unworthy of his own convictions. Here I stand, it is impossible for me to act otherwise. So help me God."

We do not understand that this symbolic period is restricted to those early days. That was the beginning, the conflict is not over. The proud and boastful church of today are persecuting and would fain wipe out those still living of the Philadelphia band. However, the work is the Lord's. He will take care of it, and no man can hinder. (1Cor. 16:9) For a great door and effectual is opened unto me, but there are many adversaries.

(1John 2:5) But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. (See Acts 14:27) also Z5911.

\*\*\*\*\* PHILADELPHIA - This church begins as Luther is excommunicated. Luther as the messenger seems inescapable. Some have felt that this was a period of brotherly love. However, it was VERY MUCH that, in that the truths regarding our individual justification by faith spurred on personal consecration (and accompanying love for others so motivated) - such as had not been seen since the early church. No period of the church has been outwardly one of brotherly love. Yet inwardly, nothing did so much as the Reformation to create

genuine love between the truly consecrated. All of the world recognizes Luther as one of the great lights in the spiritual heavens (whether or not they agree with him). We can do no less. The chronology we have seen forces the conclusion. (Matt. 13:45,46)

\*\*\*\*\* Philadelphia - means "love of a brother" or "brotherly love"

A.D. 1517-1878 Messenger - Luther

Message directed to the true church - nominal part mentioned only in vs. 9.

"he that is holy" - description of Lord antithesis of claims of Pope who usurped titles and powers rightly belonging to Jesus. Lord is "the holy one" Pope self-styled "holy father"

"he that is true" - Pope counterfeit head of counterfeit Christ(king)dom - Lord only true head.

"he that hath the keys of David" - Lord has the true revelation of truth and prophecy - only one found worthy to take the book and open the seal thereof (Rev. 5:3,6-9) - Pope claims infallibility in interpreting scripture.

"he that openeth and no man shutteth" - Lord holds keys to kingdom - Pope claims right to bind and loose, claims to have inherited keys from Peter with power to excommunicate or exalt. Rome claimed to be the only holy, true church, recipient of the sure mercies of David, having the power to bind or loose, being the throne of God on earth - all others called heretics.3:8

\* I KNOW THY WORKS - There is considerable similarity between the work begun on Pentecost and that of Luther and his friends. R5993:4; 504:3.

AN OPEN DOOR - The reformation was, in a sense, the beginning of a new era. R5933:4; 504:3.

NO MAN CAN SHUT IT - No doubt all the powers of Satan were exerted to close the door then opened. R5993:4; 504:3.

A LITTLE STRENGTH - Compared with the enemies' mighty hosts. R5933:4;504:3.

HAST KEPT MY WORD - The little band of reformers knew they had the truth and they fully trusted the Giver. R5993:4; 504:3.

\*\* "AN OPEN DOOR" - opportunity of entrance. A closed door= termination of opportunity.

"AND NO MAN CAN SHUT IT" - There is considerable similarity between the work begun at Pentecost and the work of the Reformation. The reformation was, in a sense, the beginning of a new era, a dawning of light. The separation of the true from the false. It was the beginning of a mighty movement. No doubt the power of Satan and his allies was exerted to close that door. He that is true had said, "which no man can shut." The little flock of Reformers had but a little strength when compared to the mighty hosts of their enemies. We do not understand that this symbolic period is restricted to those early days. That was the beginning. The conflict is not over. The proud and boastful churches of today are persecuting and would fain to wipe out those still living of the Philadelphia band.

"AND HAST NOT DENIED MY NAME" - Luther's declaration at the Diet of Worms, as he stood before the Princes of Germany and the stern emperor Charles V, is worthy of Paul, and an illustration of the text. "Unless", he said, "I shall be convinced by the Scriptures (for I shall have no faith in popes and councils, as it is evident they have frequently erred, and even contradicted each other), unless my conscience shall be convinced by the word of God, I neither will nor can recant, since it is unworthy of an honest man to act contrary to his convictions. Here I stand; it is impossible for me to act otherwise, so help me God." We do not understand that this symbolic period was limited to those early days. That was the beginning, the conflict is not over. The proud and boastful churches of today are persecuting and would fain wipe out those of the Philadelphia band still living. The work is the Lords and he will take care of it, and no man can hinder it.

\*\*\* I know thy works, behold! I have set forth thee an open door of liberty and knowledge, and no man can shut it; for thou hast little spiritual strength, and hast kept my word, and hast not denied my name.

\*\*\*\* "For thou hast a little strength and hast kept my word" - Would not the words "litle strength" suggest that they were little in their own eyes, in a condition of humility which we know is pleasing to the Heavenly Father at all times. This is illustrated in the life of king Saul of Israel at the time when Samuel was rebuking Saul because of his departure from

God. (1Sam. 15:17) "When thou was little in thine own sight, the Lord annointed thee king of Israel. So the truth, like a magnet, draws those to it with a humility of mind that renders them acceptable and teachable and able to be led by the Lord. So it was with Luther and his little band, and so it is in the harvest period down at this end of the age.

"And hast kept my word" - This would mean keeping all the commandments of God. Not just one or two which suits the fancy of the fleshly mind, even though the keeping of them bring dishonor and evil report upon us. It is not only a few of the Lord's commandments we are to keep but all of them; and obedience to the greatest commandment of all, would not but brethern outside little circles, but would extend liberty and mercy to them.

"And hast not denied my name" - to deny his name, would not mean to openly denounce him. Those who deny his name are generally found professing his name and are under the impression they are in harmony with him. Saul of Tarses, when persecuting the followers of Jesus thought he was doing God service, honoring his name; but in reality, he was persecuting Jesus. It is possible then to deny the Lord's name by denying the brethern?

How can this be done?

By avoiding fellowship with the brethern, perhaps, for reasons that the Lord does not recognize? Or by keeping back knowledge from them which would be to their benefit? This is sometimes done by those who have the oversight of an ecclesia. They avoid important doctrines of truth in order to prevent controversy. Denying the Lord's name would mean also denying what his name stands for. Christ, meaning annointed, carries the thought that any assuming association with him, without having his mind and spirit (this annointing) would be denying his name. This class is seen in verse 9.

\*\*\*\*\* "open door" - to liberty and knowledge - Reformation beginning a new era - reforming would continue until Sanctuary cleansed - God arranged the circumstances favorable to the success of the Reformation and when the Lord determines something no man can counteract it.

"thou hast a little strength" - Luther demonstrated his zeal and the Lord gave him the opening - Matt. 24:45,46, seventh messenger found doing so he was made ruler over all the Lord's goods - so with the sixth - Dan. 11:34 Protestants

were few but knowing they had the truth dared oppose Papacy.

3:9

\* SYNAGOGUE OF SATAN - Some of the minister of Satan are thought to be ministers of God. R5259:1

SAY THEY ARE JEWS - Spiritual Israelites. R2443:1.

I HAVE LOVED THEE - Christ's special love for his church, clearly distinguished from the world. R1254:5.

\*\* "BEHOLD" - Very plain language about the opposers of the truth who claim to be the church of God. They would say we were using dreadful hard language (names) if we were to use language half as expressive. When the hour of trial is over and has humbled their pride, they will learn who were the chosen and come and render obeisance at their feet.

\*\*\* Behold, I will make them who are the Catholic Church, which say they are spiritual Israelites, and are not, but do lie; behold, I will make them to come and worship humbly before thee, and to know that I have loved thee.

\*\*\*\* "Behold I will make them of the synagogue of Satan which say they are Jews and are not" - This is very plain language, regarding the opposers of the truth who claim to be the church of God. They would say, "we were calling them dreadfully hard names if we were to use language half as expressive." When the hour of trial has humbled their pride, they will learn who are the church and come and render obeisance at their feet. (Psa. 86:9; Isa. 60:14; 49:23; Eph. 2:7).

It is evident from this verse that our Lord ignores the disobedient section of the church, the Jezebel class, for he makes no statement to them at all. Here our Lord is concentrating his efforts and word on those who are proving worthy so as to comfort and encourage them.

"Behold, I will make them to come and worship before thy feet, and to know that I have love thee" - This statement must have been stimulating to the zeal of the saints, and caused them to endure with patience the intolerance and ostracism that was brought to bear upon them. This was illustrated in the case of Joseph and his brethren who had despised and got rid of Him and who were compelled to come to him in Egypt when he was ruler, and bow down and worship him. (Isa. 66:5; 1Pet. 2:12)

The Apostle Paul tells that not all who claim to be Jews

are Israelites indeed. We know that during the Philadelphia period various sects and systems were formed, claiming to be spiritual. But in reality they were copes or daughters of the Papacy. They had the same desire for ritualism, and God dishonoring doctrines and it was with these that the Lord's true people has to contend with during this period. (Luke 21:36) hour of temptation. See WT4684.

We do not know whether the Lord meant that we should be accounted worthy to escape all this outward trouble coming on the world in general, and to literally stand before the son of man in the sense of being translated, perfected as new creatures beyond the veil, or whether on the other hand he may have meant, watch your course of life, and be so faithful to the Lord that you may be accounted worthy to stand and not fall in the day of the presence of the son of man, escaping those things that are coming on the world, in the sense that we do not have anquish of mind that will be upon the world while being in some of the tribulation with them. It would be reasonable to think that none of the Philadelphia brethren would be living at this particular time of trouble. Then why should the Lord give them this promise? To encourage them to continue patiently enduring. Again, the second presence was being looked for at this particular time, 1844, by Miller, and of course trouble was always associated with it.

Again, does not this promise also apply to us. (Psa. 91:1).

\*\*\*\*\* "them of the synagogue of Satan...which say they are Jews..but do lie" - Papacy who claim to be true church but are nominal, and who persecuted the true saints trying to cause them to "bend the knee of Baal," will be humbled and made to bow down to the true church (Isa. 66:5) True church will reign in their turn with her Lord.

3:10

\* BECAUSE THOU HAST KEPT - Because of faithfulness. R5651:5. WORD OF MY PATIENCE - The patience which my Word inculcates. R2790:6. Hupomone, cheerful, constance endurance. An element of character, not merely a temporary condition of restraint of feeling or action. R2791:1. Patient endurance is the Lord's Word or teaching. R4910:4; 2790:6. The work of the Miller movement was a sort of separation, as between those who kept the word of God with patience and those who lost their faith in his Word. R5718:2.

WILL KEEP THEE - Those who walk circumspectly in the foot-

steps of Jesus, having learned the lessons of His Word along the lines of moderation of thought, rest of heart in the Lord, patient waiting for his time and way, and careful self-inspection daily. R5250:4;4706:6. Those who worship the Lord in the beauty of holiness, and do not idolize either dead or living men, or creeds. R4706:6.

**HOUR OF TEMPTATION** - The closing time of the Gospel Age.

R5981:1; 5268:5; 2453:4. Not upon the Philadelphia Church, but upon those who came after them - the Laodicean Church. R5718:2; 4253:2; 4208:3. The special trials of the harvest time, due to the prevalence of evolution theories, Higher Criticism, Christian Science, hypnotism, New Thought, Mind Cures, and other works of darkness. R5718:3; 5098:2; 4264:1; 2836:1. That hour has already begun, and a still greater stress is coming. R4899:1; 3929:3; OV429:5. The last members of the body are approaching the critical hour. R4167:5. The principle tests will be faith and love. R4475:5. No doubt there are many and more severe trials just before us. Perhaps Satan will be granted yet more liberty to buffet us, as the night draws on. R1653:5. One of the final and most searching tests of the brethren will be, love for the brethren.

R2453:4. While the severest testings will follow the giving of life to the consolidated Image, in the near future, the testing has already commenced with many. R2496:1. If ever patient endurance was necessary now. Only those possessing it will be able to stand in this evil day. R2792:4; 5651:5.

"Every man's hand shall be against his neighbor," - is that the condition to be expected in the Church? We are of the opinion that this is just what we are to expect. R4208:4. Are we of the very elect? The Lord will decide this matter according to the manner in which we decide when under the test. R4208:6. The evil day with which this Age will end will have the severest trials ever known to God's people, and they will have the greatest need ever known for the armour of truth. R4253:1. We are down very close to the hour of temptation, when the evil one will be permitted to bring extraordinary trials to bear upon the world and nominal Church. R4253:3. Satan and the fallen angels are being granted extraordinary power to tempt God's people to cut loose from all moderation in a frenzy on one subject or another, with one person to another. R4514:6. The scripture assures us that the great hour of trial coming upon the whole world must begin with the Church. R4583:3. The powers of evil would make combativeness a chief virtue. R4803:5. Petty questions respecting authority and methods are causing distractions and contentions - it makes some bitter. R4899:1. This hour of

temptation has not yet reached its greatest intensity, but we believe it is near. R5652:4. There never was a time when more strength of character and more courage were needed than just now. R5707:4. At no time in the Church's history has our great adversary been so active in diverting attention from the truth with false doctrines and irrelevant questions at the present. R5970:1; 3199:1. The spirit of selfishness and ambition - is the spirit which will increase more and more, and will involve everybody, everywhere. R5981:1. The fallen angels may be permitted to have a way that they can seemingly materialize. Q17. Altho a time of trial, it is to those who can discern the Lord's presence, etc., a precious and favored time, correspondingly. R3719:1; 713:1. We know that we are living in the evil day, in which this Age will be merged into the new dispensation. R5268:5. Otherwise called the great "time of trouble," the characteristics of which are delineated in 2Tim. 3:1-5; R2793:2; SM117:2. As the Lord gave the adversary permission against Job, so Satan will gain special power and liberty in the hour of temptation. See 2Thes. 2:9-12; R4391:1; 427:6; 2793:2. A great intervention from fallen angels as they get more liberty and privileges. Q18.

UPON ALL THE WORLD - The trials of this evil day do not end with the Church - tho they begin there. R5718:4. Not only upon the world, but in some respects this trial hour begins with the leaders in the Church and progresses more and more amongst those who have been called out of darkness. R4899:1; 4473:6; 4253:1. It must not surprise us if the hour of temptation comes with special force against the consecrated. R4899:1; 4191:1; 4167:6; 3943:6. Peculiarly upon the very elect, and especially among the elders. R3943:6.

TO TRY THEM - "The fire shall try every man's work of what sort it is." 1Cor. 3:13; R3760:6. A stumbling stone is permitted for the testing of our faith and patience and loyalty. R3719:1. The doctrine of another way of salvation than by the cross of Christ is the trial that is to come upon the whole of Christendom. R3826:2.

\*\* "PATIENCE" - Patience, or patient endurance is here mentioned as the Lord's word or teaching.

"TO TRY THEM THAT DWELL UPON THE EARTH" - The faithful ones will be kept from the hour of this great trial; and the reason is given - "Kept the word of him, and hast not denied my name". Those who have been disciples, wholly consecrated, in a crucified condition, when the trial comes will be far



above its power.

\*\*\* Because thou hast kept the cheerful endurance I commanded, I also will thee from the hour (hora) of trial, which shall come upon all the world, to try the members of society.

\*\*\*\* "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" - So dear brethern, those who have been disciplined and have been wholly consecrated and are in a crucified condition when this trial comes, they will be far above its power. So while this message was given to the Philadelphia period, yet it would seem that you and me who are living in the Laodicean period can take the greatest comfort from these words, because the Lord has given us something to counter-balance this evil day - the harvest message.

\*\*\*\*\* "kept the word of my patience" - constancy - "he that endures to the end, the same shall be saved."

"keep thee from the hour of temptation" - spared this trial because they endured - this trial begins with the house of God, but is upon all men. - sifting of Harvest time; Laodicean period - those who have lost their faith will be unable to stand in the evil day. (2Thes. 2:10,11; 1Cor. 3:13; Heb. 12:26; Isa. 28:21)

3:11

\* I COME QUICKLY - Be of good courage. It will not be long until I will come to receive you to myself. R5532:5.  
HOLD THAT FAST - "Be thou faithful unto death and I will give thee a crown of life." Rev. 2:10; E490. Do not let slip from you the blessed relationship entered into when the Master made you acceptable thru your covenant to be dead with him. R5532:5. All to which his Word testifies as truth. R1206:2.  
WHICH THOU HAST - Which has been apportioned to you. F123; 165. This addresses not the world, not the nominal Church, but the true Church. R5532:3.  
THAT NO MAN TAKE - The crowns are limited, and there are some who will lose theirs to those more faithful. C225; F95; R5970:1; 5532:5; 5045:6. From 1881 until the door shall fully close is a period of "sifting" as respects all who are already in divine favor. R4842:5. For every one who leaves the ransom and the light of present truth, another more earn-

est and zealous comes forward. R1860:6; 1746:4. We are not to waste sympathy upon those who depart. R1860:6. The true Church is kept pure by the great Head of the Church himself blotting out the names of any who fall away. R3212:1; 694:6. Those who lose their crowns are numbered either among God's enemies, or among those whom the Son will deliver, "so as by fire," in the Great Company. R2942:5.

THY CROWN - When once the body of Christ is complete, there will be no additions;..Every crown will have a crown wearer. T127; CR461:1. A crown was apportioned to each of us as soon as we made our covenant with God. R5532:5; CR460:4. The "crown of life" is laid up for overcomers. R878:6. If any come short, there are others who will quickly fill their places. R3199:2.

\*\*\* Behold, I come speedily (even at the end of this period of the church) hold that fast thy liberty, knowledge, and strength with cheerful endurance, that no man take their right to the crown of life.

\*\*\*\* "Hold that fast which thou hast, that no man take thy crown" - This would be the blessed relationship which was entered into. WT '14-269 '15-200.

"Behold I come quickly" - Nothing was said about our Lord's second coming to Smyrna (73-325 A.D.) or to Pergamos (325-1160 A.D.), but to Thyatira (1160-1378) the message was, hold fast till I come. To Sardis (1378-1518) it was said, "If therefore thou shalt not reform, I will come on thee as a thief."

To Philadelphia period (1518-1874) "Behold I come quickly. How evident it is that these messages to the churches are epochs drawing nearer to the climax of history, to the fifth universal empire.

Miller's movement was a separation as between those who kept the word of God with patience, and with those who lost their faith in his word.

Brother Russell's comments on Rev. 3:7-11

(R) Philadelphia: means brotherly love, as well known. This stage of the Church's history evidently began at the reformation and there are still many living who possess the characteristics described.

There is considerable similarity between the work begun at 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 on the way of truth.

During the Philadelphia period, especially during the first and 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.

Vs. 10 reads: "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."

For a long time God's Word was lightly esteemed. The transition from a poor understanding to a better understanding of it came on gradually. The Two Witnesses of God, the Old and the New Testaments, long clothed in the sackcloth of the dead languages gradually ascended to heaven, the place of honor and power, as the scriptures symbolically represented the matter. Then came the general announcement that the time of the second advent of Christ had come. But it was a false alarm. The bridegroom did not come.

This disappointment caused a sifting among the professed people of God. As a result the work of the Miller Movement was a sort of separation, as between those who kept the Word of God with patience, and those who lost their faith in His Word. This persistent, patient faith of the true saints of God is what we think is referred to here by "keeping the word of my patience". The general hour of temptation, therefore, would not come upon them, but upon those who came after them, the Laodicean church. The Philadelphia church, which had patiently passed through so severe a trial of their faith would not be subjected to the later test.

The hour of temptation has come upon us now. This hour of temptation has been the Harvest time. In many respects it has tested the Lord's people, and has proven who are faithful to the Word of God and who are not faithful to it. Hence the majority of the professed Christians of the world, have lost all faith in the Bible, and have fallen into the various and delusive theories of our day. Evolution, High criticism, Christian Science, Theosophy, Spiritism, new thought, etc. They have fallen from faith, from loyalty to God's Word. They are not able to stand in this "evil day". The trials of this evil day do not end with the church, with the house of God, though they were to begin there. The hour of temptation was to come upon all the world, to try them that dwell upon the earth. ('15-199)

(R) As to the Philadelphia stage of the church, and their being saved from the hour of temptation, we think possible the Lord meant that some of the Church of the epoch

would live over into the present period, and that they would be subjected to the present trials of this hour. We are not, of course, certain of this. We only know that the Lord promised those of the Philadelphia period, that they should be spared the trials now on the Laodicean phase of the church, and upon the world. Z '15-200

(R) "Behold I come quickly, hold that fast which thou hast, that no man take thy crown" - The crown is yours now, by virtue of the arrangement which I have made with you as your Advocate, and by virtue of the Covenant of Sacrifice which you have made with Me. Hold fast your crown; do not allow it to pass to another. If any of you is unfaithful, God will not permit you to have a share in that kingdom, but will apportion another name instead of yours as a new covenant. This is the thought of the text. Be of good courage, let the thought of the kingdom and of the Divine blessing connected with it cheer, strengthen, comfort you, and make you strong to do God's will faithfully; nobly, courageously loyally. "Hold fast that which thou hast". Z'14-269.

\*\*\*\*\* "I come quickly" - to take action on the condition of the church - reminding also the vigilance, waiting for his second advent - each time the Lord said He'd come quickly the event described occurred at the end of the period (Ephesus was removed from its favored position and plunged into a period of severe persecution, Thyatira received translation of Gospels with which to war against Papal errors of Pergamos era) at end of Philadelphia Lord returned to raise sleeping saints and award them their crowns, and cast off nominal house.

3:12

\* HIM THAT OVERCOMETH - The more than conquerors, the Little Flock. R4654:5. The high calling is everywhere classed as a reward of merit intended only for overcomers. R493:3.

WILL I MAKE A PILLAR - Not merely an unimportant part, but a vital one, which cannot be removed while the structure exists. R5993:4. Jesus is the "master-builder". R172:3.

IN THE TEMPLE - The true Church, the Christ. T70; R638:5.

NAME OF MY GOD - "The Lord knoweth them that are his," (2Tim. 2:19), and in due time will fully and eternally acknowledge them. R5993:5.

NEW JERUSALEM - The kingdom of God. A296. The new spiritual government of the Millennial Age. R2832:4. God will dwell in

this glorious city or government - it will be his temple.  
R2832:5. A picture of the glorified Church - the bride.  
R238:1.

MY NEW NAME - The name of the glorified Christ. E43. This is the name wherewith she shall be called; "The righteousness of Jehovah," Jer. 33:16. The name of the bridegroom if given to the bride. E42; R3970:5; 238:1. Suggesting a change in Christ's official position and title in the coming Age.  
R237:3.

\*\* "WILL I" - For them to go out would mean the destruction of the house, for of it they will be members in particular.

"MY NEW NAME" - In the Philadelphia period, especially during the first and last phases of it, the faithful have been obliged either to come out of the nominal temple to find liberty, or were cast out for their straight testimony. The reward is that they should not merely be an important piece, but a vital part, a pillar in the true and eternal temple, a part that cannot be taken away or cast out while the structure exists. During their trial their names were cast out as evil, they were branded as heretics, not recognized as children of God. All this is to be reversed. The Lord knoweth them that are his.

\*\*\* Him that overcometh will I make a member of the church glorified, the building of God, and he shall go no more out (as he had to leave from nominal temple or church): and I will place within him the character of my God, and the character necessary to be a part of the government of God, which is a government of peace, which has authorization by God: and I will place within him my own new (in the sense of proved) holy character.

\*\*\*\* "Him that overcometh" - The name of God stands for his character, represented by the four attributes justice, wisdom, love and power. Consequently, we would understand that those who overcame in the way suggested in this message, will have those characteristics in all their grandeur, as exhibited by God himself, when they are taken beyond the veil. At the present time, we have them faintly in this body of humiliation.

"Will I make a pillar in the temple of my God" - The reward promised them is that they will be not simply an unimportant part, but a vital part; a pillar in the true and

eternal temple, a part which cannot be removed while the structure exists.

"and he shall go no more out" - During their trial state, their names were cast out as evil. They were branded as infedels, heretics. They were not recognized as children of God. All this is to be reversed. The Lord knoweth them that are his, and in due time will fully and eternally acknowledge them. (1Kings 7:21; 1Cor. 3:17)

"I will write upon him the name of my God" - In this verse the name "my God" used by our Lord, four times shows that in his exaltation our Lord was fully submissive to his Father's will in all that he does and says. (1Cor. 15:28) How true that will be in each of the overcomers! WT3161. Rev. 14:1; 22:4). Also the thoughts under "Him that overcometh" apply here.

"and the name of the city of God, which is new Jerusalem, which cometh down out of heaven from my God" (Acts 14:14-16) - A people for his name.

In Revelation 14: it shows the completed picture of the Christ of God on mount Zion with the Father's name his character fully developed in them. The name of the city of my God which is the new Jerusalem. Isa. 62:12.

The characteristic of this city would be seen in sound judgement, rule and control, which will exist during the Millennial kingdom. In the meantime, the Lord's people are endeavoring of demonstrate in their minds these same characteristics, although very feebly under present conditions. Yet as overcomers, they will be given the joy of having these virtues as a priceless possession beyond the veil. (Rev. 21:1-3). While on earth we are learners. Prov. 16:23 (He that is slow to anger).

"And I will write upon him my new name" - This is something different than the former expression, the name of my God. Our Lord's name (Heb. 1:3)

The new name. (Jer. 23:16; 33:16; T102; A295; Phil. 2:9-11). God has given him the name. (Jer. 23:6; 33:16)

This is the name which he shall be called, "Jehovah our Righteousness." (2Cor. 5:21)

"For he has made him to be sin for us, who knew no sin; that we might be made of righteousness of God in him" - (Jer. 23:16) refers to our Lord's Millennial reign. How appropriate

is the name to the office and work of our Lord Jesus. Did he not stand as the representative of God's righteousness, and suffer the penalty of justice as man's Ransom, that God must be just, and the justifier of him that believe in Jesus. E42; Isa. 9:6; Rev. 2:17; 19:12.

(Jer. 33:16) "and this is the name she shall be called, "Our righteousness of Jehovah." That this name will be appropriate to the glorified church, all can readily see. She not only shares our Lord's sufferings for righteousness, filling up that which is behind of the afflictions of Christ, but is also promised a share in the glories of our Lord as a wife shares in his honours and name. Just so the church bears the name of Christ as members of his body. Rev. 3:12-19; 21:9.

\*\*\*\*\* "make a pillar in the temple of my God" - reformers called heretics and excommunicated (cast out of church - and heaven according to Papacy) they will, because of their faithfulness, be made pillars (vital parts) of God's temple.

"new name" - Rev. 19:16 - refers to new position - compare Jer.23:6 with Jer. 33:16; first refers to the lord, "he"; second refers to church, "she." Gen. 5:2, "they shall be called Adam" - church named for her "Head" - "The Lord our Righteousness". Isa. 1:26 - church called "city of righteousness", New Jerusalem. Isa. 61:3 - Church called "trees of righteousness, the planting of the Lord, that he might be glorified."

3:13

\* HE HATH AN EAR - (See comments on Rev. 2:7)

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches.

\*\*\*\*\* "He that hath an ear, let him hear what the Spirit saith unto the churches".

3:14

\* AND UNTO THE ANGEL - The special messenger particularly commissioned as the Lord's representative. R3570:4; 2826:6.

The same one referred to in Luke 12:42. R4211:6.

OF THE CHURCH - The nominal church, who profess his name, but

deny the truth which he himself here presents. R5993:5; 2763:1.

OF THE LAODICEANS - Meaning, "justice for the people," or "a tried or judged people." R5993:5; 505:2; 110:2. The last stage of the great nominal Gospel Church of wheat and tares, D41; R5718:1; 5651:5; 4870:2; 1371:6. The description contains no words of commendation, but shows that they were tried and found wanting. R5993:5; 457:3. Corresponding to the time of Jewish phariseism and setting forth the state of the Protestant nations at the Lord's return. R1295:1.

THE AMEN - This is the word so often translated "verily" in the gospels, and used by our Lord as a solemn prefix to some important announcement. R505:2.

TRUE WITNESS - Implying that the last stage of the gospel house is not a faithful witness for the truth. R718:4.

THE BEGINNING - "The only begotten" John 1:18. R3474:3; 1609:3. "The firstborn of every creature." Col. 1:15; E87; F18; SM483:2. The great Messiah, our Lord Jesus. R4928:6; 3474:3; SM483:2. The very beginning of divine operation was the Logos, who was born before all creation, angels and men. R5351:3; 1060:1; 1005:3; 421:3. The one who had known God's character longer, more fully and more intimately than any other being. R1125:3. The Logos, the expression, the channel of the Father's communication. R3861:5. Not only the Alpha (beginning) but the Omega (ending); not only the first, but the last of Jehovah's direct creation. R5992:6; 5064:1; 1904:5; 1599:1; 1514:6; 446:5; PD67. Hence there was a time when God was alone. R5748:4; SM483:2. Before he became flesh Jesus had an existence. R5351:3; 4964:2.

THE CREATION OF GOD - Our Lord Jesus was not only the beginning, but also the active and honored agent of the Father in all his creative work. R5239:1; 4964:2; 4098:1; 3921:4; 2199:5. The very first and chief of all God's creatures. R1642:1; 417:6; 280:1. Selected as the one who shall redeem humanity. R417:6; 164:2. In acknowledging the supremacy of the Father as his Creator, Jesus shows his opposition to the man-made dogma of the trinity. R5993:5; 718:4; 505:2.

\*\* 3:14-22 - From the peculiar use of Jesus made of "Amen", we should at once recognize the speaker, and perceive that he is about to send of message of more than ordinary solemnity and interest. If we understand Christ's meaning here, this message is sent particularly to those who profess his name, but deny the truth he here himself presents. Let those who do so read with special care this message. "What think ye of Christ? Whose son is He?" (Matt. 23:2). This question has



had man answers. More Bible and less hymnbook theology would have made the subject clearer to all. The doctrine of the Trinity is totally opposed to the Scriptures and has not a single reasonable text to support it, when the well known interpolation of 1John 5:7 is discarded and John 1:1 is understood. We suggest that anyone who does not see this clearly should read carefully and prayerfully John 17. Another class, Unitarians, etc., take away from the dignity and honor of our Lord, besides contradicting much Scripture by denying that he had an existence before his conception in Mary. We ask such to read: Matt. 22:45; John 1:14; 3:12; 8:58; 1Cor. 8:9; Col. 1:15-17; Phil. 2:6-8.

God sheds increasing light to those who humbly and prayerfully search for the Truth, having but one aim - the glory of God; one desire - to do His will; one hope - to share His glory according to His promises. We should not look for the light where little remains but the fading reflection of a former glory. That sickly hue that now appears is but the smoke illuminated from the piercing rays, from a hand which high on the wall is writing - "Mene, mene tekel, upharsin"

While it is still respectable to be a church-member, the Little Flock of truth seekers are despised and rejected, covered with reproach because they still 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 she may have the greater fall. (Z'16-348; R5993)

3:14 "LAODICEANS" - A tried and judged people. This description shows that they were tried and found wanting.

"THE BEGINNING OF THE CREATION OF GOD" - The first of all God's creation, before angels and all else, the first step of God's plan, and through him all else was created.

\*\*\* And by the messenger of the seventh period of the church, the period in which justice is sought by the people, write: These things saith the Amen, the faithful and true witness, the beginning of the church of God.

\*\*\*\* "And unto the angel of the church of the Laodiceans" - Laodicea - Is interpreted to mean a tried or judged people, justice for the people, the last stage of the great nominal Gospel church of wheat and tares.

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 accord-

ing to knowledge. 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." (Dan. 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 reproaches 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. Z'16-348.

(vs. 14) It will be noticed that the messages to the various churches are all addressed to the special minister or the servant particularly commissioned as the Lord's representative, as well as the use of the word AMEN, the same word translated, "Verily" in the Gospels and so used by our Lord as a solemn prefix to some important announcement. (c).

Thus we come to the seventh and last Age of the Church mentioned in our opening verse treating on the seven churches.

Laodicean meaning, "Justice for the people".

The special messenger particularly commissioned as the Lord's representative, we believe to have been fully referred to in our treatise of Luke 12:37 as well as in Matt. 24. By comparing scripture with scripture and the fulfillment of prophecy bearing upon the time - the character of the work - we firmly believe that Pastor Charles T. Russell faithfully fulfilled that office under the guidance of the Lord, as "The Faithful and wise steward whom the Lord made ruler over all his goods and to dispense them to the household of faith."

Further, having finished the work that was given unto him to do, that features of the Harvest work come to an end and since then the work of the church has been to "stand fast, let not man take thy crown." There is nothing in the scriptures to indicate the need of any successor in office which we believe ceased with the passing into glory Oct. 31, 1916 to hear the "well done good and faithful servant, enter thou into the joys of thy Lord.

"and unto the angel of the church of Laodicean, write" -

We have noticed that the message to the various churches are all addressed to these stars or messengers or angels of the Churches, as though he would have us understand that the appropriate message for each appropriate time or epoch in the churches experience would be sent by the Lord through a particular star or messenger, whom he would particularly commission as his representative. So to our dear Brother Russell, the Laodicean messenger, the Lord committed his goods, "meat in due season" - the harvest message. This message, while addressed to the church as a whole, would undoubtedly have a particular bearing upon individuals, seeing it is a harvest message. You will notice, that it is not for the church in Laodicea but for the church of the Laodiceans. This would seem to indicate that the time had now come for the casting off of the false church and the calling out of Babylon of the true church, and this of course is an individual matter.

The Laodicean period, would begin at the second advent of our Lord as verse 20 tells us "behold, I stand at the front door and knock", and it closes with the great time of trouble. Now the meaning of the Laodicean has been already given as a "tried or judged people". As we go along in our study, we will indeed find they have been tried and found wanting.

3:14 "These things saith the Amen" - WT 505 The "amen" is a Hebrew word which means truth, and is so translated in (Isa. 65:16). It is used adverbally to express strong confirmation. The word Amen, occurs 25 times in Johns gospel and nowhere else and is translated verily, verily. The Amen, the Faithful and Abiding One, is a title of Christ.

"the faithful and true witness" - Why does the Lord use this title? One of the reasons would be that there was such a confusion of witnesses that it was difficult to know the truth. Many of the great leaders in Christendom had turned aside to false doctrines and human theories such as Christian Science, Evolution and other erroneous ideas. Many sects had arisen and the great majority were still in darkness and only a few were able to accept and appreciate the real harvest message. So these words, faithful and true witness were designed to have a counter effect and be a stimulus and strength to the Lord's people, all of whom should be true witnesses of his character and plan and should be able to say, as Jesus said, when he was brought before Pilate, "to this end was I born, and for this cause came I into the world that I should bear witness to the truth". (John 18:37)

Now if we are really faithful witnesses to the truth, it will mean that we are forced to go outside the camp even as it was with Jesus, for the truth is not acceptable to the worldly minded. In Jesus day, even his disciples did not fully understand his message but when the Holy Spirit was given, it brought all his words to their remembrance. Only individuals are called to witness in this day and those who are faithful in doing this will receive the reward promised under this message.

Again, the words "faithful and true" were used on account of christendom's false claims to be the true witness. This had the effect of making more emphatic in contrast, the pure message of our Lord. The Protestant churches, which had by this time become the daughter systems, were giving a message that was not true. So our Lord at this period, when he calls himself faithful and true witness, we gather that what he is about to say will be a true message and though many unpleasant things are indicated as the character of the church at this time, the message may be relied upon as being absolutely correct. Again, this also applies to the promise contained in this message, they are true and they will not fail.

\*\*\*\*\* LAODICEA - Rev. 11:15 has been the message of only one angel. The place of C.T. Russell is unmistakable to any serious and studied Christian during the harvest. This church concentrates on harvesting. (Matt. 13:47-50).

\*\*\*\*\* Laodicea - "tried or judged people" - Mene, Mene, Tekel, Upharsin (Dan. 5:25-28) tried and found wanting.

A.D. 1878 - end Messenger, Br. Russell. Period begins with the raising of sleeping saints and casting off of Babylon - "chronos" of Reformation period ended in 1878 (Rev. 2:21)

"Amen" - prefix to message of great weight or importance  
"the beginning of the creation of God" - contradiction of trinity error shows Jesus was first creation of God, nor God himself - it may be that trinity doctrine will be a burning issue to seventh church - perhaps grounds for persecution of last members - must believe in trinity to be member of World Council of Churches (receive its mark?) - Salutations to six preceding eras marked the predominant experience of that stage (??)

3:15

\* I KNOW THY WORKS - The works are greater far than the faith. R177:1.

NEITHER COLD - Making no pretense whatever to be exponents of God's truth. R457:3. Having much zeal, but not according to knowledge. R5993:5; 505:3.

NOR HOT - Full of warm loving devotion to God. R457:2.

I WOULD THOU WERT - He prefers open hostility of half-heartedness. R718:4.

\*\* "I WOULD THOU WERT COLD OR HOT" - Here is a description of the nominal church of today, as Jesus sees her. In one sense they are not cold for some have a good deal of zeal, but it is not according to knowledge. There is much labor on the part of some. They have organized their armies, developed their machinery, and multiplied their stores, but yet the enemy does not fall before them.

\*\*\* I know thy works, that thou dost not cease professing Christianity nor wilt thou fulfil the Christian profession: I would that thou would do one or the other.

\*\*\*\* "I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot" - These words describe the condition of the church at our Lord's return. Now at this time of our Lord's return, the so called protestant churches were comprised of numerous denominations, each claiming to be true exponents of God's word, yet differing from one another on various points, and at the same time they were clinging to some of the errors of the Roman Catholic church. They were all more or less imbued with the spirit of obtaining righteousness by their works. Now all this must have been very obnoxious to the Lord when he returned. It surely is a fulfillment of his prophetic remark when he was on the earth. He said, "when the Son of Man cometh, shall he find faith on the earth"?

Now the church at this time did not deny the Lord. They did not repudiate him, nor they acknowledge the Lord and they held to his name. But while professing to love him, by lip service, their hearts were far from him. They were neither hot or cold. Their zeal was evidently of the lukewarm kind, for it was not indifferent to God, but it was not enthusiastic. It was not the kind of zeal which the Apostle Paul tells us to have in (Rom. 12:11) No slothful in business, but fervent in spirit - i.e. boiling holt, on the stretch, not for ourselves, but for the Lord's work. This fervency of

spirit is placed in contrast with slothfulness. That is, if we as stewards of divine mercy and truths are slothful, it is because we are cool in our love to the Lord, hence the Apostle's instructions that we should be hot, fervent in spirit. The greek word here translated "fervent" signifies to be "hot". To boil. So we find that the church of the Laodiceans were boastful of their works, but they were lukewarm in the spirit of its love. "I know thy works, but thou art neither cold or hot so that because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth."

Let all of us who are of this Laodicean period who have received of the Lord's spirit, let us take warning. Let us take heed, lest we get into this lukewarm condition and lose the Lord's favor. This lukewarmness is the most difficult trait of character to deal with. In fact, it is nigh well hopeless for no progress can be made while there is indifference to the Lord's will - indifference to the importance of truth. So let us cultivate a growing appreciation of the mercies of God which growing appreciation, as fuel, will add fervency to our Love, and zeal for his truth. It will help cultivate purity in our hearts and make us desire to do service for others.

So then, what do we find in Christendom today? When you challenge any of them to the correctness of view point on doctrinal matters, they tell you that each sect is just a different road but all lead to heaven. In other words, they consider they are all pleasing to God. Now, if we are rejoicing in hope, our faith should see what the natural eye cannot see - the crown of life and all the glorious things which God has in reservation for them that love him fervently - hot. Here is the advantage of doctrinal knowledge. It inspires hope; it gives a foundation for hope. Knowledge cannot bring us to the kingdom, but it can be a great help in building us up and preparing us for the kingdom by constantly holding before us the hopes which God designs should stimulate and encourage us while running the race for the great prize of the honor, glory and immortality.

According to the scriptures, and our own observations, indifference, lukewarmness is a general condition which prevails in Christendom today. Is that not the reason why there is not so much persecution - opposition emanating from them as formerly?

There is a profession of Christ, but no warm hearted love and service which he desired. All the Lord's people of today, of the present truth, have all left this lukewarm condition. Let us be warned and not return to them as some ap-

pear to be doing at the present time because this is one of the sins of Babylon for which she will suffer the plagues. So it behooves all of the Lord's people to be zealous so that they do not partake of her sins "Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues.

I therefore, anytime we feel this growing indifference, this lukewarmness, this lack of desire for the things of our Lord and for his people, it might mean our Love is growing cold, or that it is misdirected or misplaced - on some earthly ambition which you may be harboring a way down in the deep recesses of your heart. Whatever may be the difficulty which is slowing down your zeal for the Lord, it should be corrected to offset this condition. Let us continually cultivate the prayer life. Prayer, communion with the Lord is absolutely necessary to our spiritual welfare and the more we cultivate this life, the more we will have of this fervency of spirit, this spirit which desires to spend and be spent in the Lord's service. The spirit which Jesus had without measure, of whom it is said, "the zeal of thine house has eaten me up. His house was the house of sons, whose house are we if we hold fast the beginning of our confidence, steadfast unto the end." Heb. 3:6.

3:16

\* SO THEN - In the Spring of A.D. 1878, corresponding to A.D. 33 when nominal fleshly Israel csst off. B235; 246; R4842:3; 474:6; 304:2.

BECAUSE THOU - The nominal Church system. B235.

ART LUKEWARM - Indifferent in the service of the Lord - Christians in name only and not heart-devoted followers of the Lord. Q754:2. The condition of which the Master declares his abhorrence. R1414L3l 1081:2. A general condition of apathy. OV418:2. A most desirable and most dangerous condition. R457:2. Neither for sin nor against sin. R1985:1.

Failures in every sense of the word - God wants positive characters. R1985:1. The love of many will cool. R710:6. Undecided - far from having the spirit of the Kingdom class. R1653:1. Let us be on guard lest in any manner or to any degree such a lukewarmness should come over us. R4417:4.

NEITHER COLD - Making no pretensions whatever to be exponents of his truth. R457:3.

NOR HOT - Full of warm loving devotion to God. R457:2.

I WILL SPUE THEE - "If God spared not the natural branches, take heed lest he also spare not thee." Rom. 11:21; C180.

Wholly cast Laodicea into divine disfavor with scorn.  
R4417:4; 1295:4. The fall of Babylon. Rev. 18:2-4; R2982:1.  
There is no remedy, these systems must die. R498:5. Truth  
will come thru other channels. R224:4.

OUT OF MY MOUTH - No longer recognize you as a mouthpiece,  
not in any degree. B235; R1577:6; 718:4; 712:5; 46:2. All  
who would be the mouthpiece of the Lord, and speak forth his  
Word, should do so without stipulation of compensation.  
R2497:6.

\*\* "I WILL SPUE THEE OUT OF MY MOUTH" - Neither hot nor cold  
they excite disgust, and are cast out as a hateful thing from  
being the mouthpiece of the Lord. To be a minister in the  
nominal church today one must bring with him a plentiful  
supply of that which Paul despised and left behind - human  
wisdom. (1Cor, 1:17; 2:4). He hath raised up a new mouth-  
piece (Isa. 28). He hath shed increasing light to a little  
flock now who are will to receive it and spread it abroad  
without fear.

\*\*\* So then because thou art in between, and neither non-  
Christian nor true Christian, therefore, refrain from being  
my mouthpiece.

\*\*\*\* "because you are lukewarm, I will spue thee out of my  
mouth" - You will notice our Lord did not tell them that if  
they repented everything would be alright. No!! The Lord  
gave no alternative now because the 360 years of Jezebel's  
opportunity to repent had gone and the time of her punish-  
ment had come. Her daughters who are like her and have her  
spirit, are all included for they are without excuse and will  
all be cast away. So the Lord cast them off. The Lord no  
longer recognizes them as his people. Just as in the type,  
Jesus said to them as he said to fleshly Israel, "your house  
is left unto you desolate."

(R) Verse 15 & 17 is an exact pen picture of this last  
phase of the Laodicean church. Their lukewarm condition is  
the most undesirable because it is most dangerous. If the  
mass of the nominal church were hot, full of warm and loving  
devotion to God, she would be a delight and a power in the  
world. Or, if she were cold, making no pretensions whatever  
to be exponents of his truth, she would not dishonor and  
misrepresent him. But alas, she is lukewarm and therefore  
she is spued out of his mouth. '83-3-5 (R)

\*\*\*\*\* "spue thee out of my mouth" - no more call to repen-



tence, space to repent past (Rev. 2:21) - Babylon cast off in 1878, saints called to come out of her (Rev. 18:4).3:17

\* BECAUSE THOU - The nominal church in our day. A287; R2763:1.

I AM RICH - Rich in numbers and in material prosperity. R4811:5;2763:1. In armies, navies, soldiers, guns, airplanes and dynamite. R4811:5. In earthly advantages and spiritual privileges - self-satisfied. These riches are no evidences of the Lord's favor, in the Gospel Age. R4417:4; 2763:1. In scholarship, property, intelligence, influence and high moral standing. R4314:4. In supposed world-converting machinery. R1439:2. The mission of the Christ is to preach the Gospel to the poor (poor in spirit) R2580:1. (B)

INCREASED WITH GOODS - Wealth invested in Church buildings, equipment, choirs and minister's salaries. R1911:3.

HAVE NEED OF NOTHING - I have all the truth - I am orthodox - Evangelical - I need nothing more. R718:5. In their own estimation, they are whole and need no physician. R1440:6.

AND KNOWEST NOT - "Return unto me and I will return unto you, saith the Lord of Hosts; but ye say, "Wherein shall we return?" Mal. 3:7; R1440:6; 114:6. She is not aware of her true condition. R718:5.

THOU ART WRETCHED - Because of her blindness and unnatural alliance with the world by which she is being overcome. R718:4. The serious charge against Christendom is that she has lost her God. R4811:5. Truly the nominal systems of today have become Babylon, confusion. R5911:6. Had the reformation work continued, Zion would not now be in her present deplorable condition. R183:5.

AND POOR - Outwardly, the Church is rich; spiritually she is poor. R4778:2. They are sick, full of wounds, bruises and putrefying sores. R1440:6. Possessing little of the truth and the spirit of the truth. R2763:2. Lacking the true riches of divine grace, the gold of the divine nature. R2297:2.

AND BLIND - Cannot see the length and breadth and height and depth of the Divine plan. Cannot see the high calling of the Church or restitution for the world. R2297:1. The god of this world hath blinded her perceptions of God's character and plan. R2763:2. Blind to the presence of the Lord. R1577:6. She cannot recognize her own picture. Rev. 18:7; R505:4.

AND NAKED - Stripped of the robe of Christ's righteousness by the clergy, in the name of higher criticism and evolution. R2763:2; 2297:2. A condition of affairs in Christendom which was revealed at the World's Parliament of Religions. D210.

\*\* "BECAUSE THOU SAYEST" - "I am rich and have all the spiritual light that exists in the world. I have gotten riches, and have much goods laid up for many years. I have all that is worth having, need no more. I sit as a queen and am no widow, and shall not see morning." Of course she cannot recognize her own picture, she is blind and knows not that she is the wretched one. Just as the Jewish house fell because they knew not the time of their visitation (Luke 19:44). The visitation or presence of Christ is the stone of stumbling and the rock of offence to both the houses of Israel (Heb. 3:5,6; Isa. 8:14)

\*\*\* Because thou sayest, I am rich in numbers, and increased with possessions, and have need of nothing; and knowest not that thou art poor in the possession of truth and spirituality, and cannot see the plan and purpose of God, and naked in the sense of not possessing the justification furnished in the "robe of Christ's righteousness":

\*\*\*\* "Because thou sayest, I am rich, increased with goods, and have need of nothing and KNOWEST not that thou art wretched, miserable, poor, blind and naked" - These scriptures draw to our attention the fact that the nominal church of this present time claims to be very rich. Only the few in her who are Israelites indeed, and who have not yet heard and obeyed the voice speaking in this harvest time, "come out of her my people, know of the true riches." The remainder are deceiving themselves with a counterfeit wealth, as it tells us in Rev. 18: "I sit a Queen and am no widow, and shall see no sorrow".

So it was this self-satisfied, rich, complacent condition which our Lord found when he returned in 1874. Yes, we see the many sects, great and small around us, who are self-satisfied, and think they have need of nothing. Therefore, while we have fled from Babylon, come away from that wrong condition, let us watch ourselves and not return to it again. Let us not become self-satisfied and claim all these beautiful texts as our very own. That this knowledge which we have accumulated is the result of our own brilliancy, instead of appreciating the mercy and the grace which comes from the Lord. How easy it is to get into this self-satisfied condition and think you are in the kingdom already, and that you can now coast along, deceiving yourself into thinking that you alone are the Lord's annointed!

"and knowest not" - The very fact that they did not know that they are in this condition, would that not imply that they were not deceived? The Apostle Paul in (2Thess. 2:11) tells us that God shall send strong delusions. Another translation says, "A working of error, of the power that leads astray." These strong delusions will come upon all who are not watching or heeding the message. If one has not a love for the truth he will never really learn the message of true riches. He will not know the truth enabling the great adversary to successfully deceive him.

So the church of the Laodicean know not that they are wretched, miserable, poor, blind and naked - what a terrible condition! Poor? Yes! So little of the Master's spirit, so little of the truth and the spirit of the truth has entered their hearts. Blind? Yes, the God of this world has blinded her perception of God's character and plans, and is leading her further and further away from God. The world, who are under the leadership of the doctors of divinity, blind leaders of the blind, so that eventually they will all fall into a ditch. Naked? Yes, these blind leaders of the blind have made her naked, taking from her the robe of Christ's righteousness, leading her to trust, not in the blood of Jesus, but in those wrong doctrines which deny an atonement for sins and even deny that there is any sin to make atonement for. Truly, she is in a miserable condition. Do we wonder that the Lord is spueing her out of his mouth? (Isa. 56:10).

\*\*\*\*\* "sayest I am rich" - in numbers and temporal wealth (Isa. 47:7; Rev. 18:7) her worldly popularity is evidence of her disfavor with God.

"thou knowest not" - seemingly still in power while sure of old glory still hangs about her.

"thou art wretched" - in their own filthy rags - bed too short (Isa. 28:20).

"poor" - in spiritual riches.

"blind" - to the truth

"naked" - stripped of Christ's righteousness.

3:18

\* BUY OF ME - At the cost of self-sacrifice. D42. At the

expense of reputation and worldly interests. R457:4. Some in Babylon are inclined to hide the message now due to her - they are bound by the chain of gold around their necks.

R2498:1.

GOLD - The true heavenly riches, the divine nature. D42.

Divine truth. R1371:6. The wisdom that cometh from above.

R505:6.

TRIED IN THE FIRE - The Lord's people, cannot hope to be made meet for the glorious inheritance without the refining processes of fiery trial. R1944:3. It is necessary that the

gold be cast into the crucible for refining - faithful and constant submission to the discipline of the Lord. R1944:2.

WHITE RAIMENT - The robe of Christ's imputed righteousness, which so many are now discarding. D42; R505:6; Q283:4. That faith which justifies. R1371:6.

ANOINT THINE EYES - Eyes of understanding. D611.

WITH EYESALVE - The eye-salve of meekness, consecration and submission to the divine will. B180; D42. The eye-salve of

present truth must be brought by the individual who desires to use it; it cannot be bought by one for another. R5633:6;

CR11:5. The eye-salve of simplicity and sincerity, which all remove the films of prejudice and duplicity. R1372:1. The

spirit's help in the understanding of the Word. R505:6. The little time between now and the great time of trouble is for

selecting out the Lord's people, applying to them the eyesalve of truth and informing them where they must wash. R3521:4.

THAT THOU MAYEST SEE - And be healed. D42. The spiritually lame and blind may be blessed by the healing touch of the Lord. R1795:5.

\*\* "GOLD TRIED IN THE FIRE" - Heavenly treasure, a character ready for the divine nature, bought at the cost of self-sacrifice, and developed through suffering.

"AND WHITE RAIMENT" - Robe of Christ's righteousness.

"ANOINT THINE EYES WITH EYESALVE" - Complete consecration and submission to the divine will as expressed in the Scriptures.

\*\*\* I counsel thee to seek the divine riches, at the cost of self-sacrifice and trial, that thou mayest be actually rich in heavenly riches, and that the shame of thy unjustified conditions does not appear; and receive in the eyes of understanding the Holy Spirit's enlightenment, that thou mayest have understanding and discernment.

\*\*\*\* "I counsel thee to buy of me gold tried in the fire that thou mayest be rich" - Gold tried in fire or "refined in fire". We should remember here that these words are not addressed to the world, but to the Lord's people: beseeching them to come out of Babylon and also to you and me who are of this Laodicean period. This is an exhortation to us, to faithfully fulfill our covenant. To submit ourselves fully and unreservedly to the discipline of the Lord which is necessary for our own perfecting in holiness. Peter says, "according as his divine power has given us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory, and virtue." Whereby are given unto us, exceeding great and precious promises, that by these you might be partakers of the divine nature. (2Pet. 1:3,4).

Not until we by faith lay hold on these great and precious promises, (because it is by the influence of these great and precious promises upon our lives that we are led to fulfill the condition of consecration and self-sacrifice unto death. ....Is there any of the Gold of Divine nature in us? Buying the gold - Gold can only be purchased at the cost of entire consecration of sacrifice of all that we have to Christ. Previous to our justification by faith in Christ, we had nothing to sacrifice at all. All that we had was under condemnation. But, being justified, we may present our bodies holy acceptable to God which is our reasonable service. (Rom. 12:1). Thus the treasure of the divine nature is given to us. But, the Apostle tells us, we have this treasure in an earthen vessel and of course, there is much of the alloy mixed with it. Therefore, we have to go through fiery trials (1Pet. 4:12) else how can the gold be tried without the crucible and the flame? How can the dross be eliminated?

Let us remember, that the eye of the great refiner is upon us, and as the refiner of gold watches the metal in the crucible to see His image reflected in it, so the Lord, the great refiner, has His eye upon you. He is watching to see what influences control our actions; whether it be the influences of worldly policy, personal friendship, or whether we be controlled by the naked principles of truth and righteousness, and whether we will defend these unto death.

Please see Z96-44 "Dross tried in the fire" - Let us reflect the master's image and not be swayed by feelings but by principles of love. We are in the time of the last Laodicean stage of the great nominal gospel church of wheat and tares. The Lord knew that only a few harken to the warning and call to "buy of me gold tried in the fire", or the

white raiment (the robe of Christ's righteousness) which so many are now discarding.

"Anoint her eyes with eye salve" - The eye salve is so that they might see and be healed. This suggests the thought that those admonished to do this were blind. (Isa. 56:10) "Watchmen" are blind, and unable to discern the presence of the Lord having been unable to appreciate the present message of truth. This thought also suggests the fact that if the "sleeping" ones awakened sufficiently, their eyes can be "anointed" and healed and see the deep things of God. Yes, only the few are heeding these admonitions.

May we all be filled more and more with God's holy spirit, which opens our eyes of understanding to see the deep things of God.

The "eye salve" would represent the holy spirit. (1Cor. 2:10)

The way to obtain the Holy Spirit (Luke 11:13)

Asking of him, however, is more than merely making a request. It would carry the thought of earnestly desiring, and placing ourselves in such a position that we may receive it, suggesting complete consecration and submission to the divine will.

The conditions upon which we may continue our relationship to the Lord, and our hope for a share in the glories of the First Resurrection....are stated to include mortification of the deeds of the body (Rom 8:13) - restraining the fleshly inclinations, putting them to death, crucifying them, using them up in the service of the Lord and his cause. Such mortification of the deeds of the body, such a battle against the weaknesses of the flesh, is what the Apostle elsewhere speaks of as the "warfare", when he tells us that the flesh warreth against the spirit, and the spirit in turn warreth against the flesh, for the two are contrary and will be opponents to the end of life; and if the spirit has been willing, and has fought to the best of its ability against the weaknesses of the flesh, the Lord will count the victory complete, through the merit of the Redeemer. Manna May 5th.

The foregoing thoughts seem to sum up for us in the wonderful words of the Pastor, what is involved in "buying gold", "white raiment" thus paying the way for the much needed "eye salve".

\*\*\*\*\* "buy of me gold tried in the fire" - at the cost of self-sacrifice, true heavenly riches, the divine nature.

"white raiment" - Christ's righteousness

"eye salve" - the Holy Spirit

3:19

\* AS MANY AS I LOVE - As many as are honest and at heart loyal to God. R1372:1.

I REBUKE - Reproach, disgrace, put to shame, dishonor. R505:6.

AND CHASTEN - Train or educate like a child or youth. R505:6. Here we have our Lord's own word for it that he is supervising and correcting his Church now. R2431:2. (See Comments on Rev. 3:10; Hour of Temptation).

REPENT - God speaks of the Church as a whole, including in the appellation the baser adherents as well as the fully consecrated. R4653:3.

\*\* "I REBUKE AND CHASTEN" - The words for rebuke and chasten in the Greek are much more forcible than is here shown. The first means to reproach, disgrace, put to shame, dishonor. The second means to train or educate like a child or youth. What a call! No wonder that the proud and conceited teachers of the popular church cannot hear the call. No wonder some that have seen and heard refuse to follow the path their leader set. "As many as I love I disgrace and train." (Hymn 322)

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

\*\*\*\* "As many as I love, I rebuke and chasten. Be zealous therefore and repent" - Chastening is not to be understood as punishment or something that is to be fought against, for it is only for those whom the Father loves. (Heb. 12:6,7) This, on the contrary, should be an encouragement for all the Lord's people as an evidence of the Father's love for them and proves they are sons and not illegitimate. (Heb. 12:8) It is comforting to know, that all the chastening of the Lord to us is an evidence of his faithfulness and love. Yet as the apostle tells us in Hebrews all these chastenings are for a purpose that we might be partakers of his holiness.

In the art of metalworking man has learned to convert metals into useful commodities. Nor is he satisfied to just produce articles that are useful but desires in them beauty thus forming lovely designs by means of a small chisel. The

chastening of the metal proceeds with the designer striking light blows with the chisel until under His adroit fingers and by means of the tools and blows a lovely design is formed. It seems in this way our Heavenly Father would impress upon us his own image by means of this chastening we receive. (Psa. 44:10-22) illustrates how chastening works out in the lives of the Lord's annointed. Be, zealous, therefore and repent. Another translation renders it "Be in warm earnest".

This is the thought here. Some who have come out of Babylon were slipping, becoming lukewarm, leaving their "first love and so he tells them to be zealous, repent, turn about. The laxity which was seen in this church was evidently the result of an easier and more peaceable time experienced in the Philadelphia period of the church as compared with the great physical suffering experienced during the dark ages. There is so much truth to be had in this Laodicean period of the church and so very few who have the appetite for it. Today, the peaceable conditions are inclined to make the Lord's people indifferent and to lack zeal, but if they could only realize it according to Rev. 7:3 the servants of God are being sealed in their foreheads, they should be eager and enthusiastic in their efforts to imbibed the spirit of the truth preparing them for the trouble ahead with a faith strong and immovable.

\*\*\*\*\* "rebuke and chasten" - in Greek carries thought of shame or disgrace and train.

"be zealous and repent" - no longer to system but to individuals - "as many as I love"

3:20

\* STAND AT THE DOOR - I am present, unseen. R5993:6; 506:1; 457:4.

AND KNOCK - By oral or printed evidence that the time prophecies are fulfilled. The servants are not to know in advance, but are to know at the time of arrival. R5566:1; 4092:4; 3354:6; 2978:4. This knowledge began in 1875 (the fall of 1874) and still continues. (Luke 12:36) R3355:2; 87:4. Undeeded by the self-conscience, but really blind and miserable Laodicea. R1577:6. We have heard the knock and already on this side of the veil we have entered in and are getting some of the food, refreshment. CR33:4.

IF ANY MAN - The feeding is an individual matter; the Church



nominal is not being fed. R335:2; 457:4; 224:4.

HEAR MY VOICE - Had the Laodicean Church been awake, they would have heard. R5993:6; 506:1. Knock. R3355:2; 2983:5.

Only the pure in heart, the thoroly sincere and honest, are in position to hear. R3415:5. Blessed are our eyes, that now they see, our ears that now they hear, that we may know Messiah. R5075:5.

AND OPEN THE DOOR - Open his heart and receive the things in a consecrated attitude of mind. R5566:1.

I WILL COME IN - If the hearing one open the door, I will come in. R2978:5. The Lord will gird himself as a servant and come forth and serve. R5566:1.

SUP WITH HIM - This refers to what those living in the Laodicean period of the Church enjoy in the present life. R149:4; CR317:1.

\*\* "BEHOLD I STAND AT THE DOOR, AND KNOCK" - Unknown to the Laodicean church, the Lord has returned. He stands at the door. He has not always been there as some think. Sardis - "I will come"; to Philadelphia - "I come quickly"; to Laodicea it is - "rap, rap, awake. Let me in" Do they hear? It is only those faithful ones who hear. They are awake, the others are all asleep.

"AND HE WITH ME" - This is the reason the Little Flock company have such a continual feast of the truth. It is because the Son of Righteousness has arisen, and those on the housetops and those on the mountains are bathed in its glorious beams. It is because the Master has come and has girded himself, and made us to sit down and has himself served us. While the nominal church is still seemingly in power, while the old glory still hangs about her, it will not be long, for the decree has gone forth, the fall has begun.

\*\*\* Behold, I am present, and I am announcing it; if any man hear my declaration, and receive me, I will come in to him, and will share the harvest message with him, and he with me.

\*\*\*\* "Behold I stand at the door and knock" - This knock is the evidence of the presence of the Lord. He had returned for his bride, and is knocking at the door of their hearts. Only those who are watching and desire to understand will be given the wonderful vision of truth. Those who hear the knock are those who are awake, ready, and these are the ones, the watchers, who will get an understanding of the prophecies concerning his presence, and the work he will do on behalf of

his Church and the world of mankind.

"and knock" - Is there any difference between the knock and the voice? (see Sol. 5:2)

The knocking is like the striking of a clock as it reaches the hour, and suggests a chronological feature. This is the last message to the churches and seems to have a particular meaning for the Laodicean period and indicates that the Lord is present and that the time has come for the prophecies concerning his presence to be fulfilled bringing to the watchers that knowledge of the work which will unfold his plan for the blessing of first his church and then the world of mankind.

"if any man hear my voice" - The voice of the Lord's but spoken through the seventh messenger; the voice of the archangel, the trump of God was clearly heard by the seventh messenger who in turn sounded the trumpet, the revelation of truth, the harvest message announcing the harvest time thus causing the great unfolding of the scriptures that we have been enjoying from the Lord's return until now. (1Thess. 4:16).

"and open the door" - The Lord never forces the door. We see then it is possible to hear the knock and not open the door. Only those servants who are waiting and appreciating the knock will open the door of their hearts and minds to welcome the Lord.

(John 10:2-4) "The sheep hear his voice, the word, the unfolding of prophecy and open the door. We note that it will only be there in the right heart attitude that will open the door of the heart unto the Lord.

"I will come in the him, and will sup with him and he with me" - What will be the special reward of those servants? The master will gird himself, he will become their servant and will make them to sit down to meat and will come forth and serve them. (Luke 35:37) Blessed indeed are those servants who open the door. Earlier we suggested the thoughts that those who open the door would first require a right heart attitude. We understand from this picture that perhaps a heart "emptied" or fully "consecrated" would be a way of suggesting this for if the Lord would "come in" there must be room inside for him to do so, which would be an impossibility if the heart was all cluttered up with the cares of this life; with food and raiment. When one comes for supper, the host or hostess cannot plan on any other activity at that

time but must be at the disposal of his guests. It suggests time. So those who would sup with the Lord in study, must not be hurried about it and think an occasional appearance every Sunday arriving unprepared will bring the desired blessing; nor will one find that sweet, abiding influence of the Master who rushes into his presence in prayer without first having offered the sweet incense of faith, love, obedience and praise. So it is our Lord feeds this precious truth to those who open the door to him and we who welcome him in to give to our Lord our love, reverence and esteem suggested by those words "and he with me". Apparently the Lord feasts on our consecration and is blessed thereby! There appears to be two thoughts here then. That is, that we prepare a meal because he says, I will sup with them suggesting that is our privilege to supply our Lord with refreshment. Surely this is seen in the love, esteem and zeal with which we give him a welcome. We can realize how great would be our Lord's appreciation of such a feast to him. Then he, on his part says, that we shall sup with him. He then provides us with a feast of fat things, spiritual understanding and heart appreciation of the divine plan and a soul nourishment and strengthening such as we never had before.

However, let us note that this feast should be understood to be an individual work and not merely a collective service feast. The question is, are we still supping with him? Or, are we splitting hairs with our brethern because they just don't see as we see on certain unimportant things. \*\*\*\*\* "stand at the door and knock" - not at door of sinner's heart, but at door of heart of the faithful - little flock being made aware of His presence while nominal church is stumbling and falling - up to individual to open door in time (Song of Sol. 5:2-6) - present to serve meat in due season - present truth evidence of Lord's presence, supping with us (Luke 12:37)

3:21

\* TO HIM - The sanctuary class, the first-born of the heavenly family. C190; R132:6.

THAT OVERCOMETH - That overcometh love of self, popularity, worldly prosperity, human theories and systems. D268. Rendering a cheerful and willing sacrifice. R772:2. A great victory must be won, in our own hearts and minds, and also in battling against public evils. R5778:2; 5662:5; 5439:4. By willingly enduring reproach, persecution and tribulation for the principles of truth and righteousness. R5439:4; 4925:3;

4637:1; 772:2. To overcome requires energy, force of character, perseverance and steadfast, patient endurance to the very end of the present life. R1719:3. The faithful and true under adverse influence. T89; R5651:5; 4925:3; OV184:7. With the flare-up of Christianity's apparent prosperity all not joining in will be esteemed as enemies. R5063:3. Not all believers, nor even the majority. R281:1. Before the marriage, he appears as King, and inspects the guests and selects the overcomers. R343:5.

WILL I GRANT - To give the reward after the terms have been complied with will not be grace, but justice. R5703:4.

TO SIT WITH ME - There can be no Kingdom until the King come. A288. All the church will be associated with him in his Messianic Kingdom. R5830:1; 4965:1; 1719:2; 269:4; 255:6. As kings and priests unto God. R1262:3. To be the temple of God and to have crowns. R2732:5. When his Kingdom shall be established in power and great glory. R1351:6. To share his Kingdom honors and glorious work of uplifting humanity. SM143:1.

IN MY THRONE - My reign over the earth - converting it. A91; 223. The Kingdom is not merely a work of grace in the heart. A285. The Millennial, Messianic throne. R5802:4; 4084:4; Q192:2. The saints shall judge the world - in conjunction with their Lord. R4084:4. The Kingdom - to fulfill all the promises made to Abraham. R5170:6. The heavenly kingdom inherited by Jesus and shared by his bride. R5608:6; 269:4. To have power over the nations to break them. R155:4. As new creatures we shall, if faithful to the end of our course, be perfected in the first resurrection. R5550:5.

EVEN AS I ALSO - This does not apply to the Great Company who overcome under compulsion. Q289:4. "As the Father hath appointed unto me a Kingdom, so I appoint also unto you a Kingdom." Luke 22:29; E38.

AM SET DOWN - The reward for his faithfulness. OV307:2. Waiting for the time when he would make his own throne, establish the Millennial Kingdom. R5830:1; 506:4.

FATHER IN HIS THRONE - The throne of universal dominion and glory and power. R1252:2. A partaker of Jehovah's own divine nature. R1252:2. Evidently the Church will enter into this greatest honor at the close of the Millennial Age. F69.

\*\* "TO HIM THAT OVERCOMETH" - That voice will be heard by the ears of the understanding, the hearing of faith. It is a knock that must be heard individually. Any man who hears the knock of prophecy and the voice may, if he wills, exercise faith and open the door of his understanding, and realize his

Lord's second presence. (Some of the above copied from Br. Graham's notes from Br. T.Baker)

\*\*\* To him that overcometh will I grant to have authority with me in my rulership, even as I also overcame, and am sharing rulership with my Father.

\*\*\*\* "To him that overcometh will I grant to sit with me on my throne" - Those who will constitute the spiritual phase of the kingdom are the overcoming saints of the Gospel Age - the Christ head and body, glorified - because through this class all others are to be blessed. A288-289.

\*\*\*\*\* "sit with me in my throne" - Papacy sat as a queen for centuries - true church will sit on throne with her Lord for eternity - glorification of church actually occurs at close of this era.

3:22

\* HE THAT HATH AN EAR - A disposition to hearken to and heed the word of the Lord. D41. (See Comments on Rev. 2:7) All in Babylon must come out of her, to be of the bride class. R2513:4. Only a few, a little flock, can see the truth amid the surrounding darkness. R806:1.

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches. CHAPTER 4

4:1

\* AFTER THIS - After the events of the preceding chapter. R528:6.

I LOOKED - John, personally symbolized the faithful in the Church who are alive at the time required by the events described. R528:3.

A DOOR WAS OPENED - The entrance to the third heaven. R529:2.

IN HEAVEN - The third heaven, the new heavens, under the rule of Christ and his saints. R529:1.

OF A TRUMPET - The seventh trumpet. R529:2.

\*\*\* After these messages the saints of His presence perceived, and behold! An opportunity to discern spiritual truths and prophecies opened, and the first messenger (the one who revealed the message of the seven stages of the churches, our present Lord) which the saints of His presence

heard, was as a loud proclamation saying unto them, enter into greater understanding, for I will show thee things which must be done.

\*\*\*\* Revelation 4 brings to us in symbol a wonderful vision of the Heavenly Father and of the secret things which God can only show to those who reverence Him. (Psa. 25:14).

This vision is the outcome of the Father's purpose in sending His Son, for Jesus stated that he came to reveal the Father. (Matt. 11:27) This vision was given after receiving the Holy Spirit at Pentecost and surely impresses upon us:

### HOW GREAT IS OUR GOD!

When we consider how great is our God, and how exalted His station, how wonderful is the condescension that thus regards our low estate! He it is whose glory covereth the heavens and whose kingdom ruleth over the whole universe. He it is who is without beginning of days or end of years: "From everlasting to everlasting thou art God." "His understanding is infinite."

Jehovah, our God, is the great emperor of the whole universe, and His wisdom, power, goodness and benevolence are abundantly equal to all the responsibilities of so exalted an office. The human mind staggers in its efforts to comprehend the mental resources of a being who is able to assume and to bear such responsibility. Think for a moment of the memory that never fails; of the judgement that never errs; of the wisdom that plans for eternity without the possibility of failure, and then times that plan with unerring precision for the ages to come; of the power and skill which can harness even every opposing element, animate or inanimate; and make them all work together for the accomplishment of His grand designs; of the tireless vigilance that never ceases nor seeks relief from the pressing cares of the universal dominion - whose eye never sleeps, whose ear is ever open, and who is ever cognizant of all the necessities and active in all the interests, of His broad domains.

Nor can the smallest things escape His notice, not even a sparrow's fall; and the very hairs of our heads are all numbered. It is His skill which clothes with life and beauty the grass of the field, which today is, and tomorrow is cast into the oven. And are not we, the creatures of His hand, "fearfully and wonderfully made," and the subjects, too, of His love and care? --"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising;

Thou understandest my thought afar off. Thou compasseth my path and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest altogether." "Such knowledge is too wonderful for me." Pastor C.T. Russell.

Rev. 4:1 "After this" - This does not mean that the events in this vision would follow those of the Laodicean period in point of time. For if so, they would have to take place at the end of the Gospel Age. After this, would mean, after hearing the messages John is now given a vision, prior to the breaking of the seals, and the latter when broken, revealed the history of the Lord's true people, the church, throughout the Gospel Age, thus going back to the point of time when the message to Ephesus was due.

"I looked and behold" - Instead of hearing, as was the case with the messages, John is now shown a vision of things which must come to pass. "Behold" means to give close attention. So the church, represented by John, are to look earnestly and intently upon this vision which opens up. As John was eager and zealous to hear the message and see the visions, so we should expect to see those whom John represents, also showing the same earnestness and enthusiasm to open their spiritual ears and eyes to discern these heavenly things. (1Cor. 2:9-10) (Isa. 50:5)

"A door was opened" - What is the object of a door and what does it represents? If we understand John to represent the church class, then would not this expression of an open door suggest how an opportunity has opened up for those who make a covenant of sacrifice to come to a higher condition where they are able to view matters previously hidden from them?

This door was opened to the New Creation at Pentecost. Not before Pentecost, because it was necessary for Jesus first to make atonement and to do this He needed to enter heaven first with the offering of His own life value on their behalf. (Heb. 9:24) When presented, this atonement resulted in their full reconciliation with God.

This fact, therefore, would need to be depicted in one of the objects seen as the vision of these things opened to their view. This is shown in Rev. 5:6, where it speaks of the newly slain lamb.

This door of opportunity has been open during the Gospel Age and will remain open till the times spoken of in (Matt.

25:10) when the "wise virgins" shall have entered and then the door will be shut. The open door, therefore, indicates the call to the high calling of God in Christ Jesus, and the result of receiving the Holy Spirit. This is the first opportunity, apart from our Lord, for anyone to enter this High calling.

"The purpose of the Call!" - The purpose of the call was so God may select from among justified human beings a class who will be willing to lay down all their earthly interests and sacrifice their human life; they then will learn obedience as did their Lord and Master, by the things they suffer; and being found faithful will reign over all the families of the earth as Jesus' bride to bless them and bring them life.

"in heaven" - This refers to a heavenly aspect of the events. Each one who is called, enters from a justified condition which is earthly, into a condition of consecration, having been begotten of the Holy Spirit in order to be able to see heavenly things. (John 16:13)

Jesus had a similar experience. (Matt. 3:16). The Apostle Paul enlarges on this in (2Cor. 5:16,17). Looking at it from the Tabernacle picture, the church from this time are in the antitypical holy in which is the lampstand representing the Holy Spirit, enabling them to see the other conditions existing in the Holy Place.

"and the first voice which I heard" - The first voice I heard would be the Holy Spirit of God because it could not be the voice of Jesus as he was represented as the slain lamb.

"Was as it were of a trumpet talking with me" - A trumpet, when mentioned in scriptures, usually represents a special message or proclamation of truth. So from Pentecost until now, the Holy Spirit has been talking to the church revealing the deep things of God.

"Come up hither" - An invitation to the great high calling (Rom. 2:12; Eph. 2:27)

"And I will show thee things which must be hereafter" - (see Rev. 1:19). John was told to write of the past, the present and the future. "Hereafter", would suggest all of the church's experience which must follow the giving of the Holy Spirit at Pentecost. Previous to Pentecost, disciples understood things from an earthly standpoint, but after they



were told to come up hither, they see the kingdom and everything as heavenly. This clause would further corroborate that this voice must be the voice or influence of the Holy Spirit. (John 16:13,14)

\*\*\*\*\* "After this" - after the events of the preceding chapter - after the return of our Lord - after the judgement and casting off of Babylon.

"door...opened in Heaven" - dispensation of the Kingdom of God (2Cor. 12:2) entrance to the third heaven - Millennial kingdom.

"come up hither" - elevated in understanding - John represents class of faithful alive during Lord's second presence - John on Patmos (Patmos means "mortal") saw events from mortal standpoint - now we, whom John represents, see spiritual things from an exalted position.

"trumpet" - seventh trumpet (Rev. 11:15) the kingdoms of this world are become the kingdoms of our Lord - faithful recognizing this sacrifice pleasure and advantage to know and spread the truth.

4:2

\* A THRONE - "The throne of God and of the Lamb." Rev. 22:3; R156:3.

WAS SET IN HEAVEN - The throne of the heavenly city is established first. R156:3.

AND ONE - The Heavenly Father, the "Ancient of Days." Dan. 7:9; R529:3.

\*\* "I WAS IN THE SPIRIT" - A mental vision.

"A THRONE" - the Millennial kingdom of Christ, the throne of the Father. (Rev. 3:21).

"IN HEAVEN" - A throne was "set" (established by Jehovah Isa. 9:7) as the religious ruling power, Ecclesiastical heavens.

\*\*\* And immediately the saints of His presence received deeper spiritual discernment; and, behold, a divine government established in spiritual control, and in the place of authority one seated.

\*\*\*\* "And immediately I was in the spirit" - In order to understand the deep things of God, you must be in the spirit and fully consecrated.

"and behold" - again, or consider

"A throne was set in heaven, and one sat on the throne"  
- This is a picture of Jehovah and His great power and authority as the following verse seems to indicate.

\*\*\*\*\* "throne...set in heaven" - God's throne.

4:3

\* LIKE A JASPER - Supposed to mean a diamond, described as most precious and clear as crystal; being the most brilliant of all gems it fittingly symbolized the glory of God. R529:3.

A SARDINE STONE - A red colored stone, symbolizing God's love. R529:3.

A RAINBOW - The token of a covenant. R529:3.

AN EMERALD - Probably symbolizing freshness and vigor. R529:3

\*\* "HE" - Christ in Jehovah's name. (Micah 5:4)

"RAINBOW" - Wave lengths of light = micron = 1/1,000,000 meter; = 1/1,000 millimeter. Standard colors. Red = .644 micron; Orange = .614 micron; Yellow = .585 micron; Green = .521 micron; Blue = .452 micron. Rainbow symbolizes the peace of God, and its perfect harmony. Colors = character graces. See Breastplate stones.

\*\*\* And the One seated was like in appearance to that which is most precious, glorious, enduring, pure and loving; and there was an all-comprehensive and everlasting covenant emitted from the divine government.

\*\*\*\* "And He that sat was to look upon like a jasper and a sardine stone" - A footnote of the Variorum translation suggests that a jasper is really a diamond, one of the hardest and the most enduring stones. It is pure, clear and when properly cut, gives forth a radiance which no other stone can do. So it is by means of the picture of the radiance or effulgence of this precious stone that our finite minds are given some idea of the glory of God. (Rev. 21:11).

When we consider some of the foregoing thoughts regard-

ing the character and likeness of Jehovah and realize He possesses the divine nature and then add to that thought that the church is also to be given the same kind of glory as God Himself, the divine nature, the thought is a staggering one!

"And the one sitting was in appearance to a jasper stone and a sardine stone - We have already found "jasper" means "glory and perfection" because in Rev. 21:11 the bride is referred to as having the glory of God, "and her lights was unto a stone most precious, even like a jasper stone, clear as crystal". This scripture indicates that the church is given the same glory as God Himself.

The sardis stone is similar to that mentioned in (Ex. 28:17) in connection with the breastplate of the High priest. The margin reference to that scripture, denotes the fact that the sardis is a ruby. The stone being red would refer to God's love and would seem to indicate His great quality of mercy which produces stonement on behalf of mankind. (Isa. 49:15,16)

This sardis stone is referred to as being one of the stones in the breastplate of the high priest and is said to have the important position as being placed first in the breastplate. The jasper, previously mentioned, is given the last or final place. This is very significant and has been suggested by some that the Sardis stone represents God's love seen in his atonement work on behalf of mankind is placed first; while the jasper stone, representing the glory of God, comes last which would indicate the effect of God's mercy upon the race in making atonement on their behalf and finally bringing them back into harmony with Himself in His own likeness.

"And there was a rainbow round about the throne is sight like unto an emerald" - A rainbow represents a covenant. When a covenant was made with Noah, a rainbow was put in the sky for a sign. (Gen. 9:12,17) That rainbow had the seven prismatic colors of the rainbow in it. The rainbow we are discussing had only the color green. In Genesis, who saw the rainbow? Why is it visible to the naked eye and all men could see it but our rainbow is only visible to the "John" class. We believe this rainbow represents a covenant also, however, we believe it represents the great oath-bound covenant. The thought we felt behind the color being green is this: it represents life, vigor, freshness, as all grass and trees are in the Spring. We believe also, it was around the throne, meaning immortality. In a circle which has no beginning or end-

ing. In studying the great oath-bound covenant, it will be seen that God is faithful to perform all that He has promised and that it was an unconditional covenant. Z3107.

"My covenant will I not break nor alter the thing that is gone out of my lips" Psa. 89:34 - These words of Jehovah God are very comforting and satisfying to His faithful children. The unchangeableness of our God is one of the attractive features of His character; His assurance is "I am the same, I change not." W.T. '15 Nov. 1902, p. 341.

\*\*\*\*\* "he that sat" - God

"like a jasper" - diamond - lustrous - signifies the glory of God, luminary of the new Jerusalem (Rev. 21:17-23)

"sardine stone" - red stone - warmth - represents love, the underlying element of all God's actions.

"rainbow about the throne" - token of a covenant (Gen. 9:12-17).

"emerald" - freshness, vigor - God's plans are filled with life, blossoming, unfolding.

4:4

\* FOUR AND TWENTY ELDERS - Personifications of the testimonies of twenty-four prophets who foretold things pertaining to the Kingdom of God. R529:4. Being symbolic, they cannot be individual saints. R529:3.

IN WHITE RAIMENT - Denoting purity. R529:4.

CROWNS OF GOLD - Symbolizing their divine authority. R529:4.

\*\* "FOUR AND TWENTY ELDERS" - The 24 prophecies of the Old Testament.

\*\*\* And surrounding the divine government were twenty-four offices for the Royal Priesthood: and filling these offices were twenty-four divisions of the Royal Priesthood invested with righteousness; and they had authority of divine rulers.

\*\*\*\* "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting" - In this vision the church is represented by John, while the four and twenty elders represent the old testament

prophecies which are referred to as "sitting", just as God is described as "one who 'sat' on the throne".

This would have a similar meaning as applied to Him, namely, resting and the thought would be that God's word as seen in the old testament is so sure, so reliable, never going back to God void, but accomplishing His purpose, giving us the thought of resting, in the fact that He carries out His purpose according to the counsel of His own will.

This should give a similar feeling of rest to the church class represented by John as they read these old testament prophecies and assimilate them.

These twenty-four elders, the old testament prophecies will here be seen as God's witnesses and the utterances which came from their lips were prophetic statements for the benefit of the church. In fact, they are a complete witness of all the plans and purposes of God, accomplished through the Gospel and Millennial Ages.

It is urged by some that the twenty-four elders represent the church because of the number twenty-four, and they suggest that this would refer to the priesthood of the church as typed in the days of David, (1Chron, 24:3,5) where David divided the priesthood into 24 courses previous to the reign of Solomon and the building of the Temple.

The objection to this would be that the church is referred to in the scriptures generally not as so many priests, or under priests but as members of one priest, the high priest.

Those who consider that the church is seen in this picture, state that seeing these elders occupy thrones, must refer to the church reigning as kings and priests and judges; the thought being given that they reign in a mystical and anticipatory sense, prior to the actual marriage of the Lamb and it is also considered that they reign in this way from Pentecost onward. A reference given to confirm it is found in (Eph. 2:6) with its surrounding context.

We consider, however, that in the first place the church is not spoken of in the greater or final sense as seated on "several" thrones. Jesus states in (Rev. 3:21) "To him that overcometh will I grant to sit with me on 'my' throne" - one throne, not twenty-four thrones. It is true the scriptures state that these are kings and priests unto God, seeming at first to suggest several thrones; but the true meaning of these words according to some of the chief manuscripts is - one kingdom -, not 24 kingdoms. So the thought is one throne or priesthood unto God, a royal priesthood after the order of Mechisedec. (Compare Rev. 1:6; 5:10)

It could not be understood that the church is reigning

in a mystical or anticipatory sense at this time for as already stated in the comments on the first verse of this chapter, the John class is being shown a vision of God's throne and its surrounding at the time when the church came into existence in the early stages of its experiences and naturally she would not expect to see herself in that throne picture.

Regarding the quotation in (Eph. 2:6) - While it is the true church that is seated with Christ in the heavenlies, there is no suggestion of this being a throne for the context of the verse does not imply that we are reigning as kings with our Lord at this point. This simply refers to the position of the church during this Gospel Age as spirit begotten new creatures in the antitypical Holy sitting, (resting by faith) (Tab.Shad.p.22) and enjoying the benefits of the lampstand (Holy Spirit) the shew-bread (the Word of God) and the incense alter (God's viewpoint of our sacrifices). If this text is to be considered as supporting the thought that the church is reigning, then why does the Apostle use the language which he does in 1Cor. 4:8 where he says, "I would to God ye did reign that we also might reign with you", and he goes on to show how he and other followers of Christ are experiencing the reverse of the conditions of a monarch for he states in the following verses - "We are appointed unto death, we are fools for Christ's sake"; these are not the conditions of Kings!

Then again, if this represents the church in a mystical sense, on throne with God, why is not our Lord seen here also? Everyone must admit that He would come next to the Father in importance and would undoubtedly had had a place in the throne scene, and be represented as sitting on a throne if these 24 elders represent the church.

Another reason why it cannot be agreed that these 24 elders represent the church is because at the time of this prophecy, Pentecost - the church was only in its infancy and therefore the name\*elder would not fit. It would be incongruous; but, they could quite reasonably indicate the prophecies of the old testament for they reveal the plans and purposes of God which He formed before the foundations of the world...thus indicating maturity, which could not be the condition of the church at Pentecost.

\*The name elder seems to refer to one who is aged-matured-experienced in wisdom - one who can give good counsel having sound wisdom.

In chapter 5:5 we see one of these elders actually enga-

ged in giving counsel to John which would mean that one of the old testament prophecies (scriptures) speaks in the way mentioned in that verse.

The thought that these elders refer to the old testament scriptures seems to be fully confirmed in Psa. 119:24, "Thy testimonies are my delight - my counsellors" (margin - men of my counsel).

In the 89th verse, "Thy word is settled (at rest, sitting) in heaven.

Clothed in white raiment, the elders are referred to as being clothed in white raiment also causing some to think surely this refers to the church because the latter are said to be clothed in robes of righteousness. However, this is not logical reasoning for we have seen that others besides the church are indicated as being clothed in white raiment. For instance, Rev. 15:6; 19:4. Seeing then that these old testament prophecies are thus.

White raiment can also be understood to mean the perfection and purity of the word of God (John 17:17) (Psa. 19:7). An example of purity of the word is seen in (Rev. 5:5) where one of the elders is described as referring to the lion of the tribe of Judah and the root of David, indicating Jesus. This we see was definitely stated in the old testament scriptures. (Gen. 49:9,10) (Isa. 11:1-3).

These elders or prophecies are stated to be altogether righteous.

"And they had on their heads crowns of gold" - Many think that this signifies symbolic rulership. Crowns of gold could equally well and more consistently mean that these old testament scriptures are divinely inspired. (2Pet. 1:21) "Holymen of old spake as they were moved of the holy spirit of God." God himself is the author - the one who brings them into being. The head is the intelligence and intellectually divine.

\*\*\*\*\* "four and twenty elders" - personifications of the testimonies of the twenty-four prophets of the Old Testament.

Name of the Prophet	Book in which prophecy recorded
Enoch	Genesis
Jacob	Genesis
Moses	Gen., Ex., Lev., Num., Deut.

Joshua	Joshua
Samuel	I and II Samuel
Job	Job
David	Psalms
Solomon	Proverbs, Eccl., Song of Sol.
Isaiah	Isaiah
Jeremiah	Jeremiah
Ezekiel	Ezekiel
Daniel	Daniel
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obadiah
Jonah	Jonah
Micah	Micah
Nahum	Nahum
Habakkuk	Habakkuk
Zepheniah	Zepheniah
Haggai	Haggai
Zechariah	Zechariah
Malachi	Malachi

The remaining nine books of the Bible are historical.

"enthroned" - now the Bible's prophecy is generally re-  
jected and disbelieved - only the church sees their



exaltation.

"clothed in white" - purity

"crowns of gold" - divine authority (2Pet. 1:21).

4:5

\* THE THRONE - Of God. R529:4.

AND THUNDERINGS - Judgements. R168:5.

AND VOICES - The mutterings of the tempest which is already gathering over the Church of the world. R529:4.

THE SEVEN - Perfect or complete number. R529:5.

LAMPS OF FIRE - The Church of the First Born. R529:5. The Little Flock. R170:4.

WHICH ARE THE SEVEN - Perfect, or complete. T47; 115; R529:4.

\*\*\* And out from the divine government proceeded illuminations which resulted in controversies and proclamations: and there were seven messages of God disseminated through the seven divisions of the churches.

\*\*\*\* "And out of the throne proceeded lightnings and thunderings and voices" - These would be the terms expressed in symbolic language associated with God's majesty and glory. (Psalms 97:4).

Thunder - which is a consequence of the lightning would seem to have reference to the controversy of God Himself who has continuous cause to upbraid mankind. (Jer. 25:31) (Hosea 4:1).

This language regarding God having a controversy is made up of in several other scriptures and would be very reasonably understood as thunderings coming from the throne; not confined to one period - a continuous experience and indicates a progression of light and truth throughout the age. The nation of Israel had a similar experience at the giving of the law. Exod. 19:16.

Lightnings - Truly like lightning flashes in the midst of the gloom and perplexity of this cloudy day, come to men remarkable glimpses of the great principles of truth and righteousness.

A flash of lightning from the throne discloses here one error and there another and yet another. It is remarkable that those lightning flashes are continually calling attention to the Word of God the golden rule. It seems remarkable to us how often in these days of stress, worldly men are

drawing attention to the prophecies of the scriptures.

Voices - As a result of God's lightning flashes which are enlightening the world, there are ominous mutterings of dissatisfaction - unrest. The lightning flashes are revealing the corruption in the world, the dishonesty in high places with conflicting ideas - voices, theories, threats and the nations are angry. The heathen, the gentile people rage and the whole earth trembles for the sin or the wordy conflict and for the blows which even now are beginning to arouse the world. '16-340.

So it is we believe the voices to represent intelligent revelations being made to those who are willing to hear especially the time-features. As the various time features are due to come into operation all down the ages, (God has caused his voice to be heard in respect to each of them and the scriptures refer to these instances using the worlds, "The Lord has spoken" as for instance, in reference to the special message which would accompany the Lord's second advent. (Psa. 50:1-5).

Thundering - Voices - We hear the thunder tones of judgment that call the earth from the rising of the sun unto the going down thereof. Psa. 50:1-6).

We see the whole earth now is in the shaking process which will eventually end in the complete overthrow of all existing institutions, systems and governments. Present events indeed speak in trumpet tones. '16-340 Ex. 19:16 Rev. 8:5; 11:19; 16:8.

"and there were seven lamps of fire burning before the throne" - The word "throne" here does not mean a material throne, but rather signifies authority or rulership. A93.

Seven lamps of fire: John was able to see the vision by means of their lamps. Rev. 1:4

Seven is the scriptures is a complete number and signifies all or the whole of whatever it applies to. Seven seals, seven trumpets, seven plagues, etc. T.47.

"which are the seven Spirits of God" - What are these seven spirits? Compare the following scriptures: Rev. 4:5 and Rev. 5:6.

Notice in Rev. 4:5 when the scripture talks about the Holy Spirit it is referring to Jehovah. However, in Rev. 5:6 it is referring to His son who also was given the Holy Spirit without measure.

Here, in our study, dealing with the number seven, it also signifies completeness and refers to the Holy Spirit without measure which emanated from God.

The word Holy is derived from the word "whole" and signifies completeness; hence the Holy Spirit is a whole or a complete spirit. Thus we see without surprise that those who have received the holy spirit or complete spirit in any good measure are thereby rounded out on all sides of their characters, better balanced than ever before in their judgments. They have "the spirit of a sound mind, however the blinded spirit of the world may declare of them, "Thou hast a devil and art mad". A196.

The seven spirits would therefore, indicate the complex completeness of the operation of the holy spirit. In other words, the spirit would be the mind or influence of God which works in full harmony with His justice, wisdom, power and mercy. It was through the power of the holy spirit, John was able to see the vision. The fact that grace and peace not only comes from God Himself, but also from these seven spirits, indicate that the influence of the holy spirit is the medium to bring favour and peace to all who would be affected by it and it is evident that John wished that the seven churches may come under this wonderful influence resulting in these characteristics being manifested among them.

\*\*\*\*\* "lightenings and thunderings and voices" - mutterings of the tempest gathering over the churches - others see it, too, but don't recognize its significance.

"seven Spirits of God" - seven messages to the church (see Rev. 3:1; "stars" messengers in Rev. 1:16,20, hence Spirits, messages)

4:6

\* BEFORE THE THRONE - Authority, rulership. A92. Place of the Great Company. R81:6.

A SEA - The unfettered, irreligious masses of the people. R529:5. Not the "sea of glass mingled with fire." Rev. 15:2; R156:4.

OF GLASS - From our standpoint, the internal forces that control the irreligious masses of the people are as transparent as glass. R529:5.

FOUR BEASTS - Cherubim, or living ones. R529:5.

\*\* "BEFORE THE THRONE" - Before the throne (Christ's Millennial Kingdom) is established on earth.

"SEA OF GLASS" - The "sea of glass mingled with fire" of Rev. 15:2, "the great time of trouble", burning and raging.

"LIKE UNTO CRYSTAL" - This is transparent, so that some on one side (the saints) could look through at the established throne and Him that sitteth upon it. So we now can by faith see through the time of trouble and behold the glories of the Millennial age, and the Christ ruling and blessing.

"ROUND ABOUT THE THRONE" - During and throughout the Millennial age, "in the midst and round about."

"AND BEHIND" - The 4 attributes of Jehovah; justice, wisdom, love and power. Jesus is the express image of the Father's person. These will be abroad, active in the earth, perceiving all things and judging the people with rewards and punishments. (Isa.26:9). Wisdom to devise, justice to direct, love to prompt, and power to perform. 30 times called living creatures.

\*\*\* And in the arrangement of the divine government there was an eternal fixity of purity: and the central fundamental principles of the divine government, were four attributes of God operating in wisdom toward his creation and in the maintenance of his own integrity.

\*\*\*\* "And before the throne there was a sea of glass, like unto crystal" - The sea usually represents a restless condition but here it is a glassy sea; that is, perfectly still, calm, peaceful. We would think this might represent the peace of God which cannot be disturbed, knowing as He does, the end from the beginning. Anarchy, rebellion, all foreseen, does not upset the equilibrium of the perfect poise of His attributes which make Him master of the situation and sovereign Lord of the whole universe.

Read Matt. In all circumstances, God sees and hears everything, as the above scriptures testify to. All is clear as crystal to the Heavenly Father. Nothing is hidden from His view. So we, who are walking in the light are also enabled to see through the holy spirit given us, clearer than the world, events taking place, reading through the aid of the scriptures, their real meaning. We are enabled to see clearly the internal forces that control them: what they are about to do and why they do it. The whole matter is as clear as crystal from the standpoint of the "John" class, the church. 1Cor. 2:14,15.

For contrast, we find in Dan. 7:2,3, the troubled surface which Daniel saw. (Isa. 57:20) When seen "before the throne of God all the experiences Daniel and Isaiah tell are viewed as it were calm and clear, reflecting as from a mirror every fulfilment of divine purpose.

"and in the midst of the throne and round about the throne four living creatures full of eyes before and behind" - (See Diaglott) "In the midst of and round about the throne" suggests to our minds a "raised dais" and at each corner is seen the head of a living creature, the throne resting upon the bodies which form a support. The bodies of these living ones being in the midst of, toward the center, underneath the throne, and the heads protruding from the corners, are thus round about, as suggested by Psalms 89:14.

Justice and judgment are the habitation (foundation) of thy throne - mercy and truth shall go before thy face - We see from this scripture that God's throne is founded upon those four attributes which we generally understand as justice, wisdom, love and power. It is understood by some that love is rather a combination of all these four attributes and that the latter would be better described as justice, wisdom, mercy and power, for the scriptures speak of God as love. 1John 4:16.

\*\*\*\*\* "sea of glass" - irreligious masses - soon to be mingled with fire, anarchy (Rev. 15:2)

"like unto crystal" - clear-saints can see clearly internal forces motivating them.

"four beasts" - cherubim - living ones - always connected with the presence of God - mercy seat of Tabernacle; ark in Temple; in Ezekiel they support God's throne (Ezek. 1:10)

4:7

\* FACE AS A MAN - (See Ezek. 1:5,10; and Comments)

\*\*\* And the first attribute was justice, and the second attribute was power, and the third attribute was love, and the fourth attribute was active wisdom.

\*\*\*\* "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" - In this

seventh verse there is brought to our view in symbols the qualities of the Divine character; His four great attributes, power, justice, love and wisdom. These qualities belonged to our Creator in the great eternity preceding creation, but there was no one at that time to appreciate God. It requires a full view of the perfected plan of the Ages to make known to any and to all the glory of the Lord. So it is brought home to us in this verse that thus far the secrets of the Lord and the glories of His character are known only to the John class - His "sons" begotten of His Holy Spirit - but the time nears when "the glory of the Lord shall be revealed and all flesh shall see it together". (Hag. 2:7) (Isa. 40:5) (Ezk. 1:5)

Let us in this seventh verse, take these attributes, consider them a little one by one. We noticed in the sixth verse that round about the throne there were four beasts or as the Diaglott puts it, "four living ones". (Rev. 4:7)

"And the first living one was like unto a lion" - '95-153. Here we have an illustration of the POWER attribute of His character. God, the Creator of all things, is also the competent sustainer of all things. In silent grandeur, from age to age, the whole physical universe fulfills His will, without suspicion of disorder or mishap, and the same power is pledged for its sustenance throughout the eternal future. Thus, from His own vast inherent resources of Power and Wisdom, spring the peace of God. Then again, we see revealed God's mighty power when He raised Jesus from the dead. (Eph. 1:19,20) (Rev. 5:5) (Psa. 68:34) (Isa. 40:26)

"And the second living one like a calf" - This would seem to represent the Justice attribute of His character. When father Adam transgressed God's law in Eden, he found it necessary to perform the unpleasant duties of discipline. In His Justice, He must disown the disloyal son and deal with him as an enemy, though all the while His fatherly love was preparing to bless the deceived and fallen ones when the purpose of redemption should restore the repentant to His favour. Love must be veiled while only stern relentless justice could be manifested. Then we know that a bullock was used in the Jewish Tabernacle ceremonies, and its blood was sprinkled on the mercy seat to satisfy the claims of Divine Justice against the children of Israel. (Psa. 51:19) with the object of effecting reconciliation between the nation of Israel and Himself.

"And the third living one had a face as a man" - '95-154  
God is love. Love led to the whole redemption plan. It was because God so loved the world that He sent His only begotten son to redeem us by paying to Justice the ransom-price. T126.

We see too, how the permission of evil has resulted in the manifestation of God's Love in a manner that otherwise could hardly have been revealed. A191, 174. Surely God's great love was manifested when He gave his dearest treasure to be our saviour and also the whole world's (John 3:16).

"And the fourth living one was like a flying eagle" - '95-153. The fourth living one would very well represent the wisdom attribute of God. He is never confused, bewildered, anxious, perplexed or careworn. The Lord is not the least fearful that His plans will miscarry or His purposes fail, because all power and wisdom inhere in Him.

"like a flying eagle" - An eagle flies the highest and with the greatest rapidity. (Isa. 55:9) In the training of its young manifests a wisdom of a high order. As an eagle stirreth up her nest (she mixes the thorny outside with the downy inside, so that the eaglets will leave it and learn to fly) so God by His testing providences make the place of rest one of unrest to us, and thus lures us out to trust ourselves to His care and guidance over untried ways. '04-116 (Deut. 32:11) (Psa. 103:5) (2Pet. 1:9) (Isa. 33:16,17) (Matt. 24:28)

"and the fourth living one was like a flying eagle" - The ones attracted to the truth are the eagles; far-sighted ones behold the land that is afar off. The eagle has an eye like a telescope which sees into the mysteries of the deep. So we who have the holy heights and depths of the plan of God. (Isa. 55:9) (Matt. 24:28) (2Pet. 1:9) (Isa. 33:16,17) (Psa. 103:5) (Rev. 12:13,14) (Deut. 32:11) (Eccl. 19:4) (Isa. 31:5).

\*\*\*\*\*

BEAST	ATTRIBUTE	REASONING
Lion	Justice	Lion represented Babylon in Dan. 7. Babylon noted for Hammorabi's code of laws, the oldest codification of law.

--or--

Power "what is stronger than a lion?" (Judges 14:18) Satan pictured as a lion (1Pet. 5:8) Lion symbol of might and majesty (Fausset's Bible Dictionary)

Calf (ox, bullock) Power Horns are symbol of power, therefore horned beast symbol of power. Ram with 2 horns represents Medo-Persian double power (Dan. 8:3) "notable horn" of he goat rep. Alexander the Great (Dan.8:5) Zech. 1:18 four horns rep. 4 ruling powers superceded by Messiah's kingdom - Psa. 22: 12 "strongbulls"

--or--

Justice Bullock animal used in Tabernacle to satisfy justice - justice satisfied by placing blood on horns of alter.

"man" - love - only creature pictured capable of love

"eagle" - wisdom - bird with extraordinary keen eyesight - farseeing - wise.

4:8

\* THE FOUR BEASTS - Personifying the attributes of God: Power, Wisdom, Justice and Love. R4787:2; 529:6. We indeed see the divine character as never before - divine wisdom, justice, love and power; operating in absolute accord in all the great works of our God. R2372:4; 503:5. HOLY, HOLY, HOLY - (See Isa. 6:2,3 and Comments) (Also: SIX WINGS)

\*\*\* And the four attributes being used wisely, each of them



is instrumental in the maintenance of God's sovereignty, the protection of his subjects, and the carrying forth of his plan:\*

\* Isaiah the 6th chapter, parallels this verse. There each seraphim had six wings; two wings were used to cover the face, which would picture the concealment of God's person from the world; two wings were used to cover the feet, which would picture the concealment of God's operations among men; two wings were used to fly with, which would picture the carrying forth of God's plan of the ages.

and the continually manifest his glory, the glory of the Lord God Almighty who is from everlasting to everlasting.

\*\*\*\* "And the four living creatures has each of them six wings about him" - What was the purpose of the six wings? Isa. 6:2,3 gives us the clue where it speaks of the seraphim in a similar way. The picture in Isaiah seems to refer to the same picture as that described in Revelation. It is described as saying, "each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

In both Revelation and Isaiah they are described as crying one to another, Holy, Holy, Holy is the Lord of Hosts. Confirming this thought that the attributes of God are referred to and no doubt the wings in Revelation are for the same purpose as those in Isaiah 6:2,3.

It is important to notice that the Revelation vision is shown to the church from Pentecost, while mankind generally are sinful and out of harmony with God during which time God Himself, desires to bring them back again into His favor. According to the vision given in Isaiah, would it not seem as if God was seeking to hide what he is doing by means of the attributes. The movement of His feet being covered or hidden from those who have not received the Holy Spirit. His face was also covered which gives us the thought that it would represent the mind of God, His intelligence, hidden from the world that they may not read the outworking of His plan for a time. (Psa. 55:8,9) The vision however, given in Revelation shows that the movements of the feet are not hidden from the John class. None knew of the work that was being done on their behalf for the feet were covered, hidden, and none knew (except the John class) how God was reasoning for their ultimate good because the face was covered. (Isa. 53:8,9) Z4787.

The sixth chapter of Isaiah speaks of the vision we have

been considering. After the seraphim cried unto one another, Holy, Holy, Holy, is the Lord of hosts; the whole earth is full of His glory the posts of the door moved at the voices of him that cried, and the house was filled with smoke. This would seem to represent the unreadiness of the world to receive the message as the shaking of the door posts and darkness beclouding the glorious scene would seem to indicate. The fulfilment of this we see in the fact that the Jewish nation, which is the doorway to this glory, was not in a proper condition and as Isaiah's lips were touched with the live coal from the alter, so the saintly ones of Israel and all nations, the John class during the Gospel Age, have proclaimed this divine message "present your body a living sacrifice" (Rom. 12:1) which has gone hither and thither throughout the world for nineteen centuries. Z4787.

Six is a symbol used in the scriptures to show imperfection and would seem to refer to the 6,000 years of the permission of evil, and theme of the entire book of Revelation. The first 2,000 years from the fall to the covenant with Abraham would seem to be represented by the wings covering the face. God's face was almost entirely hidden from man during that time. For the next 2,000 years, until the death of Christ, it was not apparent how the place of God's feet, his footstool should ever be made glorious. (Isa. 60:1,3) (Isa. 66:1). Since then, His attributes have been flying, that is God's love to a certain extent has been manifest to all...(Matt. 6:10) Thus it is, the earnest expectation of the creature waiteth for the manifestation of the sons of God.

"and they were full of eyes within" - Nothing has transpired or ever will transpire, without God's knowledge. In the past 6,000 years, whether hidden or partially revealed, God's Justice, Power, Love and Wisdom have been in touch with all of earth's affairs. (Rev. 15:3)

"and they rest not day and night"

Compare: John 5:17    2Cor. 6:1

Eph. 2:10    Phil. 3:21

Phil. 2:13

1Cor. 3:9

"full of eyes within: and they rest not day and night" - While God's eternal vigilance, omniscience, yet it would also show the harmonious working of all these four attributes for the purpose of man's recovery. Verse 8 shows them (God's

attributes) actually engaged in the plan of His making illustrated by the words "rest not day and night." (Ezek. 1:14)

"Saying Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come" - The word holy in our text is mentioned three times and would indicate to our minds three aspects throughout the whole of God's experience that we recognize in the words past, present and future. God never changes but is always the same, Holy, today, yesterday and tomorrow. The words, "Which was, and is, and is to come" show this thought, we believe.

In the Most Holy Faith it says: p.246

"His qualities and attributes were the same then that they are now; for the scriptures also declare his unchangeableness -- "the same yeaterday, today, and forever." (Heb. 13:8) (Psa. 90:1,2)

In Isaiah 6, God is there proclaimed to be Holy three times, yet in Isaiah, it pictured a time when mankind was unable to appreciate it. God's attributes have always proclaimed holiness to His Name and their great objective seems to be to cause mankind and all creatures to say from their hearts, "Holy, Holy, Holy, Lord God Almighty." If this be accomplished, then it would indicate that righteousness had become a fixed principle in their lives - never to be disturbed in the eternal future - for it would prove that they love God with all their hearts, souls, mind and strength.

The words "Lord God Almighty" convey to our minds the thoughts that all their works demonstrate the mighty power of God in every possible degree. Until now, it is only God's own people, the John class, those seated in heavenly places, that are able to appreciate this view of His wonderful character.

\*\*\*\*\* "holy, holy, holy, Lord God Almighty" - all God's attributes in perfect harmony in ceaseless chorus sounding forth His praise. 4:9

\*\*\* And when those four attributes give glory and honour and thanks to him that sat in authority in the divine government, who liveth forever and ever,

\*\*\*\* "And when those living creatures give glory and honour and thanks to Him that sat on the throne, who liveth for ever and ever" - These represent the attributes of God in this

chapter, and are seen only by the John class at present, working harmoniously together - carrying out His plans and purposes. When all sin and sinners are eliminated from the universe and every living creature is honouring God, then this verse can be understood as fulfilled, for it could hardly be thought that God's own attributes are giving Him praise; but rather, that they cause praise to come to Him by revealing Him to His creatures.

The importance of giving thanks has generally been in evidence throughout the scriptures. It is God's prerogative that thanks should be given to Him. (1Thes. 5:18) This is the will of God concerning you - it is the will of God for He knows that any creature can be brought to the point of giving Him thanks from their hearts, it is evident that they have received great blessing from Him. This note then, of praise and thanksgiving is therefore, seen to be a grand Hallalujah chorus of the whole universe.

When this verse can be understood as fulfilled, it would suggest that the work is now complete and that all know Him from the least to the greatest. As concerning the 'thanks' that will be given to Him by all the universe is quite appropriate as it shows that all will then have the mind of God. A very desirable event we look forward to with keen anticipation.

\*\*\*\*\* vss.9-11

"four and twenty elders...cast their crowns before the throne saying, Thou art worthy..." - when we can perceive the four attributes of God, the testimonies of the 24 elders are opened to us and they ring out His praise as never before, as the wisdom, justice, love and power of His plan become evident.

4:10

\*\*\* The twenty-four divisions of the Royal Priesthood give obeisance to him that sat in authority in the divine government, and worship him that liveth forever and ever, and recognize him as the source of all authority, saying,

\*\*\*\* "The four and twenty elders fall down before Him that sat on the throne..." - This text would show that the prophetic utterances of the old testament in their demonstration of and cooperation with these four attributes have also completed their work. When they bow in worship before Him, it is to be understood in the same way as when the living crea-

tures give glory - namely that all mankind not only give glory and thanks to God for what He has accomplished, but they show their full appreciation concerning the written word of God which has revealed His plans and purposes to them. In other words, they have to come to see that all things foretold by the prophets have come to pass, and that the word has not gone back to Him void. (Isa. 53:11)

"and cast their crowns before the throne" - In order to understand properly the correct meaning of verse 9 and 11, it is necessary to remember:

(1) the 4 living creatures represent the 4 attributes of God and the 24 elders illustrate God's word as recorded in the prophecies.

(2) God is their great Author.

(3) Whatever work is accomplished by those attributes we should see to correspond to His record. We should see corroboration by God's word as these works operate.

This is noticed in Rev. 5:3,8,9, where both living creatures and elders fall down in worship before the Lamb in acknowledgement of His worthiness to take the book and break the seals. It is again seen in Rev. 19:4 at the overthrow of the great counterfeit system, 'Babylon the Great'.

In Rev. 5:11, the same occurs again and has a similar application to the verse we are studying, seeing it refers to the final outburst of praise which flows from the hearts of all living creatures in all God's universe.

The crowns indicating the divine inspiration of the prophecies and being cast down before the throne would represent that fact that the written word of God has been the means of causing all creatures to acknowledge that He is the great Creator and Author of the Scriptures and that they wholeheartedly ascribe all the praise to Him.

Today these old testament records are treated as myths and fables even by many of the ministers of religion and God is not recognized as their Author. However, when all obedient creatures are brought back to perfection, they will all be in unison, acknowledge that through these sacred records they have been enabled to see the mercy and justice of God in sending His own Son to redeem mankind. His mighty power will be seen in the resurrection of Christ - first the Head and then the body members and finally all the willing and obedient of the human race. They will praise the great wisdom of

God, seen in the manner He will have worked out such a wonderful plan whereby He will have brought into being intelligent creatures, who will have been so proved and tested that they will of their own free will, be absolutely obedient to Him for all time and without the least desire to sin by rebellion throughout eternity.

The Variorum translation reads this way: "The four and twenty elders will fall, will worship, will cast"...indicating details of a great future event in the word "will". This is also true of the events narrated in verse 9.

4:11

\*\*\* Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

\*\*\*\* "for thou hast created all things, and for thy pleasure they are and were created" - "The completeness of the divine perfection is such that companionship is not necessary to the happiness of Jehovah. The One who "inhabiteth eternity" is self-centered. The creation of angels and of man was indeed His pleasure, because benevolently, He desires to do good, to give capacity for pleasure and to afford it opportunity for gratification. Furthermore, the highest good of His creatures calls for an exhibition to the full of all the elements of divine character - divine justice, love, power and wisdom." Most Holy Faith, p.246.

Across the vista of the ages, He saw in his purpose the glory of an intelligent creation in His own likeness, established in righteousness and worthy of His gift of eternal life. He therein foresaw the mutual pleasure of the Creator and the creature and with a peaceful patience He resolved to wait for the glorious consummation. '95-154.

God's worthiness is seen in the fact that love given is enhanced by His great condescension and desire to bless His creatures in order that they may be happy forever. God endowed man with the intelligence to appreciate matters, evaluating right from wrong. Through the permission of evil, and the great plan developed for its overthrow, God will have all creatures to bow before His majesty.

The benevolent character of God always desires to bless, as shown in Mal. 3:10, even as His justice must constantly condemn evil and sin. In Rev. 3:4, God's pleasure to bless is shown to the faithful overcomers even in this Sardis per-

iod where there were few faithful. (Col. 1:15,16).

"created all things" -- one of the first of His creations is found in John 1:3 "the beginning of the creation of God, the Logos."  
CHAPTER 5

5:1

\* IN THE RIGHT HAND - In his own divine power and keeping. E36; SM488:2; OV7:1.

OF HIM - Jehovah. E36; R2208:5; 2156:1; SM488:2; OV7:1.

SAT ON THE THRONE - Of his glory, the heavenly throne. E36; R2208:5. Seat of divine power and authority for the universe, with angels as ministering spirits. SM488:2.

A BOOK - The divine plan. E36; R5943:1; 4451:1; 4305:5; 2208:5; 3103:2; 2156:1. A scrolling containing a record of all that is happening now, and all that will occur thruout the Millennial Age. R4451:2. Not the Bible. God had the plan, with its times and seasons, before the Bible was written. R5943:1; 4305:5.

WRITTEN WITHIN - Securely sealed and not intended for anyone to read. CR45:3. The things that were sealed were not proper to be understood by our Redeemer until he had received the all-power, after his resurrection. R5943:5.

ON THE BACK SIDE - The writing on the outside is the bare promise of salvation thru the blood of Christ. R3103:2,3.

Those in favor with God might read the outside. CR45:3.

SEALED - Revealed to no one. R4451:1; 2208:5; SM488:3.

Daniel tells us that the prophecies relating to the time of the end were closed up. (Dan. 12:4,9) R5505:2.

WITH SEVEN SEALS - Nothing could be known of the wonderful scheme for human restitution until the Son of God had redeemed us from death. R3103:2. Representing the complete secrecy of the divine purposes. SM488:2. The times and seasons were kept in the Father's own power. R4305:5; CR53:3. God's people could not know the date of the second advent until these were broken. D605.

\*\* "RIGHT HAND" - Jehovah's hand (Acts 1:7) known only to himself until someone was found worthy to open it up, know it and become its executor as Jehovah's honored agent.

"OF HIM" - Jehovah.

"A BOOK" - Or scroll, a forceful representation of the divine plan, originally existing only in the mind of God and which could not be made known to any man until someone was

found worthy to open the seals and display it to view.

"WRITTEN WITHIN" - Within was God's unrevealed plan.

"ON THE BACKSIDE" - Written on the back with the bare promise of redemption through the blood of Christ, the seed of the woman, the seed of Abraham. (Rom. 8:20-22).

"SEVEN SEALS" - Completely closed, impossible to be understood and revealed, until one was proved worthy.

\*\*\* And the John class saw in the power of the One who was the ruling authority in the divine government a prophetic record written in some measure understandably and in some measure obscurely, and the obscure part was divided into seven parts, each part to be revealed when due.

\*\*\*\* "And I saw in the right hand of Him that sat upon the throne a book written within and on the backside, sealed with seven seals" - As we come to consider Chapter 5, we must realize that while it is a new chapter, yet it is not a new scene. The same view that was in chapter 4 is still before the mind of the Apostle. He still sees the great Emperor of the Universe, the Ancient of Days.

"the right hand" "the book" - Now we all know that the right hand always denotes the place of power and authority. So, this book or scroll, was kept or held in His own right hand, in His own power until someone should be proven worthy to know it and become the executor, as Jehovah's honored agent and representative. We might ask, was this book which He held in His right hand, the Bible? No, this book would not represent the Bible for indeed, the Bible is a record, but God had this plan before the Bible was written. God had this divine plan with its times and seasons from the very beginning, before ever the world was made, with the mystery of the divine plan hidden in parables, in figures and in symbols. Thus it is, we believe, this scroll sealed with seven seals held in His right hand was the mystery, the secret of the LORD, unknown to anyone but Himself. This was His plan for the salvation of the world. He had disclosed it to the angels nor even to the Logos. Nor did he disclose its time features "fully" to our Lord Jesus while He was still in the flesh, as we read in Acts 1:7, "The times and seasons the Father hath put in His own power." This was Jesus' reply to His disciples after His resurrection, to their inquiry as to



the "time" features.

One of the great lessons chapter 5 will impress upon our minds is that of Divine foreknowledge. Here we have a beautiful word picture of this Divine foreknowledge and prearrangement given us in the fifth chapter of Revelation. There, Jehovah, the Emperor of the Universe, is pictured upon the throne, and in His hand a written scroll, sealed with seven seals. That sealed scroll represents the Divine Plan which God purposed in Himself from before the foundation of the world, as we have mentioned, which was revealed to no one, not to the angels, nor to His Son. (Matt. 24:36) It was sealed because there was no one found worthy as yet, to know God's plan; it was sealed until the due time. Ezk. 2:5; Dan. 12:9.

That scroll contained a record, as it were, of all that is happening now, and all that will occur throughout the Millennial Age, down to its very close. In a few words, it had written in it:

- the permission of sin
- the fall
- the Covenant with Abraham
- the Law Covenant with Israel
- the coming of Jesus
- the Pentecostal blessing
- the gathering of the members of Christ

All these were foreknown to the Father and provided for. Revelation 5 tells us of the whole plan recorded foreknown to God, down to the time when every creature in heaven and in earth and under the earth shall ascribe praise, honor, glory and dominion to Him that sitteth upon the Throne and to the Lamb forever. (Rev. 5:13 W.T. 4451)

"within and on the backside" - (R) The writing on the outside is the promised redemption through the blood of Christ. Nothing could be known of the wonderful scheme of human restitution until the Son of God had redeemed us from death. '16-252.

(R) First, then if we could comprehend what is revealed within the scroll, we must have faith in what is written on the outside, the promised redemption through the precious blood of Christ. Such and only such, are worthy to know and such only ever come to see in the sense of understanding and appreciating the deep things of God written within the scroll. '02-332.

"the seven seals" - We believe the seven seals were sym-

books used to describe the fact that the things of the Lord were sealed and not to be understood even by our Redeemer until He had proven worthy and received the "all power" after His resurrection. Then, and only then, was the execution of God's plan given into His hands.

\*\*\*\*\* Events of Chapter 5 carry back to the beginning of the Christian dispensation - back to time when no man was found worthy to open book - until Jesus found worthy.

"book" - the divine plan - plans and purposes of God as revealed by the law and prophets (Rev. 10:2, Ezek. 2:10)

"written within" - divine existed only in the mind of God in the beginning - revealed now through the Holy Spirit only to those who, 1) have faith in Jesus; 2) have a sincere desire to see; 3) demonstrate obedience and meekness of heart, and; 4) consecrate their all.

"and on the backside" - bare promise of salvation written where even shallow inspection will reveal it.

"sealed with seven seals" - sealed perfectly until Christ began to open it - Daniel told to shut up and seal the book - prophets did not understand what they wrote - after Jesus crucified and resurrected, Holy Spirit brought beginning of enlightenment. (Acts 1:7,8)

"seven seals" - time features that open up to reveal dispensational truths as they become "meat in due season."

5:2

\* A STRONG ANGEL - Probably symbolizing the Law, which, from the time of its deliverance thru Moses, had been proclaiming as unworthy all who sought to overcome by it. R530:3.

WHO IS WORTHY - Proved worthy. E37; SM488:3. The inquiry encompassed the period of 4,000 yrs. from the giving of the promise that the seed of the woman would bruise the serpent's head, to the resurrection of Jesus. R5943:4; 2156:1. Up to that time (Jesus' consecration), no one had been found who could open the book. R5065:1.

TO OPEN THE BOOK - To have committed to his care the execution of the divine plan. R4451:2; 2208:5; 2156:1; CR53:2; OV7:1. Our Lord was given all the knowledge in the divine plan. R5065:1.

LOOSE THE SEALS - To know the mysteries. OV7:1.

\*\* "WHO IS WORTHY" - We also are now being daily tested as to our worthiness to look upon this scroll. For Jesus was sent to preach good tidings, to the meek, to open the scroll to them who had ears to hear. So now through the Gospel Age and especially now in the harvest we are being found worthy or unworthy to continue to look thereon. (see Heb. 6:4,5)

\*\*\* And the John class hears the Law openly declaring, Who is worthy to open the prophetic record, and to reveal its obscure meanings when due to be understood?

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

"the strong angel" - The strong angel would seem to represent God's law of Justice enquiring, Who is worthy? For 4,000 years, from the giving of the promise that the seed of the woman should bruise the serpent's head, it has been the query, "Who shall be esteemed of Jehovah God to be worthy to perform His gracious purposes and thus be honored above all others as the servant or messenger of the Covenant? God's justice proclaimed this message by the shadows, pictures and symbols.

"who is worthy" - In the picture John notes a proclamation made throughout heaven and earth, inquiring for anyone worthy of the great honor of having this scroll of the Divine Plan committed to his care, to be opened, to be executed in harmony with the Divine purpose.

Jehovah God had said to Abraham that He would bless all the families of the earth, but he had not been told just how it was to be accomplished.

\*\*\*\*\* "strong angel" - the law.

5:3

\* IN HEAVEN - Even our dear Redeemer in his previous condition was not entrusted with the scroll. R4641:1; CR95:2.

NOR IN THE EARTH - Representing the condition of things prior to the first advent. R4451:2; 2156:1.

TO LOOK THEREON - Jehovah had already said to Abraham that he would bless the world, but had not revealed how it was to be

done. R5054:6.

\*\* "NEITHER TO LOOK THEREON" - Up to the time Jesus suffered for us at Calvary, no one had ever been found worthy to take it up and even understand its contents.

\*\*\* And no one in the heavenlies, nor in the human realm, was authorized to make plain the obscure meanings, neither were any justified to understand it even if it were made plain.

\*\*\*\* "And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon" - Then we are told there was no man found worthy to take the book nor to look therein. The scriptures declare, "there is none righteous, no not one, for all have sinned and come short of the glory of the Lord. Rom. 3:10,23.

So, this book or scroll was kept or held in His own right hand, in His own power, until someone should be proven worthy to know it and become the executor as Jehovah's honored agent and representative.

Silence prevailed, and no one was found worthy prior to the first advent. (1Pet. 1:12; Heb. 12:18,29).

\*\*\*\*\* "no man was able" - the law required a perfect man's obedience - showed the deficiency of everyone but Jesus.

5:4

\* AND I - Representing the faithful. R530:3.

WEPT MUCH - Had great grief that the wine and gracious program of the Almighty must remain unfulfilled. R4451:2; 2208:6; 2156:1; OV7:1. Because of the obscurity and want of knowledge in regard to the plan. R530:3.

NO MAN WAS FOUND WORTHY - No one was to be the recipient of God's great plan, to reveal it. R5054:6. Even our Lord Jesus, prior to the finishing of his sacrifice, did not know all about the Father's plans, and times and seasons. (Mark 13:32) R2156:1.

\*\*\* And the John class looking back in retrospect sorrowed much, because no one was found worthy to make plain or understand the obscure prophecies, neither were any justified to understand it even if it were made plain.

\*\*\*\* "And I wept much, because no man was found worthy to open and to read the book" - '09-243 Z'97-150 - (R) Then we

read that John wept because God had a great Plan, and because no one was to be the recipient of that Plan to reveal it. This weeping of the Apostle surely sprang from greatness of mind and tenderness of heart. But John's tears were soon dried for one of the elders said; John 1:27 Matt. 8:8

\*\*\*\*\* "wept much" - the faithful weeping - obscurity and want of knowledge of the plan of God - OT worthies did not understand - Jesus disciples were confused until Holy Spirit enlightened them.

5:5

\* ONE OF THE ELDERS - Jacob in his death-bed prophecy. R530:5.

BEHOLD THE LION - Our Lord Jesus, the strong one, the highly exalted spiritual creature, the Lord of glory. B86; R5548:6; 5055:1; 4750:5; 4114:1. Pope Leo XIII applied this title to himself. B316.

OF THE TRIBE - From the tribe. B86.

THE ROOT - Origin; source of life. E144. The life giver, the restorer. R809:5

HATH PREVAILED - Hath overcome, so as to be accepted and declared worthy. R2208:6; 2156:1; SM490:1. By this we understand that he was not born with the right to open the book, but that he acquired it. R5055:1. Altho his prevailing would not be completed until Calvary, the surrender of his will was complete at his consecration, and it was accepted as the sacrifice of his all. R5080:5,6; 4641:2.

TO OPEN THE BOOK - It is not due for any believers to understand any of the deep things written in that book until they have come to the place of consecration. R5055:1.

LOOSE THE SEVEN SEALS - Carry out and make manifest the grand designs of infinite love. R3103:2.

\*\* "ONE OF THE ELDERS" - Isaiah's prophecy? Jacob's (Gen 49)

"THE LION" - "The Strong One"

"THE ROOT" - The source of life to David in the Millennial age, and to the world.

"HATH PREVAILED" - Hath proved himself worthy, by perfect obedience unto even the death of the cross (Phil. 2:8,9)

"TO OPEN THE BOOK" - Read and understand the plan of

God. This Jesus did when he gave this Revelation (Ch. 1:1) to John.

"LOOSE THE SEVEN SEALS" - To start unfolding its features.

\*\*\* And one of the spokesmen of the Royal Priesthood, namely the Apostle Paul\*, saith unto the John class, Sorrow not: behold, the majestic one of the tribe of Juda, the regenerator of David, hath prevailed to make plain the obscure prophecies, and to reveal their obscure meaning when due to be understood.

\* The Apostle Paul seems above others to fulfil the roll of this one elder who showed our Lord to be worthy to make plain the prophecies. In Hebrews 7:14 he says, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning the priesthood." And he further testifies that our Lord was a priest of a higher order, made so "not after the law of a carnal commandment, but after the power of an endless life." (Heb. 7:16) That our Lord would be the one through whom prophecies would be revealed is again established by this same apostle, where he says, "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." (Heb. 1:1,2) It is nor uncommon to refer to a whole group as being one, or of one member of a group acting for the whole, and so it is quite proper that "one of th elders" should be singled out to identify our Lord's worthiness. Such a pattern is used by the Apostle Paul is saying, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ... Now ye are the body of Christ, and members in particular." (1Cor. 12:12,27) Again in 2Cor. 4:10 we read, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Thus Paul as a mouthmember of the royal priesthood is speaking for the whole.

\*\*\*\* "Weep not; behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the seven seals thereof" - Was Jesus the first one to be given the opportunity to "loose the seals"? Yes, as the first born of Jehovah, He was to have the preeminence in all things. He was to be the first privileged for service.

We are not informed how much our Lord knew at the time of His consecration respecting the Divine purpose. In His boyhood days, our Lord knew that He had come into the world to do the will of the Father. It was all written in the book. But the book was sealed and until that Will was revealed it couldn't be comprehended. '12-210.

"hath prevailed" - By this we understand that Jesus was not born with the right to open the book, but that He had acquired it. By our Lord's loving obedience to the Father's will, even unto death, even the death of the cross, He proved Himself loyal to the last degree. From the time on, every feature of the program would be under His supervision and He would open the seals and see to the execution of every feature of God's gracious purpose. Therefore, as a result of His obedience, God also highly exalted Him, giving Him dignity, power and honor, and a Name above every name. Thus, the Lion of the tribe of Judah was our Lord to whom the book was delivered. '12-211.

Then too, Jesus had promised His Church that whatsoever things the Father would reveal to Him, in turn, through the Holy Spirit and by His providences, would reveal to His faithful ones, to those walking in His footsteps in full consecration. '09-243.

Great was the favor bestowed upon the "strong one" of the Tribe of Judah, in being permitted to open the seals, to carry out and make manifest the grand designs of infinite love, and great is the privilege of those who are permitted to look thereon as the seals are opened. '02-332.

So it was that even our Lord Jesus, prior to finishing His sacrifice, as He then declared, did not know all about the Father's plans, times, and seasons. (See Mark 13:32) Until Jesus was victorious over the death of the cross, He had not "prevailed". God has given the most honorable one of all the hosts of heaven the first opportunity to prove His worthiness to loose the scroll of God's great plan and to fulfill its provisions. He was given this opportunity because He was the first-born and must in all things have the pre-eminence. Note too, that our Lord did not allow this privilege to go past. He accepted it and was faithful. He humbled himself to the human nature and thus became the Lion of the tribe of Judah of which tribe He was born as a man. The Logos did not own this title, but when He was born, the son of Mary, He was the Lion of the tribe of Judah.

Vol. 5:135 According to the flesh, our Lord Jesus was through His mother, the son, the branch, the offshoot or off-

spring of David. It was by virtue of His sacrifice of His undefiled life that He became the root of David as well as his Lord. For the thought suggested by the word "root", differs somewhat from that furnished in the word, "Lord". The "root" of David signifies the source, the origin of life and development of David. The scriptures declare that David was a stem out of Jesse. His father, therefore, was his root according to natural generation. When and how did Christ become David's root or Father? We answer, Not before He was made flesh. It was when made flesh, that as the man Jesus, he became related to Adam's race through his mother. (Heb. 2:14-18) And in that relationship to the race and to David, he was branch, not root. Jesus became the root of David by the same means and at the same time that he became David's Lord. The means was His death, by which He purchased the life rights of Adam and all his race, including David. Adam's Redeemer, the race's Redeemer and hence, David's Redeemer. It was therefore, not the pre-human Logos, nor yet the man Jesus that was David's Lord and David's root, but the resurrected Messiah. (Heb. 7:14) Rom. 5:12; 15:12.

Because of the facts mentioned above, our Lord Jesus called Himself both David's root and offspring in Rev. 22:16.

"one of the elders" (see also Isa. 11:10) In Gen. 49:9,10 we find the death-bed prophecy of Jacob. We believe he is the "elder" referred to in this instance as it was his prophecy given to his son which declared "the sceptre shall not depart from Judah, nor a lawgiver from between his feet" and called Judah the "lion's whelp". This, in an obscure way, was a prophecy of the coming Messiah. Those who referred to the Messiah in the old testament are called "the elders" in the Revelation. By indentifying this elder, Jacob, it enables us to identify the other 23 elders.

\*\*\*\*\* "one of the elders" - Jacob - gave prophecy on his deathbed (Gen. 49:8-12)

"Lion of the Tribe of Judah" - Christ.

5:6

\* AS IT HAD BEEN SLAIN - Speaking of our Lord Jesus during the 3 1/2 years beginning at the time of his consecration. R5943:5; 5080:6; SM490:1. The giving of our Lord's life as man's redemption price. R4451:2. Even our Lord could not know the completeness of the divine plan until he had demonstrated his worthiness by obedience unto death. R3716:3.



HAVING SEVEN HORNS - Perfect or complete power. T42; 47; 115.  
SEVEN EYES - The 7 channels thru which God is about to manifest his power - the Church of the first-born. R529:4.

\*\* "MIDST OF THE THRONE" - Jehovah's throne. (v. 1)

"AND OF THE FOUR BEASTS" - 4 living creatures, the four attributes of God.

"MIDST OF THE ELDERS" - The 24 prophecies (testimonies) of the Old Testament.

"AS IT HAD BEEN SLAIN" - Even Christ could not know the particulars of the divine plan until he had demonstrated his faithfulness unto death.

"SEVEN HORNS" - Complete power, "all power is given unto me in heaven and in earth." (Matt. 28:18)

"SEVEN EYES" - Perfect wisdom (1Cor. 1:24)

"INTO ALL THE EARTH" - God's holy Spirit in its complete phases. For eye of the Lord see Rev. 1:4; 4:5; 3:2; Zech. 3:9; 4:10; 6:5; Ezek. 1:18; 10:12; 2Chron. 16:9; Amos 9:8; Psa. 34:15; Deut. 11:12.

\*\*\* And the John clas beheld, and lo, the central figure in the divine government and of the royal priesthood, through whom the four attributes of God give expression, is the meek One who humbled himself and became obedient unto sacrificial death, having all power and all wisdom, through whom come the seven messages of God to the church, who in turn reflect the light unto the world.

\*\*\*\* "And I saw in the midst of the Throne, and of the four living ones, and in the midst of the elders a Lamb standing as if killed, having seven Horns and seven Eyes, which are the seven Spirits of God sent forth into all the Earth" Diag.

Now, in the sixth verse, John saw this freshly slain lamb, in the midst of the throne and of the four living creatures. Then, John in Rev. 6, begins to tell us some of the details and describes some of the characteristics of the great one who had been found worthy. "And I beheld, and lo, in the midst, as it had been slain", or as another translation puts it, "a freshly slain lamb".

IN this symol of the freshly slain lamb, John shows us

that our Lord was the slain lamb in the divine purpose just as soon as He consecrated His life at Jordan and had bestowed upon him the begetting of the Holy Spirit. We read that immediately after He had gone up out of the water, the heavenly things were opened unto Him and under the influence of that enlightenment, He went into the wilderness and remained there, fasting for 40 days, that He might understand the will of God and carry out everything in the Father's plan, everything that typically and prophetically was written in the holy scriptures concerning Himself. "Lo I come, in the volume of the Book it is written of Me, to do Thy will O God," Yes, Thy law is written in my heart. This was the Lord's consecration, His human nature became His sacrifice. He was the freshly slain lamb at Jordan. He started laying down His human life there. However, He did not finish laying down at Jordan, but so far as His will was concerned, it was given there. He there became the Priest, the great High Priest, His flesh being typed in the bullock of sin-offering, sacrificed on Israel's yearly Day of Atonement. During the 3 1/2 years of His ministry, He poured out His soul unto death - finishing the laying down of His life at Calvary. So, at Calvary, our Lord's worthiness was proven when He uttered the words: "It is finished."

After his resurrection from the dead, He had attested His worthiness, John tells us that He came and took the book out of the right hand of Him that sat upon the Throne. From that time on, every feature of the Divine program would be under His supervision and He would open the seals and see to the execution of every feature of God's gracious purpose. He had promised His church that whatsoever the Father would reveal to Him, He in turn, through the Holy Spirit, would reveal to His faithful ones, the worthy ones, to those walking in His steps of full consecration.

"And I beheld" (saw) - We must always remember that "I" here, referred to is John, and he always represents a class of people, the true church.

"In the midst of the throne" - Would seem to mean in the bosom of the Father. (John 1:18)

"and of the four living ones" - Jesus' sacrifice was in harmony with God's great character as displayed in the four great attributes, Justice, Wisdom, Love and Power. So, the freshly slain lamb, representing our Lord's presentation of Himself in full consecration to God would show this was all

in harmony with God's will and His glorious character as exemplified in the Divine Plan of the Ages.

"and in the midst of the 24 elders" - We know that the prophecies of the 24 prophets all testifying of the coming of the sacrifice and glory of the Lamb of God which taketh away the sins of the world. Their central theme was the slain lamb, Jesus. After demonstrating His worthiness, He was permitted to take the scroll. See Isa. 53:7; John 1:36; Acts 8:32; 1Pet. 1:19; '06-316 3716.

Symbolically, our Lord shows that it was not possible for Him to know the completeness of the Divine Plan until after He had demonstrated His worthiness to be the heir of all things, and until that worthiness was proven by His obedience unto death, even the death of the cross.

The freshly slain lamb had seven horns - Seven, in Scripture, is a complete number and signifies all or the whole of whatever it applies to. T47. In this case, seven horns would represent perfect power. Matt. 28:18; 1Sam. 2:10; Deut. 33:17

"Seven Horns" - The finger of the Law thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given) and that all who realize the power of the altar (horns are the symbols of power) must first recognize the blood which sanctifies it. The blood poured at the base of the altar showed that through the blood of sacrifice, even the earth was purchased back from the curse. (Eph. 1:14)

"Seven Eyes" - Seven eyes would represent perfect wisdom-spiritual intelligence. Previous to our Lord's death, He had God's Holy Spirit working in Him, both to will and to do His good pleasure, but the power which He now has is inherent power, because of the Divine Nature which He possesses. (See comments) Col. 2:3; Zech. 3:9; 2Chron. 16:9; Zech. 4:10.

Heb. 1:3 "Jesus, the Son is now the 'express image' of the Father's person."

John 5:26 "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself."

"Seven Spirits of God" - God, Himself, has the complex completeness of the Holy Spirit in all its perfection. (Rev. 4:5) Just so has Jesus now received the Holy Spirit with all

its power and wisdom in its very fullest condition, being the express image of the Father and having 'life as the Father does'.

This would show that Jesus at his consecration, received the Holy Spirit without measure, the spirit of power and of a sound mind. The number seven is employed in scripture as the numerical representative of perfection. Thus, the seven churches represent the one complete church of God, and in the use of this number, there seems to be a usage borne out by corresponding analogies in the material world. All know that 7 colors are the component elements of pure light. 7 notes is the range of the musical scale. So the freshly slain lamb, having seven eyes, the great symbol of omniscience, and seven horns, the symbol of omnipotent power, and the seven spirits, the holy spirit in its completeness.

Those who were to be the recipients of the Holy Spirit, were instructed by the Lord to go unto all the world and preach the Gospel. (Zech. 4:6) The spirit goeth unto all the earth calling those whom the Father is selecting and who are found in all the earth.

\*\*\*\*\* "Lamb as it had been slain" - Christ (John 1:29) after he had demonstrated his faithfulness in death (R5080; 5943) and had been set down in His Father's throne

"in the midst of the throne (God's throne, Rev.4) and of the four beasts" (Rev. 5:6; 3:21) Jesus not fully given knowledge of time features while still in the flesh, (Mark 13:32) after His ascension scroll given over into His hands (R5943)

"four beasts" - attributes of God

"elders" - 24 testimonies pertaining to kingdom

"seven horns" - perfect power (Matt. 28:18)

"seven eyes" - perfect wisdom - power to deliver the dispensational truths which are the "seven Spirits", messages.

5:7

\* AND TOOK THE BOOK - The divine plan as a whole was made known to him. R5943:5. Received the divine plan into his care, with the authority and power to execute all its provisions. R5080:6; 2156:2. At the time of his consecration.

R5080:6. After his demonstration of faithfulness at Calvary and his ascension to glory. R4305:5.

\*\* "SAT UPON THE THRONE" - This Jesus could do when he ascended up on high and presented the merit of the ransom for the Church. And in the Apocalypse Jesus shows that he had opened the book, else the revelation of these features of the plan could not have been given.

\*\*\* And he was drawn closer into God's confidence and received the prophetic record and also received authority to execute the divine plan from the power of Him that ruled the divine government.

\*\*\*\* "And He came and took the book out of the right hand of Him that sat upon the throne" - It was not until He cried with His dying breath, "It is finished!" that His demonstration of His worthiness was complete. All the way down from Adam to Jesus, no one had been found worthy to open the great scroll. Jesus was now found worthy! Speaking in visions of the 3 1/2 years during which our Lord is represented as a freshly slain Lamb, "worthy is the Lamb to receive power." (Rev. 5:6,12) After His resurrection and ascension, the scroll was given unto His hands to be opened. This means that the Divine Plan as a whole, was here made known to Him - for He already had much knowledge of this - but all things were given to Him to unloose. There had been some things that our Lord did not know. He had said of the day and hour of His second coming, knoweth no man, no not the angels in heaven, nor the Son, but my Father only. A part of the plan was written on the inside - the things that were sealed were not proper to be understood by our Redeemer, until He had received the "all power" after His resurrection, then the execution of God's plan was then given into His hand. Z5943.

Not until the Lamb had passed the last test - had endured to the end - had risen a victor, a spiritual being - had been caught away in glory - did He begin to open the scroll.

The Lamb now had the ability and authority to unloose the seven seals and execute the plan. The first reaction after the Lamb takes the scroll, is that the four living creatures and the 24 elders fell down before the Lamb, having every one of them harps and golden vials full of odors, incense, which are the prayers of saints.

\*\*\*\*\* "took the book" - received authority

"he that sat upon the throne" - God

5:8

\* AND WHEN - After his resurrection and ascension to the right hand of the Father, the divine plan as a whole was made know unto him. R5943:5; 4305:5; 2156:2; OV7:2

HE HAD TAKEN THE BOOK - Having already fulfilled an important part of that plan by redeeming the world with his own precious blood. R2208:6.

BEFORE THE LAMB - "At the name of Jesus every knee should bow, of things in heaven and things in earth." Phil. 2:10; R2209:1. "That all men should honor the Son, even as they honor the Father." John 5:23; R2209:1.

PRAYER OF SAINTS - As a sweet perfume. R5692:5.

\*\* "HARPS" - The 10 stringed harp of God. See Psa. 3:2; 92:3  
"VIALS FULL OF ODOURS" - incense (Marg.)

\*\*\* And when he had received the prophetic record and also received authority to execute the divine plan, the four attributes of God and the Royal Priesthood, acknowledged the meek humble One, having every one of the Royal Priesthood the Holy Writ, and psalms, hymns and spiritual songs (comparing to the vials full of odours), which are the prayers of saints.

\*\*\*\* "And when He had taken the book, the four living ones and the four and twenty elders fell down before the Lamb, having every one of the harps and golden vials full of odors which are the prayers of saints" - In this fifth chapter of Revelations, we cannot limit all these verses to our Lord's receiving the scroll, but it takes in all through the Gospel Age and the Millennial Age, when the whole plan of the ages shall be fulfilled.

(R) Ten days after our Lord ascended, the Holy Spirit was given, which at once began to unfold the truth to the church. When this took place, John saw the four living creatures and the 24 elders falling together before the Lamb, each having a harp with which they sing a new song, saying: "Worthy art Thou to take the book and to open the seals thereof, for Thou was slain and did purchase unto God, by Thy blood, and thou hast made (them) unto our God, kings and priests and (they) shall reign on the earth."

As the vision of the restitution of all under the dominion of Him who shall be a Priest upon His throne rises before John, he seems to turn and look down the stream of time to

the glorious consummation of the plan of salvation.

"and when He had taken the book" - This was after He had proven worthy, after our Lord had finished His sacrifice and had raised from the dead by the Father's power and had ascended up on high, there to appear in the presence of God on our behalf. Then the Holy Spirit was poured out upon the church. Surely, a sure indication that at that time our Lord had been glorified and received a name above every name.

"and when He had taken the book" - Because the four living creatures, representing God's Justice, Wisdom, Love and Power, fell down before the Lamb, indicating the fulfillment of another phase of God's great plan. Likewise, the four and twenty elders fell down before the Lamb, acclaiming that the word of God had been fulfilled, that Jesus had indeed, been brought as a lamb to the slaughter, that the prophecy had now been fulfilled concerning His humiliation and the time had now come for Him to carry out the Divine program a little further.

Then, ten days after the Lord ascended, the Holy Spirit was given, which at once, began to unfold the truth to the church - then the four living creatures and the four and twenty elders fell down before the Lamb and 'sang a new song', saying:

"Thou art worthy to take the book and to open the seals thereof, for Thou wast slain and didst purchase unto God with Thy blood men of every tribe, and tongue and people and nation and madest them to be unto our God a Kingdom and priests and they shall reign upon the earth."

"Who is worthy?" - We could ask ourselves, Am I worthy? So far we have been permitted to look upon this wonderful mystery hid from ages, 'but now made manifest to the saints'. Let us remember, however, that all along the way we will find tests applied to prove our worthiness to proceed from knowledge to knowledge and from grace to grace. Who is worthy to receive the truth? Who is worthy to continue in the truth? Worthy to suffer and endure hardness as a good soldier for the truth?

If we are not found worthy by the various tests applied from time to time, we cannot proceed in the path of light. These tests, God permits to come upon us in order that we may be thoroughly tried and proven, either worthy or unworthy of the great reward He has in keeping for those who prove faithful unto death.

"Are we worthy?" - If any man will 'come after me, let him deny himself, take up his cross and follow Me'. At the very beginning of our course, we each found the cross confronting us and had we not taken it up, we would not have been counted worthy even to look with intelligent appreciation into the precious truths of God's plan. I am sure we have all found that as we have advanced from step to step, we have found the truth exceeding precious. Yes, sweeter than honey from the honeycomb. Surely this is evidence we should rejoice in of our continued worthiness. Thus, as we buy of Him gold tried in the fire, as we deny ourselves and cause our light to shine more and more and bring upon us the reproaches of men, surely this brings great joy to our hearts as we again realize our faithfulness. We know of course, that the world will try to encroach upon the clearly defined line which you have drawn between yourself and the world. Then, our flesh will grow weary in fighting the good fight of faith and if we turn aside for a moment, the devil will quickly use his opportunity and cunningly devise some trial specially suited to your condition of mind, as a result, a crisis often comes in our lives which will prove the exact strength of our devotion to God and His truth and which will search out if we be following man and declare yet again, "Are we worthy?"

"Are we worthy?" - If we are of the Lord's jewels, we surely will be put under pressure. Bro. Russell suggests that if one of the ways of testing a diamond, to put it under pressure, for the diamond is the hardest substance known. If it is not a real diamond, it will go to pieces and thus prove itself spurious. So, God allows us to come under the constant pressure of years of toil and care and self-sacrifice to see how we will endure and blessed is that diamond-proved character that endures to the end. Jas. 1:12.

\*\*\*\*\* "elders fell down" - showing Jesus was worthy - these all acknowledged and testified of Jesus - He understood their testimonies completely.

"having harps" - harmony of divine testimony proof of their inspiration.

"golden vials full of odours, which are the prayers of saints" - incense altar of Tabernacle.



5:9

\* AND THEY SUNG - The united voice of the heavenly host.

OV7:2.

THOU ART WORTHY - When he had made his consecration as the Lamb of God, giving up and devoting his life without reserve to do the Father's will. R4641:1; CR95:2.

TO TAKE THE BOOK - At the moment of our Lord's consecration and death as the Lamb, the moment of his begetting and anointing, the scroll was handed to him by the Great Eternal One. R4641:2.

TO OPEN THE SEALS - To disclose one after another of the various features connected with the divine purpose. When the last seal was broken, the "mystery of God" Rev. 10:7, was fully disclosed. R2209:1; 2156:4; PD92; 107. The opening of the seals has progressed during the Gospel Age. R5943:6.

Thus opening the divine plans before men and angels - the mystery of God is about finished. R2156:4; PD92, 107; A87.

Ten days after the Lord ascended, the holy Spirit was given, which at once began to unfold the truth to the Church. R530:6

AND HAST REDEEMED - Agorazo, acquired at the forum. E429; 446

US - Oldest MS, with evident propriety, omits "us", since the angels were not redeemed. R2156:2.

BY THY BLOOD - He washed us from our sins in his own blood.

Rev. 1:5; E445; 446. "It is the blood that maketh atonement for the soul." Lev. 17:11; R1230:3. By his death - by the sacrifice or loss of his life. R1230:4.

\*\* "REDEEMED" - [agoraso] = to purchase in the open market. from agora = the town square, the market place.

\*\*\* And they recognized and acclaim the meek and humble One, saying, Thou art worthy to take prophetic record, and to reveal its obscure meanings when due to be understood; for thou wast slain, and hast redeemed (us) to God by thy blood, out of all peoples.

\*\*\*\* "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation" - It is suggested that David sang this new song. Psa. 40. See Rev. 14:1-3 and Rev. 15; Zeph. 3:16, God singing over the nations.

The elders and the living ones could now sing this new song because He was worthy and was about to put into operation some of the plan, and to open the seals thereof; showing

the wonderful method by which the Father would develop the Saviours of the world, Obed. 21 Prayer of the saints.

When it was seen that all these acknowledge and testified of Jesus it was indeed a new and glorious song, even praises unto our God, the new song is not one of doubt or fear, but it is a song of God's Justice, Mercy and Love, reasonable and harmonious in its every cadence.

And when we listen to the beautiful harmony as the melodious chords rise out from all the golden harps, our prayers and thanksgivings go up in the sweet incense from the golden bowls they have brought us. It is glorious news to be called of the Gentiles to belong to the spiritual family, who shall inherit the Divine Nature and attain to the rank of the Royal Priesthood, after the order of Melchisedek. WT. 530.

Yes, it has brought new life to us, a new pleasure in life, as well as new aspirations and new hopes for the groaning creation as well as for ourselves. We have not only been redeemed, loosed from our sins by His own blood, but have been called to this high calling of a Royal Priesthood.

That dear brethern, is our Lord's first work for His church now, that of justification to life, human life in harmony with God, in fellowship with God, the same enjoyed by the perfect man Jesus prior to His consecration to death at baptism and the same enjoyed by the perfect man, Adam, before he transgressed, except that their's , Jesus' and Adam's, were actual while ours is merely a reckoned perfection of life. Hence, the statement by the Apostle that we are justified by faith. Vol. 5:139. What is the object of loosing us from our sins in His own blood, justifying by faith so that He can call us to the priesthood. So that He can make us Kings and Priests unto God through the begetting of His holy spirit and we shall reign on the earth and as prophets. We shall instruct as priests, we shall bless as Kings. We shall rule with our Lord, the Lion or strong one, of the house of Judah as members of the priesthood after the order of Melchisedec.

How happy we should be if we can sing this new song now. The only ones who can sing it are those who can exercise faith in the Lord, in His word, in His providences. But this is not its complete fulfillment. All who are true watchmen can surely see at this time, 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 the shadow of good things to come, but also in the clearer revelations of the Lamb of God contained in the writings of the New Testament and this

privilege of the feet members of the royal priesthood to know the secret of the Lord, to comprehend the deep things of the Jewish Priesthood when the Tabernacle was set up with its beautiful golden furniture, lampstand, table of shewbread, altar of incense - all symbolizing spiritual things. They were covered over, hidden, not only from ordinary Israelites, but even from the Levitical servants of the Tabernacle who were not even permitted to look therein. The privileges of seeing these typical secret things was reserved exclusively for the priests - typifying the Royal Priesthood and their exclusive privilege of understanding the mysteries of God.

The following two verses, 9 & 10, evidently describe the work of the Gospel Age, the selection of the company who are shown in chapter 14 with the Lamb on Mount Zion and singing the song which none but the 144,000 overcomers could learn. The song of the living creatures and elders in Chap.5 therefore, seems to be the setting in advance of the score, for the song which the saints, approximately 2,000 years later, sing (ch.14) in the presence of these living creatures and elders.

Then, as John looks down the stream of time, he sees the glorious consummation of the plan of Salvation when the saints have entered upon their promised reign on the earth to which the four living ones and the elders look forward in their song-plan. He sees the angels or messengers that are all around the throne, the thousand times 10 thousand, all acclaiming with a loud voice, 'Worthy is the Lamb that was slain to receive power, riches, wisdom, strength, honor, glory and blessing.' Surely, then as we listen to the beautiful harmony of the melodious chords from the golden harps mentioned in verse 8, our prayers and thanksgiving go up in the sweet incense from the glorious bowls they have brought. How wonderful it is to belong to God's spiritual family, who, if they continue worthy, shall inherit the Divine Nature and attain to the glorious office of the Royal Priesthood - Saviours from Mount Zion.

\*\*\*\*\* "they sung a new song" - prophecies had a new look when viewed through the light of the Holy Spirit.

vss. 9-10 "hast redeemed to God by thy blood" - glorious news to be called of the Gentiles to be joint heirs in His Kingdom.

\* AND HAST MADE US - Made them, the saints, the Royal Priesthood, the members of Christ. D425; 618; R4974:2. The narrow ways is foolishness to the world. R2074:5.

KINGS AND PRIESTS - "A peculiar people." 1Pet. 2:9 - the promised seed of Abraham, which is to bless all the families of the earth. R2128:6. Whose experiences with and victory over sin will well fit and prepare them to be patient and helpful toward the world. E478. Rulers and teachers to assist and instruct mankind. R545:4; 331:5. This double office was typified by Melchisedec, who was a priest upon a throne. T26; R184:4; SM600:1; 140:1; PD39, 50. The entire company of Jehovah's anointed - The Christ - will be Kings, and their head and captain, Jesus, is King of Kings. Rev.19:16; R354:5. The work of a priest is one of intercession and instruction in righteousness and logically implies subjects and a future work of salvation. R12:2.

AND WE - "And they" - Revised Version. R530:6.

REIGN ON THE EARTH - "And shall reign with him a thousand years." Rev. 20:6; C128. Christ and the Church will reign as kings and priests to bless all the families of the earth. R3348:5; 2833:5; 1771:3. Doing a good and powerful work on the spirit plane, in spirit power. R5182:1; 2128:6; PD58,70.

\*\*\* And thou didst make of those redeemed a Royalty and a Priesthood to our God, and they shall reign over the earth.

5:11

\* VOICE OF MANY ANGELS - By the Father's own arrangement, the proclamation was made thruout the heavenly hosts. E37.

\*\*\* And the John class beheld, and they heard the voice of many heavenly hosts round about the throne and the four attributes of God and the twenty-four divisions of the Royal Priesthood: and the number of them was one-hundred million and thousands of thousands:

\*\*\*\* Then in he 11th verse, John sees and hears this rapturous song float all over the world in a grand hallalujah chorus.

Why should the four attributes of God and the 24 elders be represented as singing this song? Because it takes in the most important feature of the plan of creation. For while we may be sure the plan for the recovery of the human race is grand and glorious, the plan of creation of these who would be of His own Divine Nature would be transcendent. God had a

great problem to acquire such a creation for this feature of His plan. To think of what a great work was accomplished, not only by the redemptive work of Christ, but to this Divine family to bring these up to the glorious condition beginning with our Lord at Jordan and going on to this grand culmination.

God tells us here and is Psa. 141:2, that incense represents the prayers of the saints. This picture shows the work of the Gospel Age from our Lord down, securing these Kings and Priests and the efficacy and necessity of the importance of prayer. These four attributes have been working for the very purpose to have these saints come with their prayers. In these activities, they acknowledge that their success depends upon them who come in prayer.

We cannot see truth of our own selves. The powers of evil and our own natural inabilities are so strong that it is only through these four attributes and the 24 elders we are able to see that through His spirit we are able to understand spiritual things. Our Father will surely reward our persistence in prayers. This could not be more emphatically pictured that it is here. These 24 elders and the four living creatures are God's attributes, for it has been their chief work to bring about the redemption of the church.

The angelic sons of God shouted for joy. (Job. 38:7) In the dawn of earth's creative week, and after witnessing step by step in the development, finally saw man its king, made in Divine image. Then comes the fall by disobedience into sin and death. Then, in our lesson here, we see the redemption, the selection of the anointed one (Head and body) and the reign on earth bringing restitution. No wonder there would be jubilation in heaven and earth when all of Jehovah's intelligent creatures shall thus behold the lengths, breadths, and depths, not only of God's love, but also of His Justice, Wisdom, and Power. Rev. 5:13,14; Rev. 15:3,4.

\*\*\*\*\*

vss. 11-13 the whole creation of God in heaven and in earth joins in a hymn to His praise.

5:12

\* WORTHY IS THE LAMB - Because of his fidelity to the Father and his law. E134; 120. Because of his humility and obedience unto death. E395; R5943:5; 4970:2; OV7:2. Because he faithfully carried out his covenant of sacrifice, he perfected himself on the divine plane. R5090:5; 5067:3. It is now

God's will that all "should honor the Son even as the honor the Father." John 5:23; R2156:2. From that time on, every feature of the divine program would be under his supervision. R4451:3. He had only begun to execute the Divine Purpose in the organization of his Church. OV7:3.

\*\*\* Saying with a loud proclamation, Worthy is the meek and humble One that was slain to receive power, and riches, and wisdom, and strength and honor, and blessing.

5:13

\* AND EVERY CREATURE - After the destruction of the incorrigible at the end of the Millennial Age. R5927:6; 5183:2; 5116:6; 4451:2; N'05-12-10. Ultimately all evil shall be destroyed. R5211:5. When the tidings that the Church has finished her course spread to earth. R1821:3. Thus the Lord will gather together all the faithful under the headship of Christ. R5058:5.

IN HEAVEN - The Church, The Great Company, the angels, the cherubim and seraphim. SM231:2.

UNDER THE EARTH - Those now in the tomb. SM231:2.

BLESSING AND HONOR - All intelligent creatures will perceive and exclaim from the heart his goodness and worthiness of all praise. R5429:3; 5183:2; 5116:6.

BE UNTO HIM - "Just and true are thy ways, thou King of the Ages" Rev. 15:3 (Margin) F52. Jehovah. E37; R1211:1.

UPON THE THRONE - Of the universe. E37.

AND UNTO THE LAMB - Thence forth all men shall honor the exalted Son even as they honor the Father who highly exalted him. E38. Both the Father and the Son are recognized; the Father, as always, being given the first place in praise and honor. E38

\*\* "FOR EVER AND EVER" - God's character is so great, so grand, that if seen by man it would be revered. God's plan of Salvation is so grandly beautiful that when rightly understood it proves more fascinating than any novel. R3716; 3103; 5943; 530; E36.

\*\*\* And every created thing which is in the spiritual rulership and on the earth (society), and such as are on the sea (restless mass of society), and all that are in them (heart, soul, strength, being) the John class heard saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the meek and humble One forever and

ever.

5:14

\* FOUR BEASTS - See Comments on Rev. 4:6,8

\*\*\* And the four attributes of God said, Amen. And the twenty-four divisions of the Royal Priesthood fell down and worshiped him that liveth forever and ever.

\*\*\*\* In other words, they have come to see that all things foretold by the prophets have come to pass in harmony with God's wonderful character as seen in His attributes. Thus, the scriptures will declare by the writings of the 24 elders stating the redemptive work, that God's plan has been satisfactorily completed even as God planned it.

See open seals W. 2156-2209

\*\*\*\*\* "four beasts said 'Amen'" - all the attributes of God satisfied - divine plan consummated.1                      CHAPTER 6

6:1

\* OF THUNDER - Symbol of controversy. R576:6.

FOUR BEASTS - See Comments on Rev. 4:6,8.

\*\* "COME AND SEE" - Here are given the four cherubim or attributes of God. One of the 4 attributes of God speaks.

\*\*\* And the John class saw when the meek and humble One opened one phase of obscure prophecies, and they heard, as it were the sound of a loud proclamation, one of the four attributes, namely power, saying, Come and see.

\*\*\*\* Forward - Before examining these seals it would be well to mention the fact that the messages to the church, and the seven parables of Matthew, Chapter 13, all appear to coincide with them in point of time, and all refer to definite periods throughout the age. The first of each set of seven commences with the early church's experience this side the veil.

The opening of the first seal would represent the first going forth of the truth at Pentecost.

(R) The opening of the seals have progressed during all the Gospel Age. The whole Plan is represented in this Book, the scroll. It has required all of the present age and will require all of the next age to complete the Plan. The Plan of God includes the "Restitution of all things spoken". We are

now able to see these wonderful things and to tell about them because each of the seals as it has been opened has made the Plan a little clearer. We may suppose that the Lord Jesus was made aware of all its features after His ascension to the presence of Jehovah. We, who are God's people are seeking to know these things more and more fully. The Master declared that as the Father revealed them to Him, so would He reveal them to us; but this revelation has been gradual, as the successive seals have been broken.

Brethren, beloved in Christ, realizing that our God has hitherto counted us worthy to look upon the wonderful Scroll of His Plan, which has been unsealed for us by Jesus our Lord, let us continue to prove ourselves worthy to look therein and to comprehend the glorious things of His word, by faithfulness, obedience and loyalty to this Plan in everything.

Let our appreciation continually increase, for our wonderful privilege in being permitted to share this blessed ministry of bearing Divine Truth to other hungry hearts, that they may also rejoice in the Lord, and in the power of His might. ;16-253.

The privilege of this "Royal Priesthood" to "know" the secret of the Lord, "to comprehend" the deep things of God, hidden from others, was beautifully symbolized and typified in the privileges of the Jewish priesthood. When the Tabernacle was set up, with its beautiful golden furniture, lampstand, table of shewbread, golden altar, etc., all symbolizing spiritual things, they were covered over, hidden, not only from the ordinary Israelite, but even from the Levitical Servant of the Tabernacle, who were not even permitted to look therein. The privilege of seeing those typical secret things, reserved exclusively for the priests, thus typified "the royal priesthood" and their exclusive privilege of understanding the mysteries of God's Secret. '97-256.

"And I saw when the Lamb opened one of the seals" - John represents the church, elect, watching the action of the Lamb in this wonderful throne scene. After he had proven worthy and had ascended to the majesty on high, appearing in the presence of God for us, he began to unfold to his people at Pentecost, the experiences which would come upon them throughout the age. Great was the favor bestowed upon the Strong One of the tribe of Judah, in being permitted to open the seals, to carry out and make manifest the grand design of Infinite love, and great is the privileges of those who are permitted to look thereon as the seals are opened. '97-257.



While it is evident our Lord knew the contents of these seals from the fact of his dealing with them, in this Revelation, Chapter six and seven, yet the church is not permitted to understand any of the seals until the due time that each particular one operates. (R) And so God's people down thru the 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 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 has declared to his servants the prophets." '97-257-2209

Is the opening of the seal a momentary matter or does it cover a period of time? 2156 - In the picture, while the breaking of the seal would be quickly done - yet the portion of the scroll is seen and understood little by little as the scroll became unrolled, giving us the thought that the experience connected with each of the seals would gradually become known to the church. Breaking of the seal and revealing of its contents is not a simultaneous act, but would follow one another in sequence.

"And I heard, as it were, the noise of thunder, one of the four beasts saying, 'Come and see'".

"And I heard one of the four living ones saying as with a voice of thunder, Come," Diaglott. - It will be noticed that this voice of thunder only occurs at the opening of the first seal for although the command on "COME" is used in the next three seals, there is no mention of thunder in their case. What would the voice of thunder convey to our minds?

From nature's picture of thunder, we know that following the first seal, there are numerous echoes of it, which reverberates for awhile afterwards - so we would understand that the message given under this first seal would be echoed down the stream of time from one generation to another throughout the age, so that the knowledge of the contents of this seal would also be understood by the saints in all periods of the age.

While each seal has a particular reference to its own period of time, yet by the time the seventh seal is opened the day in which we are living the whole of the information contained in the first six seals as well as that in the seventh is knowledge due to the saints of our day.

Why is the voice of the living creature heard at this

point? Seeing these living creatures are under and in the midst of the throne of God, we must conclude that God Himself is speaking, and that He has a foreknowledge of what will transpire in connection with the church's experience and this fact should be the means of giving comfort and assurance to all who are obedient to His will, not only while these seals are being unfolded but throughout the age.

The word "come" is addressed to John, inviting him, the church, to give close attention. The same principles applies in our day for the Lord's people at this time are exhorted to watch or give close attention in order to see the events transpiring concerning them. Hence the voices of the first living creature saying "come" has reverberated in this way as thunder throughout the Gospel Age urging not only those living at the time of this seal, but the Lord's true saints in each period to give close heed to the things transpiring under this seal.

The first living one is not identified here, although no doubt it would be first in order, the one like a lion as shown to John in chapter 4:7.

One of the four living ones: In chapter four we find mentioned the first living one as being like a lion representing "power". That would seem to be represented here when the "truth" went forth with "power" as the Lord stated to his disciples but ye shall receive "power" after that the Holy Spirit is come upon you and ye shall be witnesses unto me unto the uttermost parts of the earth. In Acts 2 we see how the spirit of "power" descended like a mighty rushing wind, and the truth went forth to the Apostles with "power".

\*\*\*\*\* FIRST SEAL

"the lamb" - Christ

"seals" - meat in due season - have more to do with nominal church aspect - trumpets more from true church's aspect - seals generally correspond to the stages of the church of chapters 2 and 3 - seals deal with nominal decay - trumpets and seals not necessarily entirely synchronous.

"noise of thunder" - sound of the Lord's displeasure - proclamation of trouble.

"one of the four beasts" - first beast )vss. 3,5 and 7 apply ordinal numbers to beasts as though titling them according to Rev. 4:7) LION symbolizing justice (see chap 4

notes)

"come and see" -saints enlightened - John class.

6:2

\* HORSE - Symbol of doctrine. C316.

\*\* "A WHITE HORSE" - Love, riding forth conquering and to conquer.

\*\*\* And the John class saw, and beheld the pure doctrine (of the early church): and the class that had them had evil devices to forward their conquests; and authority was given unto them: and they (the apostate element in the church) went forth conquering and to conquer.

\*\*\*\* "And I saw and beheld a white horse" - In the symbolic language of the scriptures. A horse frequently represented a doctrine and sometimes it would picture warfare. It is possible to see both thoughts here for the Gospel message as a doctrine of truth went forth at the commencement of the Age. The Horse being white would represent a pure doctrine.

"and he that sat on him had a bow" - Who is the rider on this white horse? Is it the same one as rode the other three horses?

The rider would represent primarily Christ and secondarily all those who have cooperated with him in the work of the spirit of truth during this present age down from the Apostles at the beginning of the age down to the last or feet members of the body in our own time.

The first thought which might come to our minds is that the rider of the first horse would represent our Lord. But when looking more closely into the symbol, we find that it would properly refer to a movement influenced by Him and the Spirit of God which went forth unto the world like a warrior controlling the Gospel message so that it might accomplish the purpose for which God sent it. This thought would be established by our Lord's words in Matthew 28:19 "Go ye and teach, make disciples from all nations."

Is this the same rider as on the other three horses?  
No! The picture would not support this thought for a second and third and fourth seals are evidently describing the entrance of evil among the ranks of the Lord's people. It is without doubt the object of the adversary to counteract the

good work being accomplished by means of this first rider on the white horse.

Who had a bow? A bow is used for the purpose of propelling arrows. It is therefore an implement of warfare. In order to obtain the true thought which this symbol is intended to teach, let us examine a similar event which is described in Psalms 45:4,5 where the psalmist speaking prophetically of our Lord says, "Ride prosperously because of meekness, truth, and righteousness and thy right hand shall teach these terrible things. Thine arrows are sharp in the heart of the Kings enemies.

The evidence in this Psalm would seem to support the idea that it refers to incidents connected with all periods of the Gospel Age and its last two verses speak of the successful issue during the Millennial Age. Although this Psalm tells of the King, we must not come to the conclusion that He is seen here reigning, but rather we see the one our Father has selected to be King, namely Jesus, now glorified, selecting his bride, for in verse ten she is invited to consider.

Consequently we see the prospective King in vs. 4 riding prosperously as in this seal and vs. 5 describes the effect of the Gospel message. The enemies referring to members of the human race, who are at enmity with God through sin and whose hearts are so affected by His arrows of mercy which He extends to them, that they fall under His spell and are no longer enemies, friends. (Rom. 5:10 - "For if when we were enemies we were reconciled to God by the death of His son, much more being reconciled we shall be saved by His life")

The symbol before us is illustrated by a Roman commander who starts out to make conquest in the interests of his kingdom and who brings under his control people of other nations and makes them his own subjects showing how the saints who were once enemies are now subjects of this heavenly commander.

"and a crown was given unto him" - The crown in this instance does not mean that this warrior is reigning as a King, it means that the movement of truth, has full divine approval. And more, it means that it is the outworking of one of God's purposes regarding the saints of this age.

"He went forth conquering and to conquer" - Why is this double expression used here? Is it not for the purpose of emphasizing the fact that unlike other warriors, who after conquering are often conquered! This great movement of truth will ride prosperously throughout this age, and will bring all

who are willing and obedient back into full harmony with God.

(1Cor. 15:23,25) The conquering would be seen in a very marked degree in the days of the Apostles during the Ephesus period of the church when there was a great manifestation of the power of the spirit demonstrated by the additions to the church, which took place at that time. See Acts 2:41 "and the same day there were added unto them about 3000 souls". Acts 2:47 "and the Lord added to the church daily such as should be saved" and again in Acts 5:14, "and believers were the more added to the church, multitudes of men and women."

There is no thought here of conquering the world as many in Christendom think, but rather the objective of this great work which was to be accomplished by this movement during this Gospel Age, namely the selecting of the 144,000 members of his body, would be completely successful. God has declared His word would not return unto him void, but would "accomplish that which I please, and it shall prosper in the thing whereto I sent it". (Isa. 55:11) (See A95) Eventually, in spite of all opposition, it would be victorious.

During the dark ages, the church was apparently conquered, and the scriptures in (Rev. 13:7) would give color to the thought for it states: "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.

Were the saints overcome in the more important sense? It is true they were worn out, physically suppressed and taken captive by Babylon. However, in the case of each individual member of the 144,000 their love for the Lord enabled them to maintain their standing before Him. Thus they are overcomers. It is true that many were overcome, conquered, but does this not prove that they were not of the overcoming class? (Rev. 14:4) reads, "These are they which were not defiled with woman; for they are virgins, knowing that this class remained free from the spirit and the practice of Babylon, the great harlot. Even in the dark ages, this class was found faithful.

Now we all understand that these seals synchronize in point of time with the messages to the churches and the seven parables of Matt. 13 "we will now make a comparison in regard to one or two of the similarities.

The warrior going forth, conquering and to conquer, would be seen in the sower going forth to sow. (Matt. 13:3,8) Both of which would compare with the thought as seen in Rev. 2:1 "These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." These all indicate that the supervision of

the work not only of the first period of the church's experience, but in the whole of the age is in the hands of one capable of performing it, and that no outside influence is able to effectively frustrate the purposes.

The reason we think that the rider on the white horse does not cease to operate at the end of the first period is because his activities continue throughout each seal. That is confirmed in the parable of the sower by the fact that the message of the Gospel Age did not cease to go forth at the end of the same period, but on the other hand continued throughout the age, successfully carrying out the purpose of His going forth.

In each case also there is evidence that the particular one that operates definitely carries out his work to a completion; and the church, the 144,000 is the result as cause and effect. There is not opposition of any possible kind that can thwart this purpose. In the case of the sower, his objective was to sow seed in the field and he accomplished it in spite of the fact that some fell into place which were unproductive. This thought is confirmed in the message to Ephesus as seen in the (Rev. 2:2) where truth was assailed, but it did not have the effect of hindering the message of the Gospel for verse three shows how the patience and perseverance of the true church was commended.

\*\*\*\*\* "white horse" - pure doctrine - Ephesus period favored with presence of Apostles and doctrine in pure condition.

"he that sat on him" - rider embryonic papacy ("mystery of iniquity doth already work" 1Thess. 1:7) instigators of corruption within church, heaping honors to themselves (1Cor. 4:8-10,18) grievous wolves (Acts 20:29,30) lords over God's heritage (1Pet. 5:3) Nicolaitane spirit (Rev. 2:6)

"had a bow" - counterfeit of our Lord - Psa. 45:3-5, Rev. 19:11-16.

"and a crown was given unto him" - not by the Lord (1Cor. 4:8-10) true church gets crown after death. In 1878 crowns given to saints then sleeping, not before.

"went forth conquering and he conquered" - true church soon swallowed up by apostate church.

Lion, picturing God's attributes of justice, presents this picture as the attribute of God most outraged by events

pictured - Nicolaitane spirit a great injustice to God's people who by it lose their liberty in Christ.

6:3

\*\* "SECOND BEAST" - Another of God's attributes.

\*\*\* And when the meek and humble One opened the second phase of obscure prophecies, the John class heard the second attribute, namely, love, say, Come and see.

\*\*\*\* "And when he had opened the second seal, I heard the second living one say, 'Come and see'" -

"When he had opened the second seal" - This shows progression; a further portion of the scroll unfolding, revealing history and the experience of the Lord's people. This was not intended to bring additional knowledge of the truth, but rather the conditions the Lord's people would have to contend with.

When would this seal be opened? After the death of the Apostles and continued until the early part of the fourth century. Each period of the age produced a certain number of faithful overcomers and they are said to be sealed, fitted for a place in the kingdom, this sealing goes on throughout the age, until under the seventh seal, the total number the 144,000 will have been sealed.

"I heard the second living creature say 'come'" - We saw this second living creature, the calf, represented justice, so that by introducing this new horse and rider shows how injustice is brought about by wrong methods and working or error.

\*\*\*\*\* SECOND SEAL Smyrna Period.

"second beast" - calf - God's outraged power - power taken out of the hands of the ecclesia where Lord placed it and put into the hands of the few - clergy.

6:4

\*\* "HORSE THAT WAS RED" - Wisdom

"A GREAT SWORD" - Sword of God.

\*\*\* And there went out another doctrine that was polluted and sinful (heresy): and it was given to them that used it to take peace from society, and that they should expel one another from the church: and they (this apostate element) were given to misuse the Scriptures greatly.

\*\*\*\* "And there went out another horse that was red" - Was this the same horse as the first one, only changed red? No, because it states here that this is another horse. We believe that this horse represented impure, false doctrines which were introduced in the second stage of the church's experience after the Apostles fell asleep. The significance of the horse being red, would show we believe, a condition of sin. In God's word red sometimes is used to represent sin. Isa. 1:18; "though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be white as wool." So we see that this horse depicts sinful doctrines being introduced at this time.

"and power was given to him that sat thereon to take peace from the earth" - The rider of this horse was given power to take away peace from the earth. This would be an organization engineered by the great adversary. How could this be possible since there was no peace on the earth at this time? When Adam sinned was not peace taken from the earth at that time and ever since that time the adversary has sought to encourage and foster a spirit of bitterness, hatred, and opposition. Why is it possible for peace to be removed at this time? Because the advent of Jesus definitely brought a measure of peace which was not realized outwardly by the world at large, but only by the followers of Jesus. It was this peace that Satan tried to remove again by means of false doctrines introduced among the true followers of the Lord.

Who gave this rider power to remove the peace from the earth? - As all things are under the control of Jehovah God, so He permitted Satan to do this for the purpose of testing his people. You remember in Job 1:6-12 and Job 2:6 the conditions he allowed to come upon Job for his testing? Satan's efforts failed for it had the effect of establishing Job's integrity. So with the true saints, God's power in them will triumph. C116.

"and they that should kill one another" - Who are the "they"? Not the saints, for no member of the little flock



has this disposition. Would the "they" not represent those who imbibe the false doctrine? And who agree to and possess the spirit of the adversary. "They" then, are those individuals who come into prominence as the result of the propaganda of the rider upon the red horse.

Killing one another would suggest civil war, not killing one another literally but spiritually. Warfare, contention, the spirit of ambition, striving for the mastery and the spirit of ambition for the chief honors gave birth to a spirit of hatred described in the scriptures as murder. (1John 3:15; James 4:1-4)

The civil war, while not referring to physical killing, was with the object of destroying the spiritual life of the church.

"And there was given unto him a great sword" - Horse and rider - would represent a movement organized by the adversary to oppose the truth. Satan, therefore, is the one who gave the rider the sword. What does the sword represent in the scriptures? Eph. 6:7 "And take the sword of the spirit which is the word of God." Here we see that the Lord's people are authorized to use this sword. The sword mentioned in our lesson would be the one used by the adversary, who is an imitator and has counterfeited everything connected with the truth and the Lord's people. So this sword is the counterfeit Gospel which was brought into action after the Apostles fell asleep. The true gospel brings into the hearts and the minds on the Lord's people the peace of God which passeth all understanding. But the counterfeit Gospel, does the reverse for its real object is to remove the peace of the Lord's people if possible and at the same time all who favor the counterfeit are at enmity with one another. This great counterfeit Gospel has caused the nations to war with one another. The counterfeit Gospel contains some truth mixed with much error and also puts a wrongs construction on all points of truth with intent to deceive, causing its adherents to kill one another figuratively and to hate the Lord's people. In proof of that the Apostle Paul in Acts 20:29-31 tells of these very conditions.

Jesus also said in Matthew's Gospel (10:34,35) that the counterfeit sword only brings evil, while the sword of the spirit brings harmony and peace in due time although at the present it appears to have the opposite effect. Compare Rev. 2:8-11) (See the parable of the wheat and the tares in Matt. 13:24,30,36,43).

Probably the chief reason Satan has produced this coun-

terfeit sword is because he knows that according to the sentence passed upon him at the time of man's fall, the seed of the woman bruise his head, and Satan realizes this will cause his death. Doubtless, it is for this reason that the living creature, justice, invites John, the true church, to comprehend this symbol by means of the expression, come! For the truth, which is in full harmony with God's justice, reveals to the Lord's people the word of atonement in which they are invited to share with the object of releasing the human race from the condemnation of death. This rider on the red horse demonstrates his purpose of counteracting the satisfaction of justice for by introducing other doctrines to the Lord's people he would cause them to cease their operations of atonement work so that reconciliation shall not take place. This had the effect of causing the church from that time onward to pass through a difficult period of division and strife.

We will briefly now compare this seal with the message to Smyrna. (Rev. 2:8-11 and the parable of the wheat and tares) (Matt. 13:24,30,36,43) All three parables show how an evil influence is introduced.

In the parable of the wheat and tares we see how the enemy sowed tares in the wheat field. Tares are definitely not wheat but only an imitation. Just as the rider in our study had a counterfeit gospel, a sword, producing imitation christians. As seen in the message of Smyrna (Rev. 2:9) "I know the blasphemy of the which say they are Jews and are not but are of the synagogue of Satan."

As the white horse and rider exist and operated not only in his own period, but all through th Gospel Age, so this rider on the red horse with his counterfeit Gospel has also been in evidence during the same time.

\*\*\*\*\* "red horse" - diseased doctrine, no longer pure as in Ephesus stage - creeds and dogmas defined faith and borrowings from paganism already admitted - truth became scarlet with impurity.

"and power was given to him" - not until the 4th century did the church have power over society in general - 2nd and 3rd centuries, power limited to Christian society which was growing and expanding (B285-286)

"to take peace from the earth" - earth signifies religious society - heavens symbolize religious ruling powers - earth those obedient to ruling powers, those under restraint

- sea symbolizes irreligious masses, heathens. (R. 318-319).

Peace of Christ (Matt. 14:27) never lost to individuals but the peace that the church had as a body in harmony of fellowship as brethren in Christ lost when clergy canons and creeds developed (B284 "first century") "that they should kill one another" - striving for pre-eminence - church polity quietly organized, diocesan system developed, doctrines systematized during this period. (B285)

"there was given unto him a great sword" - weapons of excommunication forged - spiritual power, control - misuse of the truth through means of catechisms, systematized, creeds, titles, sacraments.

6:5

\*\* "THIRD BEAST" - Another of God's attributes

"BLACK HORSE" - Justice, as shown by the balances.

\*\*\* And when the meek and humble One opened the third phase of obscure prophecies, the John class heard the third attribute of wisdom say, Come and see. And the John class beheld, and lo a doctrine of darkness (creeds supplanted the truth): and they (the apostate element) that used it had power to ration the truth.

\*\*\*\* "And when he had opened the third seal, I heard the third living creature 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 hands" -

"Come" - This brings us to the third period of the church's experiences by means of an invitation from the third living creature who also says "come". The object is to impress upon the saints the need of giving close attention at that time, and ours also, seeing that the conditions indicated by the opening of this seal continues throughout the age. In our previous study we saw how the third living creature had the face, like a man, suggesting this represented the attribute of love, calling our attention to conditions which are the very antithesis of love.

The black horse seen after the breaking of this seal is a symbol of impure doctrine and is in striking contrast to the white horse which is a symbol of pure truth. It would

represent a time when darkness and error prevail when Papacy was rising to power and was scheming for control. In fact, the doctrine which were at this time promulgated evidently had no truth in them at all for truth is pictured as white or light. The events under this seal would illustrate the fulfillment of the prophecy in Isa. 5:20, which reads, "woe unto them that call evil good" (That say concerning evil that is good..margin) and good evil, that puts darkness for light and light darkness, bitter for sweet and sweet for bitter." This prophecy while having a primary application to Israel, doubtless refers in a wider sense to this and subsequent periods.

"And I beheld and lo a black horse and he that sat upon him had a pair of balances in his hand" -

Who does the rider represent? This question is answered by considering his work and movement - he would seem to represent a more advanced movement of evil which had now become prominent among the churches. Which movement was forcing itself to the front and was becoming established in the hearts and minds of the people generally.

He had a pair of balances in his hand. What does this suggest to our minds? By comparing this with the old testament prophecy we think the true thoughts are revealed to us. The word of the Lord declares that the balances of the Lord are just. (Prov. 16:11) "A just weight and balance are the Lord's. Job says, "Doth he see my ways and count all my steps if I have walked with vanity or if my foot has hastened to deceit let me be weighed in an even balance." Margin puts it in this way, "Let him weigh me in balances of justice that God may know mine integrity." (Job 31:4-6) This is the essence of God's great character. In Him there is no lie or deceit. Justice is the foundation of basis of His throne. He is absolutely honest and impartial in His judgement and it is for this reason that his people are able to place full confidence in Him.

On the other hand, he deplores deceit. In Prov. 11:1 the wise man said, "A false balance (balances of deceit) is an abomination of the Lord, but a just weight (a whole or full weight) is his delight."

"and he that sat on the black horse had a pair of balances in his hand" - The rider on this black horse has a counterfeit balance and the condition described under this third seal is foretold in Hosea 12:7. He (referring to degenerate Israel) is a merchant, the balances of deceit are in his

hands. He loveth to oppress." In the primary sense of this applied to Israel. But in the wider or prophetic view it refers to spiritual Israel and would indicate the promulgation of doctrines of deceit. It would indicate that the great majority who profess to have the christian character were setting up false standards or balances. In the place of the one efficacious sacrifice of Jesus of behalf of his people, which brought true reconciliation with the Father, those who were influenced by this rider on the black horse, substituted the mass and penances to counteract the sins of the people. By means of these false standards (evil balances) they not only deceived the people, but themselves also. The prophet Micah bears this out in Mic. 6:10-12. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable. Shall I count them pure with the wicked balances, and with the bag of deceitful weights. For the rich men thereof are full of violence and the inhabitants thereof have spoken lies, and their tongue is deceitful in their mouths."

Also in a figurative sense they deceive the poor and the needy as seen in Amos 8:4-6 where it shows the outcome of this false dealing spoken of in verse 4 and 6.

Hear this o ye that swallow up the needy, even to make the poor in the land to fail, saying when will the new moon be gone that we may sell corn? and the sabbath that we may set forth wheat making the ephah small and the shekel great and falsifying by deceit (perverting the balances of deceit) that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat. What is the outcome of such false dealing? Amos 8:11 tells us, "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."

Many at this time also consider that God desired celibacy among his people. Others became monks and nuns hiding themselves away from the world, their purpose being to demonstrate they were pleasing to the Lord by not loving the world.

\*\*\*\*\* THIRD SEAL Pergamos Period

"third beast" - man - love (Matt. 7:9-11) God would supply all His children's needs - Anti-Christ guilty of spiritual starvation of people of God.

"black horse" - (Jer. 4:8, black - starvation) doctrine

wholly devoid of truth.

"he that sat on him" - same rider - anti-Christ - growing and developing until reaching pinnacle of power in 4th seal period. (C36,103)

"Pair of balances in his hand" - rationing by weight - anti-Christ now in position to ration out truth - starvation for truth - Mass, climax of doctrinal degeneration, set up in this period (C36)

6:6

\* THE OIL - Symbol of the holy Spirit. T116.

AND THE WINE - Doctrine. B348; D266,267; R3455:2; 3962:6; 3104:2.

\*\*\* And the John class heard a proclamation from the midst of the four attributes of God (apparently the Lord Jesus) say, About the quart of wheat for a day's wages (starvation rations of spiritual truths were all that could be gotten from day to day), and about three quarts of barley (Lev. 23:11; Num. 5:15; Hosea 3:2; John 6:9-15 - barley was a symbol of Christ resurrection) for a day's wages (greater proportions of error were to be had); and the Holy Spirit and the true doctrines thou (the apostate element) must not interfere with.

\*\*\*\* "And I heard a voice in the midst of the four living creatures say, (the correct reading of this phrase is:) "and I heard as it were a voice in the midst of the four living creatures say," - This voice seemed to come from somewhere in the midst of the throne, so we must conclude that the language of this voice is the language of God Himself. He is indicating what the result of this false balance will be. "A measure of wheat for a penny."

"A measure of wheat for a penny, and three measures of barley for a penny" - We know that wheat and baley are articles of human food and that a scarcity is indicated here and would suggest to our minds of famine in spiritual food. It is evident that God wishes John who represents the church, to know that such doctrines as are promulgated by this rider on the black horse are bound to bring conditions of famine.

Would it not seem that God is indicating to this rider

that he will be allowed to make conditions so that the truth will be difficult to obtain? And that if the Lord's people want the truth, it will only be obtainable at a great cost to themselves for the truth was then unpopular because the erroneous doctrines had taken its place.

A penny was a man's wages for a days' work. Seen from this viewpoint the measure of wheat was the very expensive. The value as stated here would indicate famine prices. In fact, in normal conditions nearly 8 times as much could be bought for the same amount. The measure, or chenix, was a little more than a quart, and a penny, the average day's wage of a man purchased in the ordinary way, 8 quarts of wheat. Thus we see that famine is undoubtedly the picture here. The wheat and bread of our vision are not literal but symbolic and represent spiritual food or truth. Food for the mind, the truth, as it is in Christ. John 6:48-51.

Wheat then, would represent truth of a very good kind, pure truth of the scriptures. Pure truth will always be found to be in full harmony with the real purposed and the true character of God as shown to us in the divine plan of the ages. Whereas barley would represent truth of an inferior kind. The kind which is served out in the various nominal systems for the blessings and sustenance of their members. This distinction between the wheat and barley in their symbolic meaning will probably be appreciated only by Bible students who have for some time now been privileged to feed on the "finest" of wheat. Psa. 81:16; 147:14

"And see thou hurt not the oil and the wine" - The Lord seems to be saying here, hitherto shalt thou come and no further. (Job 38:11)

While the Lord permitted this movement to bring about this condition of famine among the false church, yet the true people of God who were bent on obtaining the pure truth were indeed fed, even though procuring it was more difficult. As we are told in Psa. 37:19, "They shall not be ashamed in the evil time and in the days of famine they shall be satisfied."

Along this line you recall how Elijah was miraculously fed in the wilderness in the time of famine. So unseen by man, God provides the necessary spiritual food sustenance to his people in conditions of famine of the word of God as well as in normal conditions.

The injunction that the oil and the wine were not to be interfered with would suggest to our minds, that the holy spirit and the joy resulting are still to be the portion of the saints as they partake of the wheat, the truth which is

scarce.

The purpose of the possession of the Holy Spirit show the ordination of the Lord's people to tell the truth in its purity for this was the case with our head as seen in Isa. 61:1, "The spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto the meek."

Then we know that the wine would represent joy as seen in Psa. 104:15, "Wine maketh glad the heart of man and oil to make his face to shine." So we would see here that in spite of the great opposition which the truth church experienced at that time and the famine conditions which were prevailing, God arranged that these two important features of their spiritual life, and hold spirit, and their joy in the truth should be maintained within them, and that no power of the adversary should deprive them of these. Did not Jesus himself say, "Your hearts shall rejoice, and your joy no man taketh away from you." (John 16:2) Satan's purpose surely was to destroy the truth and to crush out all spiritual life from the church. But God placed a limit on his endeavors for to overcome, to overthrow the saints and we see that even under the most trying conditions the saints were still being sealed in their foreheads. As the apostle Paul says in Rom 8:38,39 "Nothing can separate the wheat class from the love of God in Christ."

Now let us look at the conditions surrounding the Lord's people in this seal with the message to Pergamos and the parable of the mustard seed. In this stage, the Pergamos period of the church's experience, the Papal system in Rome was beginning to rise and was claiming as their own all the honors and the blessings of God's kingdom and denying these things to the true saints. This is well illustrated in the parable of the mustard seed. (Matt. 13:31,32) where the birds of the air came and lodged in the branches of the mustard seed, indicating the false claimants, taking possession of kingdom honors. It is also seen in the Pergamos message where they had among them those that held the doctrine of Baal and of the Nicolaitans.

These foul birds during this period took control and later on in the history of the Gospel Age became so repugnant that they are described in very strong language by John in Rev. 18:2 "Babylon the great is fallen and is become the habitation of devils and the hold of every foul spirit and the cage of every unclean and hateful bird.

This is also illustrated typically in the Jewish nation in the days of our Lord as recorded in Matt. 11:12. "And from the days of John the Baptist until now the kingdom of



heaven suffered violence and the violent take it by force.  
(Margin..seize upon it)

This indicated that the scribes and Pharisees and priests were not giving heed to his teachings concerning the true kingdom of God, but claimed to be heaven's favorite and were using every means to prevent the people from accepting the offer of the true kingdom. Thus this picture is seen to be an outside influence which entered the church and claimed all its honors and rewards.

\*\*\*\*\* "a voice in the midst of the four beasts" - God's voice (ch.4:6) God pictured in midst of the four beasts.

"measure of wheat for a penny" - wheat symbol of truth - penny, a day's wages (Matt. 20:1-9) truth very costly required much labor to find it.

"three measures of barley for a penny" - barley symbol of error - used as a test for harlotry (Num. 5:15) - in this period outweighed truth - saints had to be self-sacrificing in order to hold to truth - error much more plentiful and less costly in terms of sacrifice and self-denial, and persecution.

"hurt not the oil and the wine" - Holy Spirit and doctrine - Apostate church could not interfere with these fundamental elements - Papacy covered over truths so they were nearly hidden with all their forms and creeds, but essential doctrines still given lip service (resurrection of body, for instance) and though relegated to a secondary place, the Bible was still retained.

6:7

\*\* "FOURTH BEAST" - Another of God's spiritual attributes.

\*\*\* And when the meek and humble One opened the fourth phase of obscure prophecies, the John class heard the proclamation of the fourth attribute, namely, justice, say, Come and see.

\*\*\*\* "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, come" - When the lamb opened the fourth seal of the book the voice of another living creature is heard to say "Come" and this time the voice would probably be wisdom which invites the church through John to approach and give close attention to what

transpires as the seal is opened - showing that as a result of these false teachings what terrible conditions prevailed - and that following the errors of the wicked one left a terrible trail of sin and death.

To what period of time would this apply? It would seem to be when Papal dominion was permitted to commence its rule. It was allowed this power for 1260 years, which commenced about 539 A.D. to a point of time when this evil influence reached the great height of its power.

\*\*\*\*\* FOURTH SEAL Thyatira period, 11th & 12th centuries

"fourth beast" - eagle - wisdom - God's wisdom only represented in true church - killing saints, as in inquisition, would be to eliminate God's wisdom from the earth to that extent - "Christ is made unto us wisdom".

6:8

\* AND HELL - Hades, oblivion, unconsciouness. E378. Symbol of destruction or the grave. R2600:4.

\*\* "PALE HORSE" - Power of God to turn man to destruction and then to restore all back by a resurrection.

\*\*\* And the John class looked, and behold a doctrine devoid of any lifegiving qualities: and the name of those using this doctrine is Death (showing how the apostate element so perverted the truth that nothing was left to sustain spiritual life and death resulted), and spiritual lifelessness followed their ministry. And power was given the apostate element over the Roman Empire to destroy true Christians by the misuse of the Scriptures, and by withholding the true doctrines, and by withholding all and every spiritual life-sustaining truth, and by uniting with the civil powers and persecuting the saints.

\*\*\*\* "And I looked and behold a pale horse" - This horse seen by John under this seal reveals a time when there was a propagation of doctrines which are described as pale or pallid, indicating a very ill condition and is the result of the famine conditions of the previous seal. As before stated, the outcome of civil war, as seen under the second seal, is famine then follows pestilence and eventually death.

The pale condition is similar to that seen in people suffering from a disease which will shortly prove fatal. This is the true aspect of the doctrines which were promulga-

ted at that time. While they were given forth by their advocates as the true religion, they are seen from the divine view point as pallid, diseased and on the point of death.

Take the doctrine of the Mass. How it was substituted so as to bring forgiveness of sin and an upright standing before, God, and thus came into competition with the true outworking of God's mercy, namely through the only sacrifice recognized by the Father, "Jesus who gave himself for us."

Then again, God was ignored by a substitution of the virgin Mary in His place to whom they appeal for mercy and intervention on their behalf. Again, penances and indulgences were foisted on the ignorant people, deceiving them into thinking they would obtain mercy by these means. So in this way, the people were deceived and consequently were in God's sight as dying or dead through their God dishonoring doctrines which were propagated by the Pope, Satan's agent, death dealing to Christians at that time.

"And his name that sat upon him was Death" - This is the only rider who is given the name. Our Lord, through the Revelator says (3:1) at a later stage in the history of this movement, "Thou hast a name that thou livest and art dead." The church is thus informed of the true name which reveals the character of the false religion which became so prominent in that day.

"And Hell followed with him" - What is the significance of this word "death" in conjunction with hell following with him (with this rider death)? This word when linked with hell in the scriptures usually means a dying condition, and has been applied to the human race in general who are said to be dead in trespasses and sins. (Eph. 2:1) Whereas hell is the condition of those whose life is extinct and would refer to the grave. (E380)

Hades and Oblivion. (Rev. 20:14) "And death and hell were cast into the lake of fire, this is the second death."

The present state of condemnation, the result of Adam's transgression, is styled death and Hades, the dying condition of those now called the living. The thirteenth verse declares that all men shall be brought out of these conditions in due time, for trial. So vs.14 declares that Adamic death and the sleep in oblivion consequent to it, shall be no more after the Millennial Age because they will be merged or swallowed up in the second death. (Rev.1:18) tells us Jesus has the keys of death and hell condition and in Rev. 20:13 the combination of the words death and hell, (hades-oblivion) is used again suggesting the same thought as previously

mentioned.

These four horsemen have been described by many as depicting the decline of the church, and an apparent defeat of God's purpose - but this is not quite the correct thought for if each of the first four messages to the church are examined, it will be seen in each case, that God held his protecting hand over his true people who were obedient to His will even though in the fourth period they were worn out.

"And power was given to him over the fourth part of the earth" - The fourth part of the earth as well as the other three corners were controlled by this religious system. Death astride this pallid horse and the power or permission given to this rider in connection with the religious element is given for a special service, to kill with a sword, with hunger, and with death, pestilence and with the beast of the earth.

The fourth part of the earth is literally fulfilled but this book of symbols is figurative. In Rev. 7:1 the four corners or quarters (Fenton translates it quarters) when we come to examine the four corners or quarters of the earth, we see that they indicate four foundations, elements upon which society is built. Political, financial, social and the religious elements.

So, in our study, this fourth quarter would refer to the religious element. This, as well as the other three elements, was controlled by death seated on a pale horse. But the power given to him was for a special purpose. That was to kill with hunger, sword, death and with the beasts of the earth.

Revelation being a symbolical book, this would not necessarily be a literal death, but would rather imply spiritual death in this false church. This rider, in order to do this killing, uses the sword mentioned in the second seal, representing the counterfeit or false gospel which causes spiritual civil war. The famine condition in the third seal, depicting great scarcity of spiritual good and in this fourth seal, pestilence or spiritual plagues are seen in this livid horse through the introduction of the many God-dishonoring doctrines. Additionally to all these, the rider is permitted to use the boasts of the earth for this purpose of killing.

The beasts of the earth (B333) depict the evil governments who trembled for the security of their crown, if they to any extent incurred the Pope's displeasure and whose realms might be laid under a dreaded interdict should they or their people refuse to render absolute obedience to the

Pope's commands, were sworn to exterminate heresy and admonished to purify their provinces from heretical perversity on the pain of having their dominions rested from them and those barons who neglected to aid in the work of persecution forfeited their estates. Kings and Princes were not tardy in their efforts to comply with the mandates of the Papacy, while the Barons and their retainers were at their service to aid in the work of destruction to kill with the sword. B346.

It is evident that this rider controls various kingdoms which are described in this book and the prophecy of Daniel as "beasts".

In what way are these kings used in order to kill? By recognizing the kings of the earth, this system was introducing the spirit of the world and this would tend to destroy any portion of the true faith which might be in evidence among this class. The fruitage of the world is selfishness and intolerance which would all help to complete the killing, thus destroying spiritual life. In this way we see the results of the teachings of this great false church, which gradually rose to power after the Apostles fell asleep. The zenith of its triumph and fame was reached at the close of the scenes depicted in this seal. The Pope nearly obliterated the body of Christ - the beastly government (Papal Rome) was as accomplished fact. Power was given him - death being his own degree of death. (See Thyatira period)

Israel of old (type of spiritual Israel) was warned along these lines. (lev. 26:22-25) Compare this with (Ez. 14:21) The message to Thyatira (Jer. 42:14-18) See also the parable of the woman hiding leaven in three measures of meal.

The Lord, however, has been faithful to his word in keeping his saints from the evil that is in the world and has always provided them with spiritual nourishment under the most difficult circumstances.

In reality, the first horse and its rider continued to go forth conquering and to conquer and was able to continue to find and hold those who wiled to do the will of God at any cost for the Father will obtain the 144,000. This is sure of accomplishment. Nothing can ever thwart him. So in our study, this rider on he pallid horse had been permitted to stalk through the land and to destroy all hopes of life among those influenced by him. He has also greatly affected the members of the true church by means of persecution, intolerance and ostracism that they were compelled to worship and have their fellowship in secret. They were so reduced that Daniel 7:25 speaks of them as having been worn out.

Comparing the events of this seal with the message to

the Thyatira period, we see Jezebel claiming to be a prophetess teaching those who claimed to be God's servants, to sin. The inevitable outcome was that her children were killed with death. (Rev. 2:20-23)

Then the comparison of the woman in the parable hiding leaven in three measures of meal is seen in the contamination of the food intended for the nourishment of God's people. Leaven, as we know, is a type of sin. The wages of sin is death. So the introduction of sinful doctrines into the pure truth causes spiritual death. These messages, seen under this seal, have been brought to the church's attention as a warning and protection to the true saints.

\*\*\*\*\* "pale horse" - chlorous - greenish - death and putrefaction. Last of the horses - doctrinal degeneration had reached its peak and now called for the extermination of the upholders of truth - a doctrine that called for the death of its opposers - Inquisitions and Crusades. Rider "was Death and Hell (hades) followed with him" - Papacy executioner of the saints.

"fourth part of the earth" - (Dan. 8:8, 22-29) Greece divided into four parts one of which was Rome - Roman Empire took over civilized world after Greece - Holy Roman Empire set up in 800 took over what was Pagan Rome's (Dan. 11:27) Two kings sitting at same table Pagan and Papal Rome. Papacy took over.

"kill with sword" - groundwork for events of fourth period laid in second century (vs.4, given sword given use of it later) spiritual control - church's power to literally kill exercised now.

"with hunger" - spiritual starvation (Amos 8:11)

"with death" - excommunication - when a person was excommunicated, he was not only denied heaven, but also food, shelter, etc., while here on earth.

"with the beasts of the earth" - in consort with the earth's governments.6:9

\* SOULS OF THEM - The martyrs of the past. R5462:6; 4015:6.

\*\*\* And when the meek and humble One opened the fifth phase of obscure prophecies, the John class saw in the place where sacrifices were consummated the ashes under (the brazen altar

in the court) those who were ostracized and persecuted (some even unto death) for the word of God, and for the testimony which they held.

\*\*\*\* "And when he had opened the fifth seal" - None of the four living creatures invite John to come at the opening of the fifth seal. Not that they were not interested, for it is evident from the events transpiring under this seal that their work among and on behalf of the Lord's people during the first and fourth seal has been productive of much good. While during this fifth seal, the saints were worn out, yet they were not obliterated. Their faith was still strong in His plan, and assurance is given to them by the promise containing in the answer to their question, "How long?"

Why was there no horse or horseman spoken of in this seal? - Would it not seem that God saw there was no need to send any further outside influence in order to bring the necessary suffering upon the true saints? The evil doctrines seen in the second, third, and fourth seals are quite sufficient in His sight to serve the purpose for which He permitted them. In the case of the false church, it had now reached such a depraved condition that it could not sink lower than it did. For this reason, no further horse or horseman are seen.

In the eyes of the people, the system represented by these riders are very great, and Rome had reached the zenith of its fame in their eyes. We would note that from this point Sardis period, the fifth seal, Rome began to decline and encouragement is given to the faithful saints as it were, and a satisfaction of justice as respects these special transgressions against the body of Christ, which is the Church. '10-235 R4651.

These partially willful sins of the world are not fully covered by the sin-offerings. Insofar as they have been willful, they must be expiated by punishment. These sins and trespasses are shown as placed upon the scape-goat class, the great company, in the great antitype shortly to be enacted. These will be allowed to suffer for some of the partially willful sins of the world. '14-153.

"I saw under the altar the souls of them that were slain for the word of God and the testimony which they held" - This condition of death in which they are pictured would be as described in Col.3:3 (Margin in some translations...for ye are dead...for ye died) and your life is hid with Christ in

God. (Rom.6:34) Know ye not that so many of us that were baptized into Jesus Christ were baptized into his death.

The particular point here seems to be that the Lord's people who have consecrated their all unto the will of God, recognize that they are laying down their human lives and are therefore in His sight as dead, slain as was the sacrifice. They have seen the Lord's altar (His will) and have made with Him a covenant by sacrifice. (Psa. 50:5)

This is evidently what the John class were privileged to see at this time. They "were slain for the word of God," indicating their full obedience to His will as seen in His word. They thus give testimony in accordance and hold it fast, as did Jesus, their head. It has been their willing consecration on their part, which has brought persecution, ignominy, and ostracism throughout the age.

\*\*\*\*\* FIFTH SEAL Sardis period

"altar" - brazen altar, place of sacrifice of Bullock and Lord's Goat.

"under" - blood poured at base of the altar - hence saints which had already been slain in preceding periods, "souls of them". (Rev. 1:9) slain for the testimony which they gave.

6:10

\* AND THEY CRIED - A symbolic picture of justice, long deferred, crying out for vengeance. R5462:6; 4651:6; 4036:5; 4015:6. In that figurative way in which Abel's blood is said to have cried out. R499:3.

HOW LONG - Reason assures that it cannot be the divine purpose to forever permit the victory of sin and death. SM184:4.

O LORD - Despotes, sovereign or autocrat. E71.

AVENGE OUR BLOOD - That day of vengeance is about at the door of Christendom. R5240:2. Justice is merely waiting for the full number of those persecuted for righteousness sake to be completed, then the punishment will come. R5874:3; 4428:5.

ON THEM - All the blood of God's holy ones, from the beginning of this Gospel Age, will be required of the present



generation. R5462:6; 4015:6. All the remaining accounts of the world will be squared during the great time of trouble. R5874:4; 4273:6.

\*\* "THEM THAT DWELL ON THE EARTH?" - This was the voice of justice, like as in Abel's case. Throughout this Gospel Age the Lord has taken notice of the death of all his consecrated people. If anyone is guilty of the death of one of the Lord's saintly, consecrated ones, he brings himself under special obligation and responsibility. There seems to be a special charge of Justice against whoever is culpable or responsible for the death of persecution of his saints. '10-235; R4651.

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

\*\*\*\* "And they cried with a loud voice saying, how long Oh Lord, holy and true, how long?" - This was not so much a complaint on account of weariness on the part of the church, but rather it was a spirit of inquiry to know when justice should be done and God's character vindicated and also when it is His will that relief should come to them.

How long, oh Lord holy and true, would primarily refer to the heavenly Father - and yet it would incidently and directly refer to our Lord and head. Papacy at this time was claiming to be holy and true representative of God...but were recognized by the true church to be unholy and false and in spite of the fact that the saints had been worn out or as Rev. 13:7 says: "overcome", yet they realize the presence of the Master as he promised in Matt. 28:30: "Lo, I am with you always even to the end of the age." And that he only, is the holy and true one. The fact then, that the saints realize this under these adverse circumstances, was a demonstration of their great faith.

"them that dwell on the earth" - The class this refers to evidently are a class who while claiming to be in full harmony with God are demonstrating by their earthly-mindedness that they are at heart perfectly satisfied with earthly things. This not only applies to Christendom generally, but in a measure also to those comprising the great company who are not faithful to their covenant of sacrifice. Those dwelling on the earth feel at home in this evil world of sin and are content with the arrangement of society generally. They show no desire by their action or words to altar their

environment and they conform their lives in accordance. While claiming to be the Lord's followers, they do not show any inclination to do the things that He did. On the other hand, those who do not feel at home with earthly conditions, but are pilgrims and strangers, ambassadors of another country and this is the class who walk by faith.

This is a symbolic picture of Justice, long deferred, crying for vengeance in the same sense as Abel's blood is said to have cried out. This, then, seems to be a special charge of justice against whoever is culpable or responsible for the death, persecution of His saints. There is a suggestion along this line (Rev. 6:9-10) where the saints cry out, How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth. The deed know not anything, but it was justice that cried out as in Abel's case, after he was dead. Gen. 4:10.

That there has been quite a large class of this kind all through the Gospel Age will be fully admitted by all - many suffered for the cause of righteousness and apparently the Lord's purpose is that, at the end of this age, He will do as he did at the end of the Jewish age - have an accounting as it were, and a satisfaction of Justice as respects these special trespasses against the body of Christ, which is the church. '10-235 R4651.

\*\*\*\*\* "they cried" - blood of saints cried for vengeance as cried all the righteous blood from Abel to Zacharias (Luke 11:51).

6:11

\* SHOULD BE FULFILLED - When all this class shall have experienced their share of the sufferings of Christ. OV346:2.

\*\*\* And worthiness and righteousness is accredited unto every one of them; and it was said unto them, that they should rest in death yet 360 years (through the period of the next seal) until their fellowservants also and their brethern, should be ostracized and persecuted as they were should be fulfilled.

\*\*\*\* "And white robes were given unto every one of them; find it was said unto them; that they should rest yet for a little season, until their fellow servants also and their brethern, that should be killed as they were, should be fulfilled" - There is no doubt, that the saints of this Sardis

period were wondering how long this terrible condition would prevail. However, the Lord, instead of taking vengeance upon those who troubled them, gives his people encouragement and hope telling them that the time must be yet future when they would be rewarded and avenged of their enemies.

The thought of white robes being given would indicate that the saints at this point, were fully in harmony with the Father's requirements, and that he saw them as "righteous" for these white robes would be equivalent to those robes of righteousness spoken of in Isa. 61:10. This is a condition which implies more than the first step of justification. For it would also contain the thought of complete reconciliation through a faithful consecration.

"unto every one of them" - From these words we would understand that every saint who was faithfully holding fast to the word of God was offered the comforting assurance that he was still counted perfect and fully pleasing in His sight.

When we consider the great exultation and power possessed by the false church at that time, many of the followers of the master would be wondering what was going to be the outcome. The effect upon themselves, for it looked as though they were going to be annihilated altogether by this evil system, would also be wondered about. So they were all, without exception, given assurances of God's favor. '11-342.

That they should rest for a little season until their fellow servants also and their brethern that should be killed as they were should be fulfilled, suggest during this period of the seal, the church suffered much persecution. This rest has no reference to ease and comfort along fleshly lines, but rather a rest of heart and mind and as suggested by 1Cor. 10:13, they were comforted and strengthened that the Lord was with them and as the Lord's prayer suggested that he would not abandon them in their trial. (Diag. rendering).

How long were they to rest? Till their fellow servants and brethern should be killed. Now the phrase, a little season, is from the Greek word "chronos" meaning time and this word we saw was translated space in Rev. 2:21. So we think it would indicate chronological time; 360 began at the end of the Sardis period of the church and would reach a point in the present harvest time, finishing in A.D. 1878, three and one-half years after the second advent of our Lord.

Why did God require his people to wait for the culmination of their hopes until this little season had expired?

So that His purpose for the age might be fulfilled - until the remainder of the required number of the saints

should make the same covenant of sacrifice, be "killed", and go down into death and wait there until the second advent of our Lord, the time that God had arranged that these sleeping saints should be raised from the dead and from that time it would no longer be necessary for any of the saints to sleep in the tomb, but that they should be changed in a moment, in a twinkling of an eye. Their great hope was the return of their Lord which would bring to an end this period of waiting and complete the time of sacrificing. (1Cor. 15:51,52)

Now let us look at the correspondency of this seal with the message of Sardis and of the parable of the hidden treasure (Matt. 13:44). As in this seal, so in the message to Sardis, the saints had come to the point where they thought that their remaining hopes were ready to die. (Rev. 3:2)

To those few who were holding fast (Rev. 3:3) it is said in vs. 4, "they shall walk with me in white; for they are worthy." White robes were given to everyone of them.

Then the parable of Matt. 13:44 also reveals the condition that took place at that same period of time when the treasure of truth had been hidden in the field of operation wrongfully owned by this false church. When Martin Luther discovered this treasure of truth first in the doctrine of justification of faith as opposed to the Mass and penances, "he hideth..." that is laid low for a considerable period of time, in order to secretly search the scriptures. In doing so, quite a lot of light was thrown on the word of God and on account of joy filling his heart, sells all that he had, risks the displeasure of the Pope, and willingly gives up all distinctions and honors he had as a priest and monk and he sent forth this truth broadcast throughout the earth. Now it is interesting to note that in this period of time the tide now begins to turn in their favor and brings experiences which cause discomfort to Babylon who from this point began to decline.

Period of time covered by the events of this fifth seal is from a point prior to the reformation (1378) to another point of time (1518). It is very evident that God had His true witnesses who were proving faithful to Him at this time - for the next portion of the context reveals this fact.

As we mentioned before, the little season - (Greek word "chronos" meaning a time or a year equivalent to 360 years literally). This text, therefore, shows when the fifth seal was opened the faithful sacrifices of that period must wait in death for about 360 years until the full number of their fellow servants should be called. Another proof of the parallel dispensation is set forth in Vol.2. It was in 1518

A.D., that the great reformation work of Martin Luther began to spread on a general scale, and one chronos, 360 years from that time, brings us to 1878, the time of the resurrection of the sleeping saints.

It was at this time through the shaking of Babylon that the Lord made it possible for His people to go free from Papal dominion, because the 1260 years during which they were given into the hands of Rome had now expired. Dan.7:25 (1799)

\*\*\*\*\* "white robes" - reckoned righteous - they were still in sleep and would receive actual righteousness when awakened in 1878 - surety of their faithfulness and that a crown is laid up for them. (Rev. 3:5)

"rest" - in death - stopped resting in 1878 - were resurrected to begin kingdom work with reigning King (C235, bottom) door not shut then, emphasis on resting (1Cor.15:51,52)

"should be completed" - properly refers to "little season"

"little season" - same period as "space to repent" (Rev.2:21) 360 years from 1517 to 1878 - revenging of blood begun in 1878 when Babylon cast off.

"until" - Greek eos - word of continuance - while their fellow servants are being sacrificed - sacrificing still going on after resting has ceased.

6:12

\* A GREAT EARTHQUAKE - Revolution. A336; D528; R2334:4. The great revolution of the time of trouble will also be accompanied by literal earthquakes: "And great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21:11. '07-1-20

AND THE SUN - Symbolically, the Gospel light, the Truth, and thus Christ Jesus. D590.

BECAME BLACK - Literally in the dark day of May 19, 1780, which extended over 320,000 sq. miles. D587. Symbolically, by denial that we were bought with the precious blood, and by substituting the theory of evolution. D592.

AND THE MOON - Symbolically, the light of the Mosaic Law. D590.

BECAME AS BLOOD - By claims that the typical sacrifices were bloody and barbaric. D592.

\*\*\* And the John class beheld when the meek and humble One opened the sixth phase of obscure prophecies, and, lo, there was a great revolution; and the Gospel light became obscure, and the Mosaic Law appeared bloody or barbaric.

\*\*\*\* SIXTH SEAL

"And I beheld when he had opened the sixth seal" - To what period of the age would this apply? D531. We believe this applied to the period just before the French Revolution, not far from the second advent of our Lord as the symbols seem to give us the clue.

"And Lo, there was a great earthquake" - There was a great upheaval of society. The French Revolution was the greatest nation upheaval on record. It involved the whole nation of France and the effects were far reaching and influenced the whole world, all Europe especially. France was the bedrock of Catholicism. It was overthrown in that nation; that nation was recognized as one of the greatest strongholds of Catholicism. This revolution had the effect of sounding the death knell of Papal Rome, and caused other countries (nations) to trouble lest similar trouble should spread to them for the masses in other countries were becoming enlightened to their powers, rights and liberties. It was at this time through the shaking of Babylon, that the Lord made it possible for His people to go free from Papal dominion. Because the 1260 years, during which they were given into the hands of Rome, had now expired. Dan. 7:25.

In this and the following verses, mention is made of the sun, moon and stars. Because at such a time as an earthquake there is often an affinity with those heavenly bodies which is evidently the case in the present picture. Our Lord uses the same illustration in Matt. 24:29,30: "Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the power of heaven shall be shaken.

The tribulation indicated here would be that spoken of in Matt. 24:6,13, which as we know commenced shortly after the Apostles fell asleep and continued throughout the 1260 years of Papal dominion. Would the darkening of the sun and moon and the falling of the stars not indicate features in the false church which were to be vitally affected at the time of the French Revolution.

In a general way, what do we understand the sun and the moon and the stars to represent? - (see D591) The moon became as blood. The moon given by the Creator as one of the two great lights which were to provide light for the earth, science correctly tells us that it is dependent upon the sun for its light. And that the light from the moon is a reflection from the sun's light. The sun represents the Gospel. The moon indicates the Law given by Moses. Consequently, we conclude that the law is dependent upon the Gospel Light in order that it may reveal the truth to the Lord's people. The Law could give no reflection unless the Gospel shown on it. It is to be understood then, that the Gospel introduced by Jesus causes the teachings of the law to be illuminated and revealed the whole philosophy of the atonement which alone is able to bring life according to God's great plan.

In this seal however, the sun, the moon and the stars were those of the false ecclesiastical heavens and not the true light, but lights of Babylon's own making. So that their moon would represent the false features of atonement as seen in the Mass and the penances. Therefore, when the sun turned black it had the effect also of taking the light of the moon and making it appear as blood, obnoxious, repugnant, because the Mass and penances which were really counterfeit teachings were brought to the light of the people as a result of the French Revolution. Then, following the French Revolution you recall, Napoleon Bonaparte took the Pope prisoner and that had the effect of further opening the people's eyes to see the false doctrine of Rome.

The darkening of the sun and moon and the falling of the stars would indicate feature in the false church which were to be vitally affected at the time of the French Revolution, also a literal fulfillment.

"the sun became black" - The so-called Gospel, as given forth by Babylon, understood by people generally to be truth, so the teachings previously accepted had now become obscure, and when the earthquake took place, men's faith in the so-called Gospel, the counterfeit gospel, was shaken and many became agnostics.

"as sackcloth of hair" - To the people trusting in the Papal system a great darkening took place, with no vision for the future, no hope, which is exactly the experience to be expected when placed in a bottomless pit, which Papal Rome entered at this time.(D590-592 please see)

\*\*\*\*\* SIXTH SEAL Philadelphia period.

"great earthquake" - French Revolution 1789.

"sun became black" - Gospel fell into ill-repute through its association with Papacy. Christianity blamed for Papacy's evils. (C52:2,3)

"moon became as blood" - Mosaic law viewed as bloody sacrifices - the people became infidel.

6:13

\* AND THE STARS - Symbolically, the false stars, vainly aspiring to be considered of equal authority with the "Twelve stars", Rev. 12:1, the inspired Apostles. D591; 594.  
FELL UNTO THE EARTH - Literally, the meteoric shower of Nov. 13, 1833. D588. Symbolically, the false stars make a great display in coming down from spiritual things to the Christian-citizenship-politics level. D595.  
UNTIMELY FIGS - The first, crude, untimely growth. R4844:1.

\*\*\* And the ecclesiastical leaders come down to a worldly level (of philosophy and the Christian-citizenship-politics level), even as the Jewish nation threw off its immature show of character, when it was surrounded by the armies of Titus (70 A.D.) and as it shall also throw off its immature show of character when surrounded by "Gog".

\*\*\*\* W.T. 3331 "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" -

In the early Spring (referring to the untimely figs) when the first leaves appear, an immense number of small figs are produced which do not ripen but fall from the branch, crude and immature to the ground - the true crop is not produced till later in the year. This first crude untimely growth, though of no commercial value, is yet plucked and eaten by the peasantry.

"And the stars of heaven fell unto the earth" - The falling of these stars then, would not only indicate that these teachers of Babylon fell in the eyes of the people generally - but that they actually, in many cases, left the Papal system large numbers of whom became agnostics. It is understood that figs which fall off a tree like this would be valueless



in any case as there is no life in them and the wind would very quickly separate them from the tree. D593-594.

Papacy itself, was like a dried fig tree with all its sap gone and in a ready condition for the figs to be blown down. Consequently, this disaster which came to Rome at this time, cause many to leave its ranks.

\*\*\*\*\* "stars of heaven fell" - the clergy, rulers of the false heavens, were cast out of their exalted positions - no longer esteemed - many slaughtered. C50:1.

"The streets of Paris again ran with blood, but it was the blood of priests and nobles and their supporters, instead of that of Protestants." C53:1.

"unto the earth" - into the hands of her once most loyal subjects. C39:footnote.

"as a fig tree casteth her untimely figs" - untimely (contrast Rev. 14:18) time for Babylon's destruction reserved for a later date - this trouble a type of that coming at another time. C54.

"shaken by a mighty wind" - fall brought about by violence - one stage of the French Revolution known to history as "the reign of terror" so awful was the trouble.

6:14

\* AND THE HEAVEN - The nominal Church, the ecclesiastical heavens. A318; D552; R1766:2.

DEPARTED AS A SCROLL - Catholicism and Protestantism being the two ends. D551; 258; R1766:2; 1705:5. Protestantism and Catholicism will never unite in one system, but while treating each other with respect, the two will really be in opposition as the two sides of a scroll. R2061:6; 1705:5. The coming union will not be an amalgamation, but a federation. R1766:5.

IS ROLLED TOGETHER - As their confusion increases, Catholicism and Protestantism roll together for self-protection.

D258. The extremes of the ecclesiastical heavens, Catholic and Protestant, will be drawn together. R4698:6. The two ends of the scroll are even now rapidly approaching each other. D552; 267. Certainly not the literal heavens, separated by millions of miles of space. B169.

AND EVERY MOUNTAIN - Kingdom. A318; D45; R716:2; 511:4;

268:6.

AND ISLAND - Symbol of republic. R511:3.

WERE MOVED - In the time of falling of kingdoms. R268:6.

\*\*\* And the ecclesiastical powers were separated into two parts just as a scroll when it is rolled together has two parts; and every kingdom and republic were moved out of their places.

\*\*\*\* "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" - (see Diag. reading: being "rolled up together, with the object being put away).

So the heavens which John saw, was evidently moved as thought it were no longer needed. Illustrating that the ecclesiastical heaven, Papal Rome, in control for 1260 years, had now been withdrawn as the ruling power and was about to be place in a condition described as the bottomless pit.

Isa. 34:4 tells us about this. It says: "all the host of heaven shall be dissolved and the heavens shall be rolled together as a scroll and all their host shall fall down as the leaf falling off from the vine and as a falling fig from the fig tree.

It would now seem that Papal dominion was now a thing of the past, folded up and put away.

"every mountain and island" - Mountains would refer to the more important established kingdoms of earth, and the islands to the lesser kingdoms or states. Other countries anticipated that what had taken place in France was now going to happen in all kingdoms and islands and that the nations upon which they depended for their existence was now about to totter and fall. Being moved out of their places, would suggest that they were no longer in their elevated and settled condition for the people had lost faith in them. They became unsettled for the previous security had now departed.

\*\*\*\*\* "the heaven" - singular - Papacy - Protestantism not included at this time as it is in Isa. 34:4 - Papal, See broken by the French Revolution; gave Protestant sects a footing in power.

"departed as a scroll" - put away - end of the Papacy's millenium of power - "time of the end" 1799, on heels of rev-

olution when Napoleon took over France, imprisoned Pope, confiscated Papal States, and crowned himself - Papal power cast down from its lofty position (C39:1, footnote)

"every mountain" - kingdom

"and island" - republic or less autocratic government such as England, already a constitutional monarchy.

"were moved out of their places" - foundations shaken - Edmund Burke, noted historian observed in his Reflections on the French Revolution, of 1790, that the French Revolution would prove a menace to all established governments - since the Napoleonic wars many people saw peace and security as gone (C54:1)

6:15

\* HID THEMSELVES - The powers of earth will seek to make alliances with one another for self-protection, and hide themselves from the sure-coming storm. R592:6.

DENS AND IN THE ROCKS - The fortresses of society - insurance companies, beneficial societies; Free Masonry, Odd Fellowship, trade unions, guilds, trusts, and all societies secular and ecclesiastical. B139; D45; R268:6; 26:3.

OF THE MOUNTAINS - Governments of earth. B139; R716:2; 511:4.

\*\*\* And the political rulers of the earth, and the great men, and the rich men, and the chief generals, and the leaders of labor, and every laboring man, and every small business man and professional man sought refuge in the secret societies (Free Masonry, Odd Fellowship, guilds, etc.) and in the fortresses of the kingdoms, (leagues, military, alliances, and ecclesiastical alliances).

\*\*\*\* "And the Kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and the rocks of the mountains. (See Isa. 2:19,21)

The different designations mentioned here would indicate to us that every possible section of society was thus affected by this great revolution. It is evident that this period of the world's history was the time when the aristocracy and the working classes began to be opponents of each other and each feared the other for this revolution opened the eyes of the masses to see their own powers and of the aristocracy to

see their own danger. Each thought they could save themselves from anarchy by hiding in dens, that is combining in great systems. They were seeking protection in organizations of every description such as free masonry and guilds. Everyone thought that in unity there would be strength and consequently, each combined for their own protection.

\*\*\*\*\* "kings of the earth" - heads of government.

"great men" - parliamentarians, politicians.

"rich men" - aristocrats, wealthy.

"mighty men" - labor leaders

"bondsmen" - laborers

"free men" - professionals.

Time of trouble, of which the French Revolution is a picture and forerunner, affects everyone in society.

"his themselves in the dens and in the rocks of the mountains" - organizations which make up the system - Masons, VFW, Democrats, Republicans, NAACP, trade unions, insurance companies, etc. - trade unions first organized in 1790's.

6:16

\* TO THE MOUNTAINS - Kingdoms. A318; D45; R268:6; 26:3.

AND ROCKS - Fortresses of society, insurance societies, social organizations, each of which seeks to protect its own membership. B139; R5577:3; 592:6; 268:6; CR291:5.

FALL ON US - Epi, over or about, to cover and protect us, not to destroy us. The common view that wicked men will get enough faith to pray for mountains to fall is absurd. B139; R5577:3; 268:6; 26:3; SM738:1. The great, the rich, and no less the poor are already seeking shelter from the darkening storm of trouble which all see is gathering. B139.

\*\*\* And said the the kingdoms and fortressess of society, Protect us, and shelter us from the presence of him that sitteth in the divine government, and from the wrath of the meek and humnle One.

\*\*\*\* "and said to the rocks and mountains, Fall on us" -

B.\_\_\_\_ As the trouble increases, men will seek but in

vain for protection in the den and the cave and the great rocks and fortresses of society, (trade unions, guilds, trusts, secular and religious societies) and in the mountains and governments of earth saying, Fall on us. Fall over (cover, protect us). The Greek work 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. (Hos. 10:8)

On the other hand, the Lord's people realize that these are false hopes which will eventually break down in the time of trouble.

"and hide us from the face of Him that sitteth on the throne, and the wrath of the Lamb. For the great day of His wrath had come; and who shall be able to stand?" - The whole of the 16th and 17th vss. are utterances made by all the individuals depicted in vs. 15 from the kings of the earth, to every bondsman and freeman and are not the words of John, for the John class realize the true position and can see by faith what is coming on the earth, but everyone else thought at that time that the end of the world had come.

In all time of abnormal darkness such as depicted here, the darkening of the sun, moon and falling of the stars, there has always been a fear in the hearts of men. At this period of time it shows men's hearts will fear for the ask, "Who shall be able to stand?"

In other words, they thought that none of them were safe under these condition of upheaval and so fear took hold upon them. Mankind generally did not understand the matter as stated; That is, they did not actually see Him that sitteth upon the throne but they saw conditions that appeared to them as trouble and disaster. The Scriptures give evidence that similar conditions yet future, but on a far greater scale, will be world-wide in every nation large and small and the they will again be asking, "Who shall be able to stand?"

There is no doubt that the French Revolution with all its attending fear and anxiety in the minds of the people that it was but a minature of the great time of trouble such as was not since there was a nation depicted in Zeph.1:14-18.

Although the effects of this great revolution appeared to be the end of all things in the minds of those out of harmony with God's purposes, yet there is a further work to be accomplished among the saints this side of the veil which is brought to view under the seven seals. These events which transpired under the sixth seal closed with the second advent

of our Lord. (Please see D582 - B139 - D591).

\*\*\*\*\* "said to the mountains...fall on us" - cover us,  
protect us.

"from him that sitteth on the throne" - Jehovah (Heb.  
10:31) "It is a fearful thing to fall into the hands of the  
living God."

6:17

\* DAY OF HIS WRATH - The great day of trouble coming - "the  
day of Jehovah" R2935:6. "The day of the Lord is darkness  
and not light." Amos 5:18; R592:2. "And the nations were  
angry, and thy wrath is come." Rev. 11:18; R592:2. "I will  
overthrow the throne of kingdoms, and I will destroy the  
strength of the kingdoms of the nations." Hag. 2:22; R592:2.  
"A day of trouble and distress, a day of wasteness and deso-  
lation, a day of darkness and gloomines." Zeph. 1:15; R409:4.  
A natural consequence of the transfer of authority and ruler-  
ship from the Devil to Christ. R592:2; 409:3. In which the  
world will have an illustration of its own money-mad condi-  
tion. R4522:2. God's wrath will continue to its completion -  
anarchy. R5567:4. A period of time during which the Gospel  
and Millennial Ages lap. R409:1.

IS COME - Those who could not see the Lord's presence from  
Scriptures will learn of it from transpiring events. R621:5.

WHO SHALL BE ABLE - "Who may abide the day of his coming and  
who shall stand when he appeareth." Mal. 3:2; R3865:2. "He  
that hath clean hands and a pure heart." Psa. 24:4. "The  
very elect," Matt. 24:24, will not be deceived. D582. The  
holy - the sanctified in Christ Jesus. R5268:5. Those who  
habitation is the Lord. Psa. 91:9; R4304:2. None but the  
faithful. The Lord purposely will make the test so severe as  
to sift out all others. R1280:1.

TO STAND - The hour of temptation which shall come upon the  
whole world. SM117:2. The "very elect" will have the sever-  
est trials. D582> See Comments on Rev. 3:10.

\*\*\* For the great day of trouble is come, and who shall be  
able to abide?

\*\*\*\* "For the great day of His wrath has come, and who  
shall be able to stand?" - It seems strange, does it not, to  
speak of the wrath of a "lamb"? In Rev. 2:26,27 it gives us  
the proper thought where it refers to this wrath of the

Father, the son, and the saints. (Isa. 13:6,19) - wrath of Jehovah) Also Zeph. 1:14-18.

"And who shall be able to stand?" - (Psa. 23:3,4; 76:7) W.T. 3864.

(R) We fear however, that this great trouble upon the world, which in some sense we hope to be accounted worthy to escape, has so filled the mental horizon of some of the Lord's people, that it has hidden from their attention another kind of trial which is especially for the church and which must reach us and test us and prove us before the world's day of trouble is ushered in. In Vol. 4:531, this earthquake is shown to be a prelude to the great crisis and the final great earthquake of Rev. 16:18.

#### SYMBOLS FOR REVELATION 6

Lamb      Christ    1Pet. 1:18-19    Rev. 5:6

Thunder    Symbol of controversy    Z. '84-1-5

Beasts      Diag.: Living Ones - symbol of God's attributes  
Rev. 4:6,7

White Horse    Primarily Christ - a movement influenced by  
Rider      Christ and spirit of God. Matt. 28:19

Red Horse    Would represent a movement organized by Satan,  
Rider      whose masterpiece was Papacy to oppose the truth

Black Horse    Would seem to represent a more advance movement  
Rider      of evil, which had now become promised among the  
Church's Pergamos period.

Pale Horse    Would represent Death, Rev. 6:8...only rider who  
Rider      is given a name.

Wheat for    Represents truth of a very good kind and very  
penny      expensive, indicating famine prices.

Barley      Truth of an inferior kind - the kind served out  
to nominal systems.

Earthquake    Great upheaval of society - French Revolution

Sun          Gospel

Moon Law given by Moses - D591

Stars of False stars - D591-596  
Heaven

Heavens like Protestantism - Catholicism  
scroll

Mountains Kingdoms - A318

\*\*\*\*\* "the great day of his wrath is come" - Jehovah's day  
of preparation of the elements to be burned began in 1799  
(Vol. 3:59) "the day of the Lord burneth as an oven." (Mal.  
3:2; Joel 2:11; Jer. 30:7; Zeph. 1:15; R409)  
vs.17 takes up to 1878, to the opening of the Seventh Seal.

CHAPTER 7

7:1

\* FOUR ANGELS - Agents. R1912:2. Power, restraints. R4880:6  
HOLDING - God's hand of restraint. R5470:1; 2334:4. Prevent-  
ing the conflict. R5496:4; 683:6. For 40 years., to favor  
Bible study. R5765:3. God has been holding the peoples of  
earth more or less under restraint. Otherwise they would  
have destroyed themselves long ago. OV433:1; CR494:6. The  
great time of trouble is held in check by divine power until  
the completion of the harvest work. R4822:6. That they shall  
not blow upon the earth until all of God's elect Church shall  
have been sealed in their foreheads. B169; C225; R5496:4;  
4880:5; 1912:2; 1279:2; Q738:T; SM187:3. The letting loose  
suddenly of the fallen angels will account well for the sud-  
denness of the coming trouble. R4823:1; Q737:3. The terrible  
trouble which will result in the complete overthrow of the  
social order in anarchy. R5470:1. God is now letting loose  
the winds of strife. He is letting the nations take their  
own course, in order to prove themselves and to others that  
they are not what they claim to be. CR494:5; OV432:6; 433:1.  
THE FOUR WINDS - Of severe strife and anarchy. R5496:4;  
5470:1; 4822:6; CR494:5; OV432:6. Which are to constitute  
the whirlwind of the great time of trouble. C225; R5470:1;  
5058:6; 4880:5; 4822:6. The great storm of trouble in which  
Babylon the Great will be cast into the midst of the sea.  
R5058:6. Symbolized by a fire. R5863:6; 5058:6. Correspond-  
ing to the typical whirlwind by which Elijah, prototype of  
the Church, was taken away. R4822:6. The violent winds of  
war. R2334:4; 1279:2. Increasing unrest from increasing know-



ledge and liberty. R1691:1. The powers of the air - the fallen angels, who have been under the control of Satan. R5470:1; 5318:4; 4880:6; 4822:6; Q737:3; SM187:3. These fallen angels will have wonderful power, and will use it in a very malevolent manner. R 4880:4. False doctrines. R4822:6; Q737:3; 623:4. Representing completeness, as the four corners of the earth. Q737:3.

THAT THE WIND - The great wars between nations which are to be expected shortly. R2334:4.

BLOW ON THE EARTH - Organized society, government, restraint. A318; R4880:6; 4822:6.

NOR OF THE SEA - The restless, turbulent, dissatisfied, disorganized masses of mankind. A318; R4880:6; 4822:6.

ON ANY TREE - The household of faith. R4823:1.

\*\* "HOLDING THE FOUR WINDS" - Financial, political (civil), social and religious.

"OF THE EARTH" - These 4 winds, let loose = start of anarchy, the time of trouble. These coming together would constitute a whirlwind (Jer. 25:32). May also signify the letting loose of the fallen angels. If discontent, selfishness can sway mankind under present conditions, what may we expect when the powers of the air are allowed to gain temporary liberty for the sake of showing the evil tendencies of the unregenerate heart, that no liberty can bring true happiness, except that which is in harmony with God. '11-157;R4822

\*\*\* And after these things the John class saw four active agencies or messengers in four segments\* of society, holding the four segments of evil spirits which dominate society, that they should not violently agitate stable society, the restless masses, nor any prominent leaders or officials.

\* The four segments in the divided house of Satan (the "four winds") may possibly be (1) Conservative powers - still with Satan's status quo, (2) Totalitarian Communistic powers - stemming from Russia, (3) National Communistic or Socialistic powers - as in Yugoslavia, (4) Anti-Imperialistic power - as in Africa and Asia.

\*\*\*\* Forward:

It is well to notice here that the words "and when he opened the seventh seal" do not occur until Rev. 8:1, that is following the events described in this chapter. Consequently, it has been thought by many that its contents continue to

portray events under the sixth seal and that the seventh seal commences in chapter 8 and includes the sounding of the Seventh Trumpet, the first of which they suggest began to sound at the beginning of the Gospel Age.

Instead of the usual phrase occurring at the beginning, it is stated at the end in this instance. It will be evident as we further examine the context of this chapter that we have good reason for making this statement.

The scenes which now open up to John's gaze follow after these things: after the events transpiring under the sixth seal and closed with the second advent of our Lord. Therefore, the conditions prevailing under the seventh seal would be due to commence at that time and would extend throughout the whole of the harvest period of the Gospel Age.

7:1 "And after these things I saw four angels standing of the four corners of the earth, holding the four winds of the earth" - Now to get a clear understanding of what these symbols mean, we must keep separate and distinct the meaning of 1) the four angels 2) the four corners of the earth 3) the four winds of the earth.

- 1) The four angels would represent the agencies which are controlled by God's four attributes, Justice, Wisdom, Love and Power.
- 2) The four corners of the earth would represent the four pillars or supports upon which civilization or earth's social order rests. These may be described as financial, religious, social and political aspects of society.
- 3) The four winds would refer to forces which can cause trouble in each of these corners or pillars. We suggest two things they could represent:
  - a) they could represent four conditions which are occasionally spoken of in the Scriptures and which are really punishments upon any particular class of individuals who are persistently disobedient to God's will. These punishments could be in the form of the sword, famine, beasts, pestilences. (Ez.5:17; 14:21)
  - b) or these four winds might refer to the evil powers of spiritual control, the adversary and the demons designated "spirits". The word "spirits" is translated from the Greek word meaning "winds". It is quite possible to combine the two thoughts for the evil influence of the latter, if it finds lodgement in the

minds and hearts of men, always ends in the former conditions, culminating in death. Eph.2:2; Matt.9:34.

(R) We have long seen that these symbolic winds represent strife, anarchy, the great time of trouble which is held in check by Divine power until the completion of the harvest work - the sealing of the living members of the elect class with Present truth. We long ago pointed out that these four winds, let loose, coming together will constitute a whirlwind which is the symbolic figure used in the Bible to represent the great time of trouble approaching. The whirlwind corresponds to the typical one by which Elijah the prototype of the church, was taken away in.

Nothing that we see further contradicts any of the foregoing, but rather corroborating it, throws light upon it. The additional thought is that these winds or powers of the air, held in restraint, represent the fallen angels, whose prince is Satan, the prince of the power of the air.

Our thought is that the evil angels would long ago have done injury to the symbolic earth, sea and trees, had it not been for the restraints of the Divine Power. '11-157.

Certain scriptures tell of a whirlwind that will raise up from the coasts of the earth. Jer. 23:19; 25:32,33; 30:23. We do not understand that this will be by a physical whirlwind, but this symbolic expression is used to convey the thought of a severe strife of the powers of the air.

(R) These powers of the air, or winds, are not powers of natural air, but are the powers referred to by St. Paul when he speaks of Satan as the prince of the power of the air. These spirits, who have been under the control of Satan, the fallen angels, were to be restrained in chains of darkness until the judgement of the great day. Our lesson seems to imply that there is an outside influence which will exercise a baneful effect upon men when finally granted the liberty. These fallen spirits have been under restraint for many centuries, but they have exercised their influences to whatever extent they have had permission. If they had had unlimited power, they would have wrecked the world long ago; but they have been restrained in chains of darkness. '14-166

Further thoughts on the "four angels"

These four angels, Bro. Russell suggests, are not necessarily persons, but would represent angels or movements having control of and restraining the four winds, the agency by which God governs the earth. The number four suggest these agencies are controlled by the four attributes of God, Justice, Wisdom, Love and Power and His whole plan must be

carried out in accordance with these.

Now these four angels who thus hold back these forces of evil are evidently heaven's mighty spiritual forces, controlled by the four living creatures, Justice, Wisdom, Love and Power, who rest not day or night. Rev. 4:8 The attributes of God are pictured as the four living creatures who are constantly at work restraining circumstances of evil on the one hand or encouraging other forces and conditions of good as the mind of God directs.

The work of these four angels we might illustrate in the following manner. Ever since sin entered into the world God in His wisdom, has deemed it necessary to hold evil in restraint in varying degrees. Otherwise, those whose object is to do the will of God, would have been annihilated very quickly. Indeed, all through the history of the world, and particularly in the Gospel Age, this restraining hand has been in evidence. Keeping back those forces of evil from wrecking humanity, insofar as God's purposes are concerned.

Hence we would note, the God's restraining hand has been lifted on various occasions in the history of the world. Such as the time when He permitted these same forces to overthrow Israel as a nation in A.D.70. Again, He lifted his hand when he permitted the cruel horn of Papal power portrayed in Daniel's dream, to wear out and overcome the saints of the most high God. (Dan. 7:8,24,25)

And again, He will let those forces of evil completely overwhelm those who have been disobedient to His will when his restraining hand has been lifted in this great time of trouble. Then when God's purpose has been achieved through Babylon the Great, then God's restraining hand will be lifted and she will be destroyed in the sea of anarchy.

In the case of Jesus, these forces of evil could not hurt him while he carried out the work which his Heavenly Father had given him to do, because His hour had not yet come. Which means that God's restraining hand kept back the forces of evil until the point of time came when his hand of crucial restraint was lifted to allow them free course, and then only, was His life taken.

"That the wind (whirlwind) should not blow on the earth, nor the sea, nor on any tree" -

On the earth: Organized society. (A318-323) Prolonged strikes will lend to anarchy in all countries and wreck organized society as we know it. (Psa. 46:1-3; Heb.12:26)

Nor on the sea: The sea would be used here to represent the working class of people in their disorganized condition, restless, rebellious. (Luke 21:25; Isa. 57:20; 60:5; Dan. 7:2; Rev. 10:2-8).

Nor on any tree: The trees would be the trees of righteousness representing the saints and the household of faith. (R4822; Isa. 61:3; Psa.1).

Trees then would represent in God's sight, individuals of mankind who have, because of their faith and obedience to do His will, are counted by Him as righteous. But, knowing that Satan has produced counterfeit trees, saints who count themselves righteous because of their adherence to the various conflicting creeds of Christendom, for if these were overwhelmed by a whirlwind of trouble, it would also affect the Lord's people who are referred to in vs.3 as the servants of God.

So these four winds are held back so that even the trees are not troubled. We would understand that it was God's purpose to allow various leaders and teachers of the numerous false doctrines to continue uninterruptedly as we see them all doing at the present time. As a result, we see then that all ideas of so-called Christianity are tolerated at the present time.

Blowing winds in the scriptures seemed to be used as a symbol of wars and this scripture teaches us that wars have been miraculously hindered to give opportunity for sealing the Lord's consecrated people. We are therefore, to expect that when these winds of war are let loose, it will mean a cataclysm of warfare which will divide kingdoms and mountains. Z2334 Thus, when the restraint is withdrawn, they will rush together from the North, East, South and West, bringing destruction in its train, becoming a mighty whirlwind that will bring about the destruction pictured and the overthrow of the present evil world with the social order and religious ruling powers (the heavens) completely swept away. Thus, the great time of trouble will be allowed to do its effective work. Such a condition is held back by these four angels. (R5470; Jer. 23:19; 25:32,33; 30:23,24) Thus Paul speaks in Eph. 2:2 of them, and Pet. 2:4 reveals to us that the fallen angels under Satan were to be let loose in these last days resulting in the overthrow of the present system.

In the old Testament we are told Elijah was taken with a whirlwind. Could it be the church class -taken away in the midst of this mighty devastating circumstance brought on by

the loosed fallen angels stirring up wars, anarchy and all the other elements possible to the heart of fallen, sinful, selfish man?

\*\*\*\*\* "after these things" - events of sixth seal - Day of Preparation began in 1799 - chapter 7 parenthetical describing details of events at close of 6th and beginning of 7th period.

"four angels" - four agencies or channels of God's power - Pastor Russell defines other elements of verse, but takes angels at face value - instruments of God's power.

"four winds of the earth" - fallen angels confined in chains of darkness (earth's atmosphere) when released by God's permission terrible trouble (a whirlwind, Jer. 23:19; 25:32,33; 30:23,24) will result - Satan Prince of the powers of the air (Eph. 2:2; Matt. 9:34) time of trouble prototype of the whirlwind in which Elijah taken.

"should not blow on the earth" - organized society

"sea" - disorganized masses.

"nor on any tree" - household of faith - tree has life, pictures those alive toward God - Psa. 1:3 - godly man "like a tree that bringeth forth fruit..." little flock - Isa. 61:3 Church called "trees of righteousness" - trees not mentioned in vs.2 to be hurt.

7:2

\* AND I SAW - In the present harvest time. C211.  
HAVING THE SEAL - The Present Truth. C211; R4880:5.

\*\* "ASCENDING FROM THE EAST" - Not come down from heaven, but from the way of the Sun of Righteousness and ascends into prominence. (C.T.R.?)

"HAVING THE SEAL OF THE LIVING GOD" - The angel does not claim to be the manufacturer of this seal. The seal is the present Truth, it is not merely the book of Revelation.

\*\*\* And the John class saw another message, our Lord, ascending from the sunrising, having the seal (the Holy Spirit) of the living God: and he cried with a loud proclamation to the

four segments of society to whom it was given to hurt the stable society and the restless masses (they hurt the divisions of society when they fail to hold back the four segments of the evil spirits and those under their influence who when loosed create the whirlwind of trouble.)

\*\*\*\* "And I saw another angel ascending from the East" - This angel ascending from the East is not one of the four angels because it says "another" angel. Coming from the East conveys the thought that it is from the point where the sun rises. (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 grown up as calves of the stall."

This scripture in Mal. 4:2 refers to the second advent of our Lord when He comes with His faithful saints. Matt. 24:27 gives us the thought of our Lord's presence. The word 'lightning' in this verse should be rendered "bright shining". (see Diaglott).

In Luke 11:36 it is translated "bright shining", therefore we conclude that the angel ascending from the East would represent our Lord at His second advent.

In Rev. 16:12 we have a reference to the "Kings of the East". These kings, we understand to be the saints, those who Christ will be kings and priests on the earth.

The kings from the East, come not to the sunrise, but from the sun rising. They come, bringing light with them. This is a symbol as (to) how the righteous shall shine forth as the sun in the Kingdom of the Father. They bring with them light, and joy to the groaning creation for the Sun of Righteousness shall arise with healing in his wings. Mal.4:2.

So the angel ascending from the East would represent our Lord at His second advent. This also would confirm the fact that the seventh seal began to unfold at our Lord's return. See Mal. 3:1.

"having the seal of the living God" - The angel coming from the East is represented as coming from a place of light. Everything in the Bible seems to give this thought. The seal would represent light or truth. Then again, the Tabernacle was always set, facing the East. The first rays of light would enter it, suggesting those who go into the tabernacle condition are able to become children of light and hence, become the kings from the East.

The angel from the sun rising (our Lord) received the full measure of the truth after He had proven himself faithful unto death, when at this resurrection, he received the

divine nature.

Seals are for making impressions. Seals with the owner's name, or monogram, or device when entrusted to another, shows everything so sealed is as though the owner of the seal had made the impression himself. So it is with this seal. Whatever is sealed by our Lord Jesus, has the full sanction of God himself. It is the seal of the living God.

Would it not also indicate that the object sealed, would be marked out for God's own possession? Mal. 3:17 "They shall be mine in that day when I make up my jewels, (Special treasure). See B169; C165; C211.

(B169) 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 as shown in symbol, (Rev. 7:1,2) the storm is held in check until the faithful servants of God are sealed in their foreheads. Until such are given an intellectual appreciation of the time, the presence, which will not only comfort them and shield them, but also will be a mark or seal or evidence of their sonship as indicated by our Lord when he promised that the holy spirit would show to the faithful, things to come. John 16:13.

"And he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea" - What constitutes this loud voice which was uttered by the Lord at His second advent? It is evident that it must refer to the present truth of this harvest time, which is the means of bringing to the attention of the angelic powers, who are in harmony with His will, the fact that although the vengeance on them, that know not God (2Thess. 1:8) that a short period of time must elapse in which a specific work must be done, causing the necessity of holding back the time of trouble. This message is definitely addressed to the four angels, yet it is also heard by the John class and was the means of giving them encouragement and increasing their hope.

Hurting of the earth is necessary in order that valuable lessons may be learned by mankind. Considering the fact that before this may happen, there is another work which must first be accomplished, the Lord directs these angels to "hurt not the earth till we have sealed the servants of our God in their foreheads. These servants referred to, are the saints of the Gospel Age.

(C211) The present time is for the sealing of the servants in their foreheads before the storms of trouble burst. (Rev. 7:2,3) And every wise virgin should appreciate this



privilege of the present time, both for his own intellectual sealing with the present truth, and also for engaging in the harvest work of sealing others of the wheat class and gathering them into the barn of security before the night cometh and the door of opportunity to labor is shut. (Matt. 24:31).

So we would think that this sealing is God's objective for the saints in these last days of the church's experience, and giving them the privilege of helping them to seal others with the truth which would be one of the means of the bride making herself ready.

(R4880) To our understanding, we are in the very time when the servants of God are being sealed in their foreheads which represent intellect - intellectually marked - at the conclusion of this Gospel Age. God will grant some intellectual mark upon his servant that no other ones will have. There will be a great work of sealing. This seal is the truth, John 8:32. The question is, when will these winds blow? Just as soon as the sealing of the saints is completed, the four angels will let them loose and the result will be a whirlwind.

(R5470) Fallen angels soon to be loosed. Apparently God will soon cease to restrain the fallen angels. They, then will proceed to vent their fury upon humanity, so that the whole earth will be full of violence the same as in the days of Noah. And, as it has been in the days of Noah, so shall it also be in the days of the son of Man. Luke 17:26.

\*\*\*\*\* "another angel ascending from the east" - Christ (Matt. 24:27) "Son of Righteousness (shall) arise with healing in his wings" (Mal. 4:2)

"having the seal of the living God" - mark of God's favor - impress of the spirit of truth as well as word of truth - final stamp of approval (R2160) sealed with an intellectual appreciation of the truth (C195:1; 198; 199; 211:2; 225:1) Bride won't be ready unless in present truth (John 16:13)

7:3

\* HURT NOT THE EARTH - Until the 144,000 are all gathered out of Babylon. The present favorable time, with its liberties and advantages, is divinely arranged; the winds of great tribulation being held back. B264; R2160:6. The evil angels would long ago have done injury to the symbolic earth, sea

and trees had it not been for the restraint of divine power.  
R4822:6. The great trouble will begin just as soon as the faithful are all sealed. R4822:6; 2443:1; 1619:2; 1279:3.

TILL WE - Those in perfect harmony with God on this side of the veil. C303; R4880:5. The same angels or messengers as are referred to by our Lord in Matt. 24:31; R1279:2

HAVE SEALED - Marked, separated, distinguished. B169; C165; R4880:4,5; 2160:6. With the impress of the spirit of the truth as well as the word of truth. R2160:6. With a clear appreciation of "the mystery of God" Rev.10:7; R1279:2. Assisted God's people in Bible study. R5753:1. The sealing and the gathering of Matt. 34:31 refer to the same thing. R1279:2.

SERVANTS OF OUR GOD - The living members of the elect class, the Zion class, the consecrated, the ripe wheat, and no others. R4880:5; 4822:6; 1470:5; 1279:3; SM187:4.

IN THEIR FOREHEADS - Given them an intellectual appreciation of the plan of God, with its time features, etc., as a comfort, shield, and mark, seal or evidence of their sonship. B169: 264; C225; 303; R5883:2; 5715:6; 4880:4; 1448:4; 683:6.

\*\* "HURT NOT THE EARTH" - Organized society.

"NEITHER THE SEA" - Disorganized masses.

"NOR THE TREES" - Justified ones, household of faith.

"TIL WE HAVE SEALED THE SERVANTS OF OUR GOD IN THEIR FOREHEADS" - An intellectual understanding of God's plans. This is not given to satisfy curiosity but to develop character. See notes 2Tim. 3:7.

\*\*\* Saying, hurt not stable society, neither the restless masses, nor the prominent leaders, till we have impressed Christ's character likeness into the servants of our God intellectually.

\*\*\*\* "Saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" -

Hurt not the earth (the present favored time in divinely arranged) neither the sea, nor the trees till we (the Lord's saints on this side of the veil) have sealed ( marked, separated, distinguished) the servant of God in their foreheads (giving them an intellectual appreciation of the Plan of God,

with its time features, etc., as a comfort, shield and mark, seal or evidence of their sonship.

Just as soon as the sealing of the saints is completed, just as soon as all the elect are thus marked, just as soon as this Age shall be completed, then those four angels who are holding the four winds, that they should not blow upon the earth, will be let loose; and the effect will be what? If four winds from the four corners of the earth come together, they make a whirlwind; and that is exactly what the Bible declares the great time of trouble will be. Z.11'-359.

Bro. Russell's thoughts on the SEAL:

The last seal is the seventh seal. When it is opened, the truth then due was to seal the saints in their foreheads. Then came the opening of the seals, that 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 the Gospel Age have been privileged to know something of the "secret of the Lord"; (Psa. 25:14) - 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; (Z2209 p.1)

Some of the mysteries of God were due to be understood at once, and some more gradually down through the age, but the great unfolding of the divine mystery we are expressly told, was reserved until the close of the Gospel Age, when "the mystery of God should be finished", which He hath kept secret from the foundation of the world. Rev. 10:7; Z2209 p.3

"Hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads" - This holding back of the four winds was for the elect's sake, that the completion of the sealing might take place, for in 1914 it is evident that these forces of evil made an attempt to wreck society as seen in the great war, but God placed His hand of restraint upon them, or else the work of the elect would have been hindered. It was at this time, doubtless, that the words, "hurt not the earth" would apply, for we know that at this time neither society, nor the masses, or any

religious leaders were destroyed.

And they have not been restrained since 1914. Now and again they are permitted to blow in a small measure on one corner at a time, bringing spasmodical difficulties and trials on the particular corner affected. Isa. 13:6-8; 1Thess. 5:3.

This is seen in another picture by these minor troubles being indicated as the birth pangs as a woman in travail. Isa. 13:6,8. Also in 1Thess. 5:3 which have been demonstrated from time to time in severe trouble in financial, religious and other aspects of the social order during the harvest time. However, not so severely as to overthrow all four together.

"till we"...

Why is the plural used here when only one angel is speaking? Would the "we" not represent our Lord Jesus and the Father? Could it also include the saints? We know the saints are the servants who are being sealed, but after they are sealed, are they not used by the Father to seal other saints? (Matt. 24:31)

The meaning of the word "servant" is a bondsman or slave. Servants of God are those who are devoted to the service of God. (Col. 3:23,24) This service would be seen more particularly in the words of Jesus, (John 12:26) "if any man serve me let him follow me". This service then, would be the offering of our humanity, a living sacrifice, as was the case with Jesus. (Rom. 12:1) When Jesus said, "If any man will follow me, let him deny himself and take up his cross.." That was an invitation to follow Jesus into death, for that is where "doing the Father's will" led Him. Just as Jesus had no will of his own, but came to do the Father's will, even so the followers of Jesus must be his bondsmen, having no will of his own, keenly desirous of doing the Father's will. When faithfully carrying out that which they have been given, they are given a correct knowledge of that will, so they may intelligently know what God requires them to do during this age and that is their share in the work of atonement with the High Priest of our profession. (Heb. 3:1)

Sealing: Z.1279 p.1-3

"meantime the sealing progresses. Daily and hourly the saints of God are being searched out and sealed "in their foreheads" (intellectually) with a clear appreciation of the "Mystery of God" which has been kept secret in part hitherto, but is now made manifest unto the saints, according to the

will of God - the mystery of God being about finished. (Rev. 10:7; Rom. 16:25,26) The "angels" or messengers, doing this sealing (Rev. 7:1) are the same messengers referred to by our Lord when He declared that in the harvest or end of this age he would send forth his messengers with the sound of a great trumpet (the seventh trumpet), to gather together his elect from one end of heaven to the other. Every consecrated child of God who receives the truth realizes at once his duty and privilege of imparting it to others. He hears the commission, "Go ye into the vineyard"; and "He that reapeth receiveth wages and gathereth fruit unto eternal life." These are the Lord's "angels" - messengers or servants. The sealing and the gathering we understand to refer to the same thing. And the heavens through which these messengers go sealing and gathering is not the heaven of God's throne, but the symbolic heavens so often referred to in the book of Revelation, namely, the nominal church.

This "gathering together" is not the literal assembling in one locality, just as the heavens are not literal. The gathering is into one condition, into unity of heart and mind through the knowledge of the divine plan of the ages, and corresponds exactly to the sealing in the forehead; for all the elect are to be sealed with the same seal; and all thus sealed are to see eye to eye, and to be one in heart and hope and work.

This sealing is performed only upon the consecrated. And the rapidity with which the work of sealing progresses in each, and which of them will eventually be fully sealed, depends upon the degrees of faithfulness to their consecration vows on the part of the various servants of God in the time of the sealing. His servants should serve him; and those who, either from slothfulness or from being overcharged with earthly things, are neglecting Christ's service, and burying the talents consecrated to Him, will be passed by - will not be fully sealed if at all marked, but will be left to have their portion with the world in the great trouble which will begin just as soon as the faithful are all "gathered" and "sealed".

All this implies great commotion, not only in the "heavens" (nominal church) but also among those being "gathered" and "sealed". It means cruel testing and sifting and close examination by the Lord through His truth and providences; for the Lord himself is the great superintendent of this important work, and is now directing his own servants. Each sealed one becomes a sealer of others as soon as he himself is sealed; and each gathered one becomes a gatherer of

others as soon as he himself comes into oneness of heart and head with the Lord and the present truth.

We must wonder, then, at the shaking and falling now in progress among those most closely in contact with the work of sealing and gathering. The divisions must come. The Lord's words show us that it will cause much commotion when His order to separate wheat from tares is put into effect - a commotion which He would not permit until the harvest time had come. (Matt. 13:28-30) And then in some respects a still greater commotion will ensue when these sealed and gathered servants, the "wheat" class, are examined after having been brought into some measure of the light and privileges of the present truth - when, as shown in two parables, two classes will be forcibly cast out of the light into the outer darkness of the world, thus to pass with the world through the great trouble now impending.

...While the gathering and sealing work naturally took precedence to the sifting and testing of the gathered and sealed, yet now both are simultaneously progressing; and no sooner is the sealed one rejoiced with the beauty of the Lord's great plan than he, on being ushered into the company of the sealed, begins to be sifted and tested. "Who is sufficient for these things?" "Who shall be able to stand?" (2Cor. 2:16; Mal. 3:2,3; Rev. 6:17)

Z.3991 p.2

"In this time the winds are being held, the storm is not allowed to break until the servants of God are sealed in their foreheads. The thought is that just as soon as the sealing process has been accomplished the restraints will be released and the storm will sweep down upon us - upon the whole world to some extent, but especially upon the sealed ones, to try them, to prove them, and to test them... We are symbolically represented as being enabled during that time of trouble to stand upon the sea of glass and to sing the song of Moses and the Lamb, the meanwhile harping upon our harps - making melody from the Word of God and greatly rejoicing therein. This time of trouble, when the winds of persecution shall be loosed, will be the time of fiery trial which shall try us; and since the Lord's people are not to think strange of it, it is proper that it should be called to their attention repeatedly and that they be helped in their preparation for it. He shall give his messengers charge concerning thee (the Christ), and in their hands they shall bear thee up (the feet members) lest ye stumble against stones and difficulties in this evil day. Psa. 91:11,12)

(Z.3991 col.2, para.1) SEALED IN HEART AND FOREHEAD

The scriptures refer to the sealing of the Holy Spirit as necessarily essential to membership in the Lord's family at all. Whoever does not receive the seal, the impress of the Holy Spirit, will not be a copy of God's dear Son in heart, in character, and cannot be associated with Him in the kingdom. The sealing process is a gradual one, the impression becoming more permanent daily. We are not to understand sealing in the forehead to be identical with this sealing in the heart, although the two are closely related. Many of the Lord's dear people throughout the past have had the seal of the Lord upon their hearts and characters but not upon their foreheads - they did not have that intellectual knowledge of God and His glorious plan which He has provided for all of his faithful of the present time, and which now becomes a test, a proof, an evidence to us that we are in the Lord's favor and that he is showing us his deeper things."

Let us remember therefore, that the sealing of the 144,000 (in their forehead) is not to be confused with the general sealing of the saints with the Holy Spirit in the heart (2Cor. 1:21) The latter goes on during the entire Gospel Age, while the former occurs only at the end of the age.

2Cor. 1:21,22

"It is not only important that we be begotten of the Holy Spirit and set in the body, but it is another precious thought that we are to be sealed or impressed. We are to receive a stamp as we would set a seal into wax to mold the wax into its likeness, so with us who are desirous of knowing and doing God's will. **WE ARE IMPRESSED BY HIS HOLY SPIRIT INTO THE IMAGE OF OUR DEAR MASTER, AND THE CHANNEL THROUGH WHICH WE ARE SEALED, IS THE TRUTH.** So those who are sealed by the Holy Spirit, have a considerable measure of appreciation of the truth. All the promises come through God's word. It is a power that is now at work so that all of God's people in all parts of the world are being impressed through the promises of God. God works in us to do His will and good pleasure. This sealing is of the Father because it is through His promises. It is under the direction and care of the head of the church, our Lord Jesus, that he may in due time, present us faultless without, before the Father. (E246; R1279; 5470; 5498; Rev. 14:1; Eph. 1:12,13)

Eph. 1:12,13

The word promise, here, would it indicate a heart knowledge, not merely a head knowledge? So present truth, the seal of the living God; is only placed upon those servants of God who are faithful to their covenant of sacrifice and demonstrate their perfect love which is seen in their obedience to the commands of Jesus, and in their unfeigned love of the Lord and the brethren and who have the full assurance that they are members of the Isaac class. Rev. 14:1.

The connection which love has in regard to this is doubtless seen in the fact that God himself, is the author and great example of the particular kind of love to be understood. It is the highest kind of love, a disinterested love, a love which is not dependent upon being loved, but which will demonstrate itself towards the unloving and the undeserving. It is this love which causes the elect to fulfill their covenant of sacrifice knowing as they do that it will bring blessings upon the human family even though it is from the latter that they get most of their buffetings.

It would seem then, that it is this kind of love which is impressed upon the elect by means of this seal, the truth, for such a disposition which at the present time is only demonstrated by the 144,000 evidently marks them as being like, and belonging to, God and such are known unto Him as stated by the Apostle Paul in 2Tim. 2:19. "Nevertheless the foundation of God standeth sure (margin "steady") having this seal, the Lord knoweth them that are His. Z.5498; 3991.

Another important question rises in our minds as to how long is the process of sealing? Is it the work of a moment? No! But from the point when the first impression of the seal begins to act, the process continues throughout the remainder of the experiences of the saints this side of the vail and even beyond the vail. In fact, the finality of the sealing which is the most important feature of all, comes after the exaltation of the faithful ones when we know as we are known. Rev. 3:12.

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 in symbols (Rev. 7:1-3) the storm is held back until the faithful servants of God are sealed in their forehead. Until such are given an intellectual appreciation of the time, the present which will not only comfort them and shield them, but also be a mark of seal or evidence of their sonship as indicated by the Lord when he promised that the Holy Spirit should show to the faithful, things to come. John 16:13; Eph. 1:13; E247.



"In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom after ye had believed ye were sealed with the Holy Spirit of promise." Eph. 1:13.

It is an advanced evidence or attestation of God's covenant with the sealed one that the exceeding great and precious promises of the things which God has in reservation for them that love Him supremely are true and that he shall inherit these promised blessings after he hath endured faithful tests of his love and devotion which God will apply. E247.

\*\*\*\*\* "hurt not the earth, neither the sea" - the little quiet of the present time is divinely arranged for the sealing of the saints (B264) As soon as elect marked angels will release four winds.

"til we have sealed the servants of God" - Christ and the Church - Church this side of the veil has part in sealing work (C211, 235:2; 236)

"nor the trees" - hurt does not refer to suffering but to secumbing - Little flock and Great Company even though passing through a measure of the trouble upon the world are overcomers. They are not "hurt" by the trouble - Little Flock distinguished from "trees" - Great Company will pass through tribulation with the world after 144,000 sealed.

"in their foreheads" - intellectually marked with present truth.

7:4

\* I HEARD THE NUMBER - God elected the number and predestinated what must be their characteristics it they would make their calling and election sure. E395; R1879:4.

THEM WHICH WERE SEALED - "These are they which follow the Lamb, whithersoever he goeth." Rev. 14:4; R5371:3.

144,000 - The definite, fixed number of the Elect. F179; R5532:6; 3086:5; 3026:1. (See last comment on Gen. 15:13). To be made up during the 1900 yrs. of the Gospel Age, an average of about 76 per year. R1280:2. We wonder that so many as 144,000 could be found in the past 19 centuries. R2782:2. A comparative estimate of the election. R2942:3-6. God's election was made in respect to the 12 tribes of Israel; many were found unworthy - the elect number in each tribe was filled up from believing Gentiles. R5532:6; 5231:6; 4732:6; 3528:2. Those taken from the Gentiles were the wild olive branches grafted into the good olive tree, making up the number which lacked. R5964:6. The "little flock", Luke 12:32, to

whom it will be the Father's good pleasure to give the Millennial Kingdom. R5231:5. These are of the faithful remnant of natural Israel and the faithful remnant from the Gentile Church. R5548:6; Q756:2. These are saved to the heavenly conditions, while mankind at large will have the opportunity for everlasting life as human beings. Q630:1.

ALL OF THE TRIBES - The full number was not found in natural Israel, but the called from amongst the Gentiles are invited to fill up the deficiency in the elect number. R5532:6; 5371:5; 5231:6; 3586:4; 3528:3; 2473:6; Q628:1. Since these tribes had different standings, as shown in the prophecies respecting them, so there is quite a possibility that there will be 12 different stations or ranks among the saints. R4654:3.

CHILDREN OF ISRAEL - Those of the Jewish nation who maintained their relationship with God were transferred from natural Israel and became the nucleus of spiritual Israel. R4654:2; Q606:3.

\*\* "ALL THE TRIBES OF THE CHILDREN OF ISRAEL" - Since these tribes had different standings, as shown in the prophecies concerning them, so there is seemingly quite a possibility that there will be 12 different stations or ranks among the Saints. R4654.

God originally arranged for the full number of the elect to be taken from Natural Israel, as though he did not know that Natural Israel would reject the Lord and crucify him. The plan was laid out on the Israelitish Basis, even though God knew in advance that Israel would not obtain that which he sought for, but the Elect would obtain it. Thus Jesus referred to his work as being for the 12 tribes of Israel, and so did the Apostles. (Matt. 15:24; 10:5,6; Jas. 1; Acts 26:7) Thus the sealing of the elect has been in progress for centuries. Altogether, gathered from Jews and Gentiles, there will be 144,000 Kings and Priests unto God, followers of the Lamb, joint heirs in the Kingdom. The filling up of these assignments as 12,000 to each of the 12 tribes will be done in the same way British regiments of soldiers are recruited in India. The enlistments are made all over Great Britain, for the enlisted man, no matter from what city or county he be, is assigned to membership in whatever regiment is deficient in number. '13-136; R5231.

\*\*\* And the John class heard the number of them thus impressed with Christ's character-likeness: and there were impressed in this manner 144,000 of all the tribes of the children

of Israel.

\*\*\*\* "And I heard the number of them which were sealed and there were sealed an 144,000 of all the tribes of the children of Israel" -

This verse gives us a very definite idea that God has worked out his wonderful plan in minute detail and has the exact number of those who are to be sealed. Those he has ordained shall comprise this company of the servants of God. Eph. 3:9-11.

Behind this purpose of God the Father, there has been the desire on His part to have a divine family on the same plane of existence as Himself and it is therefore only reasonable he would ordain a definite number. It is significant that this number has only been understood as a literal one since the commencement of the harvest time. Previously, it was always thought to be figurative.

"Of all the tribes of the children of Israel" - Why take from the twelve tribes of Israel? Israel alone was recognized by God until shortly after the first advent of our Lord. And the Israelites claimed to be the seed of Abraham, Isaac and Jacob. Then you know what the Apostle Paul says of Israel. (Rom. 9:4-9; Gal. 3:16-29)

Paul thus identifies the true seed of Abraham with Christ. See above scripture. God gave Israel the first opportunity of becoming the bride of Christ, and answering the invitation of the high calling. John 1:11,12.

(R) This scripture shows us definitely that the church is to be composed of a definite number, 144,000 - twelve thousand for each of the tribes of Israel. We have a picture of the Church, the antitypical Royal Priesthood. Then following that picture (vs.9) we have one of the antitypical of the Levite class. '14-269.

In the account of today's lesson, these are spoken of as a great multitude whom no man can number. A poor translation better rendered, "a great company whose number no man knows. We do know the number of the Elect, the "more than overcomers". As stated, it is to be one hundred and forty four thousand of those who follow the Lamb whithersoever he goeth, a little flock indeed as compared with the millions of earth, but a very choice company. The great company is not a fore-ordained number. '16-76.

We read in vs.4 that 144,000, the little flock, are from the twelve tribes of Israel, 12,000 from each tribe. This is

understood by Bible students to signify that God originally arranged for the full number of the Elect to be taken from natural Israel, as though He did not know that natural Israel would reject the Lord and crucify Him. The Plan was laid out on the Israelitish basis, even though God knew in advance that Israel would not obtain that which they sought (the chief blessing) but that the Elect would obtain it and the remainder of that nation would be temporarily blinded until the completion of the gathering of the Elect. '13-137.

Bible Students notice that the little flock class are styled, "the temple of God". "Living Stones", whereas the great company will serve in that Temple in and through the church. They also notice that this class who will wash their robes and make them white in the blood of the Lamb during a great time of trouble must of necessity be a different class from the Bride, who are described as watching and keeping their garments unspotted from the world, that they may be without spot and without wrinkle in the presence of the King.

St. John says, that their's is a position of glory and honor, not on the Throne with the bride, but before the Throne as those who are subjects. He sees them not wearing crowns, the highest insignia of victory which only goes to the more than overcomers, but he sees them victors, nevertheless, with palm branches. Then he heard the statement that they were not members of the Temple class, but servants of the Temple. Great will be their blessings. The Lord will lead them to the waters of life, but they will not be like the bride, possessed of immortality, which the Lord describes as waters of life springing up in His people.

The water of life which Jesus will give this second class will be everlasting life on the spirit plane like unto the angels but not on the Divine plane, not Immortality, not the Divine nature.

Seeing these things set forth so clearly in the Word of God, shall we not be more earnest hereafter, the more loyal, the more faithful that we may obtain the highest reward even that to which the Lord has invited us to become members of the Body of Christ, members of the Royal Priesthood. For, of it we read: "Blessed and holy are all those who have part in the first (chief) resurrection."

John heard that they were divided into twelve tribes. Twelve different degrees of glory represented in the tribes. The Lord Jesus belongs to Judah, that was the greatest honor and glory in the kingdom. So Bro. Russell suggests that tribes may represent differences in honor, glory of position in the Kingdom. Now, the question might arise, "Why are not

the names the same here in Revelation as the names of the sons of Jacob?"

It will be noticed, that the name of Mannassah, Joseph's son, is substituted for that of Dan. We remember that Jacob, when blessing the sons of Joseph, he claimed them as his sons. (Gen. 48:56) Doubtless he was caused to, by divine inspiration.

In our study, Manassah has been chosen in preference to Ephraim, the other hand of the tribe. What is there about Dan and Ephraim that kept them from having a place in the twelve tribes of Revelation?

What do the scriptures say about Dan in Gen. 49:17, "His father's prophecy concerning him is very significant, that we would be a serpent by the way, an adder (an arrow snake) in the path", suggesting he had the disposition of the great adversary. The subsequent experiences of his descendents, point to this fact for the tribe of Dan were the first to take up idolatry.(Judges 18)

Again, the tribe of Dan was not satisfied with their portion of the promised land allotted to them. Josh. 19:47. The suggestion is that the tribe of Dan would represent the second death class, and Ephraim would probably represent the great company. (Hos. 5) Also Psa. 77:15; 78:9,10 shows a class who kept not their covenant.

\*\*\*\*\* "there were sealed an hundred forty and four thousand of all the tribes of the children of Israel" - Israelites indeed - God's plan laid out on Israelitish basis - all of elect would have come from Israel had the nation not proven unfaithful - Gentiles "grafted in" - reckoned as "Israelites indeed" (Rom. 11:17, 24) Jew who were faithful, were transferred from natural to spiritual Israel.

7:5

\* TRIBE OF JUDAH - There is a bare possibility that since our Lord is the "Lion of the Tribe of Judah". Rev. 5:5; there may be some special gradation suggested here. R4654:3.

\*\* "TWELVE THOUSAND" - As our Lord was of the tribe of Judah there may be some special gradation (rank) suggested in this tribe, so this Royal Priesthood may be divided into 12 classes. (Z.'10-244; R4654)

\*\*\* Of the tribe of Juda (harmonious, popular, friendly, adaptable types of character) were impressed with Christ's

character-likeness twelve thousand. Of the tribe of Gad (strong-willed) were impressed with Christ's character-likeness twelve thousand.

\*\*\*\* "of the tribe of Judah were sealed 12,000" - Judah meaning "object of praise of the Lord". He was the fourth son of Jacob by Leah and he was founder of a tribal family. (Gen. 29:35; Num. 26:19,21; 1Chron. 2:3-6) The character of Judah is revealed in his confession of sin before Joseph. (Gen. 44:18-34) In the last words of Jacob, much is said of Judah. (Gen. 49:8) We have his praise; "Thou art he whom thy brethren shall praise." The origin of his name is to be found in the gratitude of his mother at the time of his birth. Gen. 29:35.

A still more distinguished mother, praised the Lord for a greater son who come from the tribe of Judah. Luke 1:46,47.

2) Judah's conquest: "Thy hand shall be in the neck of thine enemies." Here we have the prophecy of a conqueror. The anticipation of figure of the lion, which was emblazoned on the flag first tribe called to fight the Canaanites, (Judges 1:1) after Joshua's death, a battle ending in victory for Judah. (Psa. 18:40)

3) His pre-eminence: "Thy Father's children shall bow down before thee." The superiority of the tribe of Judah, continued almost to the ending of the old testament and past on to him who has the pre-eminence in all things. Judah was first in: territory, marching power, prowess, war.

4) His regal dignity: "The lion, the king of the forest became the symbol of Judah as the king of the twelve of the tribes. Num.2:3,4.

A lion's whelp:

A lion's whelp speaks of the first energy of youth and the early days of Judah were full of vigor and energy. How prophetic all this is of Him who came as the Lion of the tribe of Judah. Some of the old christians said that Christ was a lamb in his death, but a lion in His resurrection.

"Of the tribe of Reuben were sealed twelve thousand"

Reuben means 'behold a son', or vision of the sun. The first-born of Jacob by Leah and founder of a tribal family. Gen. 29:32; 30:14.

In Jacob's dying blessing (Gen. 49:3,4) are three circumstances concerning Reuben that seem to summarize his tragic story: 1) The privileges that should have been his as eldest son entitled him to three portions above his brethren. These three portions were the: a) priesthood, b) birthright, c) kingdom.

All three were forfeited and given to others because of his irresolute and vacillating nature. He lacked the tenacity and courage one expects to find in the eldest son of a family. Jacob described his son as being unstable as water. (Gen. 49:4) Think of a waterfall as it splashes against the ledge or rock. No judge, prophet or hero sprang from Reuben because of a grievous sin, Reuben permanently impoverished his posterity. Judges 5.

Can it be said in spite of all his sad failures there is a ray of hope in the prophetic benedictions of Moses? Deut. 33:6. "Let Reuben live and not die". Is it not an evidence of divine grace, life for a sinner who merited death? There is a gate of Reuben in the golden city, and a tribe of Reuben in the Israel of God. (Rev. 7:5) Reuben's name is not first, yet, through grace it is there. "Let Reuben live and not die." Rev. 21:12.

"Of the tribe of Gad were sealed twelve thousand" - Gad means good fortune, a troop or a seer. 1) Gad was the seventh son of Jacob, the first born of Zilpah, Leah's maid and full brother of Asher. A tribe also sprang from Gad. (Gen. 30:11; 35:26; 46:16; Ex. 1:4; 49:19; 1Chron. 5:11; 12:14)

No name in all the twelve tribes of Israel is so much upon in Jacob's blessing, as the name of Gad, meaning a troop. Invaders and robbers might try to plunder Gad but victory would be his with resultant enlargement. Jacob predicted for the tribe of Gad a time of sore conflict, yet of final conquest. He shall overcome at last. God enabled Gad to discomfort and defeat his foes. (1Chron. 5:18-22)

The men of Gad had faces like the faces of lions. When David needed help, the Gadites, of lion-like character befriended the fugitive King. They put to flight all them of the valleys, both of the East and of the West. These Gad-like helpers of David executed the judgements of the Lord and his judgements of Israel. Jephthah, the Giliadite of the tribe of Gad judged Israel six years after delivering the nations from the Ammonites' oppression. How fortunate Gad was to have God to enlarge him. The place where we dwell is too strait for us. Such an energetic progressive tribe could

not remain static. So, their inheritance was extended beyond its original limits until it covered the whole of Giliad. How loath we are to possess our spiritual possessions. May ours be the enlargement of heart David prayed for. Psa. 119:32. May ours also be the constant victorious christian experience even as Gad's tribe had. The prophet who joined David when in the hold (cave) through whose advice he left it for the forest of Hareth, also has a spiritual lesson for us. 1Sam. 22:5; 2Sam. 11:19; 1Chron. 21:9-19; 2Chron. 29:25.

Gad, the king's seer, announced God's judgement upon David for numbering the people. It was as though David was telling the Lord by doing this, that he trusted now in his armed might rather than in the Lord. The lesson here could be that the arm of flesh will fail us, we dare not trust our own. Gad, the prophet associated with Nathan the prophet, advised David to erect an altar unto the Lord instead of trusting in the arm of flesh.

\*\*\*\*\* vss. 5-8

Little Flock literally 144,000 - vs.9 shows Great Company of undefined number, not a predestined class to which a call had been made, but a merciful provision. Different tribes may indicate different ranks or stations in church - Luke 7:28 "least in the kingdom of heaven" - 1Cor. 15:41 "star differeth from star in glory" (F419) - Rev. 21:14, Apostles 12 foundations of new Jerusalem - John 14:1-3, "in my Father's house there are many mansions" - Matt. 20:21-23 Jesus didn't exclude the idea that there were positions of greater honor - Luke 19 parable of pound shows some have more - 1Cor. 12:12-18 body of Christ composed of different members.

Different tribes might also indicate various character types whose experiences and characteristics cover all the experiences known to man with whom they will be dealing as sympathetic High Priests.7:6

\* TRIBE OF MANASSES - As one of the tribes of Israel was cut off and Manasses substituted, so amongst Jesus' apostles Judas is dropped and a successor appointed. R5002:3.

\*\*\* Of the tribe of Aser (socialable and peaceable types of character) impressed with Christ's character-like twelve thousand. Of the tribe of Nephtalim (cheerful and brilliant types of character) were impressed with Christ's character-like twelve thousand. Of the tribe of Mannasses (poised and restful types of character) were impressed with Christ's character-likeness twelve thousand.



\*\*\*\* "Of the tribe of Asher were sealed twelve thousand" - Asher means happy. Phil. 4:4. Asher was the 8th son of Jacob and second son of Zilpah. He also was the progenitor of a tribe. Gen. 30:13; 25:26; 49:20; Deut. 33:24,25. The New Testament form of the name, Aser (Rev. 7:6; Num. 1:13; Judge 1:32)

The man with shoes of iron and brass. In the blessing of Jacob and Moses, Asher is described as being not only acceptable to his brethren, but as one blessed of God with royal dainties, with bountiful supplies. Asher never produced a great warrior, judge, king or counselor. Asher and his bounties first dwelt in the midst of plenty, and was willing to share what he had which made him most acceptable to his brethren.

Dipping the foot in oil may refer to the olive trees, so plentiful in that thickly wooded part of Palestine. Acre, the port and town given to Asher, has been regarded as the key to Palestine. As oil has been recently discovered nearby, perhaps the fatness of the prophecies of Jacob and Moses is about to be realized to the full. No other tribe is represented in scripture by a woman. A widow represented the individual history of the tribe, her name is one Anna, a prophetess, the daughter of Phannel of the tribe of Asher. (Luke 2:36-38) It was Anna who confessed Christ at this birth of the part of Israel. Apart from Anna, none of the tribe appears to have been eminent, prowess or piety.

Asher and the promise of endurance - Completing the blessing of Moses, was a wonderful promise of endurance for the days of endurance. Moses said, "Thy shoes shall be iron and brass, and as the days, so shall thy strength be. The words, for shoe and strength, are peculiar to this verse and are found nowhere else in the Bible. Many guesses have been made as to the true meaning of these words. Such a promise was well understood by those who as they pass through the great and terrible wilderness, had raiment that waxed not old upon them, the feet that did not swell. Anna, is a fitting illustration of the promised endurance, seeing she was past 80 years of age when she saw the savior.

"Of the tribe of Naphthali was sealed 12,000" - Naphthali obtained by wrestling. The sixth son of Jacob and second by Bilhar, Rachel's maid. Rachel gave her son his name because she had wrestled in prayer for God's favor and

blessing. Gen. 30:8; 35:25. The tribe that descended from Naphthali bears his name. Num. 1:15-42.

The man who lacked self-control - In the last words of Jacob (Gen. 49:21) the Patriarch speaks of Naphthali as the hind let loose. He giveth goodly words which means he was a fluent orator, but as erratic as a wild gazelle. Nothing but divine grace can restrain those who are erratic. He who rebuked the rude storm (Matt. 4:39) with a word, can rebuke the turbulent and restlessness in any nature and cause the energy that is wasted by folly to flow into channels of usefulness; God can make the rebel a priest and a king, if he so desires.

"Of the tribe of Manasses were sealed 12,000" - Manasses means causing forgetfulness. 1) The elder son of Joseph who was born in Egypt and was half Hebrew and half Egyptian. He was the founder of a tribe. Gen. 41:51; Num. 1:10. Manasses and his brother, Ephraim, were Jacob's gentile descendants since both were children of an Egyptian mother. The tribe of Manasses produced two out of four old testament men whose faith has been thought worthy of notice in the New Testament, Gideon and Jephthae. Heb. 11:32.

Manasses, the prodigal king of the old testament, was overwhelmed by Syrian forces, taken a prisoner by Babylon where he lingered for twelve years. During these twelve years he turned to God and was restored to freedom and his kingdom. For the next 20 years he sought to undo the wrong of the past.

From Pastor Russell's sermon:

The queen in gold attire. Psa. 45:10. Any accepting our Lord's invitation to be his bride are exhorted to see our appreciation of our espousal by forgetting the house and family to which we formerly belonged and held allegiance, which is in harmony with the Apostle's exhortation, "Forgetting those things which are behind, I press on toward those things which are before." Phil. 3:13.

7:7

\*\*\* Of the tribe of Simeon (expressive and emotional types of characters) were impressed with Christ's character-likeness twelve thousand. Of the tribe of Levi (studious and instructive types of characters) were impressed with Christ's character-likeness twelve thousand. Of the tribe of Issachar

(practical types of characters) were impressed with Christ's character-likeness twelve thousand.

\*\*\*\* "Of the tribe of Simeon were sealed 12,000" - Simeon means hearing. Hears and obeys, of hearing with acceptance.  
1) He was the second son of Jacob by Leah. Gen. 29:33.

The man who was self-willed: Of Simeon's personal history we know little. His name implies hearing with obedience, but Simeon was deaf in the day he should have heard, and disobedient and irresponsible when his lot hung in the balance. During his association with Levi and Reuben, he had no blessings, no prosperity. In the land of Canaan, Simeon joined with Judah and this association marked the turning point in the history of the tribe. Judah and Simeon went up together to Canaan (Judges 1:13). Simeon means obedient hearing and Judah means praise. The absorption of Simeon into the inheritance of Judah gave Simeon a place to work in Israel. In the final division of the land, foretold by Ezekiel, between Benjamin and Issachar there is a portion for Simeon. From the time the Simeonites became aware of what God had done for them, there was no more curse and no more captivity for them. Hitherto instruments of cruelty, they became instruments of warfare against the enemies of the Lord. Ultimately earning the right to be included among the number eternally sealed in Revelation 7. Self-willed, fittingly describes Simeon's career until he was separated from Levi. God hates self-will for He knows how it accounts for uncontrolled passions. At the beginning, because of their self-will, God scattered and impoverished the Simeonites. When they got rid of that, God prospered them. Simeon was also an ancestor of Jesus, Luke 3:30. Simeon, in Jesus' day, was a just and devout man in Jerusalem who waited the coming of the Messiah.(Luke 2:25,34)

"Of the tribe of Levi were sealed 12,000" - Levi means joined or adhesion: Levi was the third son of Jacob by Leah, and his descendants, the Levites. They had care of the sanctuary. The book of Leviticus describes their ministry. The tribe of Levi was fitted by disciples of trial to discharge a most important duty in Israel. A duty, which made Levi second in importance to none but Judah, whose forerunner and counterpart he was formed to be.

The tribe of Levi had no inheritance in the land. So the class who leave all to follow the lamb are the class whom Jehovah is well pleased with.

"Of the tribe of Issachar were sealed 12,000" - Issachar means, there is a reward or hire. The ninth son of Jacob and the fifth by Leah. (Gen. 30:18; 49:14,15; Deut. 33:18,19)

The birth of Issachar was regarded by his mother as a kind of a payment from the hand of God. 'God has given me my hire', said Leah, 'because I have given my maiden to my husband', and she called his name Issachar. That is, hire. In Jacob's blessing to Issachar he is described as a strong ass, crouching down between two burdens. Two things are mentioned here as a pair meaning they belong to each other. They are on either hand of Issachar as a necessary accompaniment to each other and to him. Between them, his lot is cast when Israel was at war against Jabin, King of Canaan. (Judges 4) Reuben was at ease among the sheepfolds (Judges 5:16) But the princes of Issachar, they fought valiantly, jeopardizing their lives unto death (Judges 5:18) Then it is said that the children of Issachar had an understanding of the time and they knew what Israel ought to do. The strong boned ass, used with the cart because of its capacity for bearing heavy burdens was the apt figure used by Jacob to represent Issachar's great strength, a strength revealed in the field of battle. (1Cor. 15:58)

So the Issachar class, are steadfast, unmovable, always abounding in the work of the Lord, knowing their labor is not in vain in the Lord.

7:8

\*\*\* Of the tribe of Zebulon (mild and placid types of characters) were impressed with Christ's character-likeness twelve thousand. Of the tribe of Joseph (harmonious, enduring, genius, and executive types of characters) were impressed with Christ's character-likeness twelve thousand. Of the tribe of Benjamin (devoted and reverential types of characters) were impressed with Christ's character-likeness twelve thousand.

\*\*\*\* "Of the tribe of Zebulon were sealed 12,000" - Zebulon means a dwelling, or wished for habitation. The man of the open door. The tenth son of Jacob and the sixth of Leah (Gen. 30:20)

He was the progenitor of three tribal families through his three sons, Sired, Elon, Jahleel, who went down to Egypt with the other sons and grandsons of Jacob. Zebulon became the commercial tribe and one of the few tribes for which there was an opening by ways of the seal to the vast world

beyond. By maintaining this open door, the people were able to bring in the treasures of the deep. (Deut. 33:19) This mercantile tribe had opportunity of being a missionary tribe. It may be that such an open door for usefulness was in the mind of Moses when he said of Zebulon and his neighbor, Issachar, "They shall call the people unto the mountain, there shall they offer sacrifices of righteousness." (Deut. 33:19) The Bible speaks of other open doors. (1Cor. 16:9; Rev. 3:8)

The suggestive name of Zebulon, meaning to dwell, may have come about through Leah saying, "Now will my husband dwell with me." Zebulon became the earthly habitation for the Lord of glory as prophesied by Isaiah of old. (Isa. 9:1-7) Zebulon, used of God's dwelling in the temple, (2Chron. 6:2) and of heaven, (Isa. 63:15).

"Of the tribe of Joseph were sealed 12,000" - Joseph means may God add or increase. Joseph was the eleventh son of Jacob, and was the first of Rachel and one of the most outstanding men of the Bible, meriting honorable mention. (Gen. 30:24,25)

Joseph was a type of Christ. Joseph was a youthful dreamer who dreamed dreams that came true. (Gen. 37:5-9; 41:42-44) Joseph labored as a slave and was found faithful in hard places. (Gen. 39:10; 20:23)

Joseph enjoyed the presence of God and won the confidence of his master. (Gen. 39:2-4) He possessed much physical beauty, but it never became a snare to him. (Gen. 39:6) Joseph resisted temptation; his godless mistress could not seduce him. Grace was his to flee youthful lust. In this way he did not permit great wickedness. (Gen. 39:7-13)

Joseph was silent amid false accusations and the appearance of guilt and unjust punishment. (Gen. 39:14-20) Joseph was unspoiled when he was elevated to sudden prosperity. When days of honor followed days of humiliation, he did not yield to pride. (Gen. 41:14-16) He manifested great wisdom, brotherly love, filial devotion, utter submission to God, and he knew how to return good for evil. (Gen. 50:16-21)

Gen. 43:20; 45:8; 47:7; 49:22, Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall.

"Of the tribe of Benjamin were sealed 12,000" - Benjamin, son of the right hand. The youngest son of Jacob and the only one born in Canaan and was also the founder of a tribal family. His mother, Rachel, who died giving birth to Benjamin, named him with her last breath, Benoni - son of sorrow. Jacob changed his name to Benjamin. (Gen. 35:18,24)

The man beloved of Jehovah.

The prophecy of Jacob, regarding Benjamin is short and easily verified. Personal courage and marshal temperament are before us in Benjamin as a ravening wolf, devouring the prey and dividing the spoil. Benjamin was the last, the bravest and the best beloved tribe of all the tribes of Israel. The center of the affections of the whole family and the dwelling place of the beloved of the Lord. (Deut. 23:12)

In the division of the land, as recorded by Joshua 18:28, Jerusalem was assigned to Benjamin. A fact recorded by the Psalmist; there is little Benjamin with their ruler. Between the shoulders of Benjamin, the God of Israel caused his name to dwell, in Benjamin he covered Israel all the day long. Psa. 68:27.

7:9

\* A GREAT MULTITUDE - Larger than the wise virgin class. R5656:2. This class has existed thruout the Age; the treatment which the class at present receives represents the whole. R3445:6; T68,69. Sufficiently zealous to consecrate, but not to court sacrifice in his service; loyal to the Lord, yet not sufficiently loyal to be of the bride class. These fail to keep their sacrifices on the altar, become overcharged with the cares of this life and more or less contaminated with the world's ideas and ways; they are nevertheless virgins, pure in their heart intentions and will not prove unfaithful in their final test. D578; F127, 168; R5532:6; 4998:1; Q604:1. A summary of Scriptures on this class. R4079:4. "Every branch in me that beareth not fruit he taketh away." John 15:2; T69. Who are defiled by contact with Babylon, but come out of Babylon, and thus wash their robes. R151:2. They lose their first love in a measure. SM636:2. They are not overcomers. SM636:2. Babes in Christ. R281:2. Whose loyalty will be tested under stress, thru tribulation, when forced to the decision. R5138:1; 4654:4; 4401:1; 3868:2. Who will have life on the spirit plane. R5138:1. They belong to the Church of the firstborn; all of which must be born before the world can be brought forth. R5138:1; 5022:3. The foolish virgin class. R5656:2. The scapegoat class of Lev.16, who must suffer destruction of the flesh. R4652:1; 4273:3; 4035:4; 3868:2; 5138:1. Antitypical Levites, associates and servants of the royal priesthood. They will receive directions from the priesthood and will be teachers of the people. R5418:6; 5066:5; 4757:5; 4579:1; 4537:4. The silver class of Mal. 3:3. R5442:4; 3865:1. Typified by

Rahab. R4054:2. Typified by Elisha while with Elijah.

R4757:5; 3429:2; 3416:4. Typified by the vessels of silver "in a great house" mentioned in 2Tim. 2:20. N'07-6-2.

Typified by certain grains which cling closely to the chaff.

R576:2. Typified by Benjamin. R5231:5; 184:6.

NO MAN COULD NUMBER - Whose number no man knows; not a fore-ordained or fixed number; none were ever called to this company. R5865:5; 5772:1; 5533:1; 5371:6; 3416:6; 3026:1; 2942:2; 2161:1.

STOOD BEFORE THE THRONE - Not seated with Jesus in the throne as his bride and joint heir. R5865:5; 5371:6; 5232:1; 4693:4; A214; F93.

WHITE ROBES - The robe of Christ's righteousness. E445. They wear the Bridegroom's robe (justification) in the present life. In the future life, they will attain perfection on their own account. R5669:6; 4998:1.

PALMS IN THEIR HANDS - Signifying victory over sin and all evil thru Christ. R5533:4; 5023:2; 4871:1; 4665:3; 4654:5.

Not crowns of glory. R5408:1; 5232:1; 5197:6; 5066:5; 4654:5; 4389:2; 3802:6; 828:4.

\*\* "PALMS" - Palms, symbol of victory, hence these are overcomers, but not willing ones, conquerors; but the Little Flock are more than conquerors. (Z'10-243; R4654)

"IN THEIR HANDS" - See Ex. 15:27. We are not to esteem the Great Company ignoble and traitorous toward the Lord and his cause, for none such will be acceptable for eternal life on any plane. They have the same love for truth and righteousness and for the brethren as the Little Flock, the Royal Priesthood have, but in less degree they show less zeal. For fear of death they are all their lifetime subject to bondage. For fear of the cost they hold back their sacrifice until too late! Finally the test will come to determine whether or not they will repudiate the Lord, the truth, the brethren. Such as are unwilling to repudiate their earthly right will be unworthy of further covenant sonship under any condition. But such as will when put to the test, prove loyal, will be counted as companions, servants of the Bride, and be her associates in the work of the Kingdom. (Z'10-230; R4653)

\*\*\* After this the John class beheld, and, lo, a great company, which no man could number (not a predetermined number) of all nations, and kindreds, and people, and tongues, stood before the divine government, and before the meek and humble One, clothed with righteousness, and victorious.

\*\*\*\* "After this I beheld, and lo, a great multitude" - Why is this vision of the great company given under the seventh seal? The knowledge concerning this company is here seen to be part of the harvest message. The John class could not know that it existed until the harvest time when the knowledge of this fact would be given them.

Which no man could number:

144,000 are a numbered class, but this class is not numbered. To the church, there is a definite call for a required number, but no invitation has been given to the great company as such. The number of the little flock is fixed at 144,000 and does not mean that they cannot be counted or even with the great multitude, there is no doubt whatever that God himself, is able to do this. But no man can define the number. It is left indefinite because the great company is made up of those who have answered the call to the high calling of God in Christ Jesus but have not come up to the requirements which God imposed upon the elect. Jer. 8:20. They are likened to the foolish virgins.

John sees this class completely in the heavenly realm, after they have passed their final testing and from this we would understand that the church during the period of the 7th seal are given a vision of them as they will appear in the future. As the great company themselves will realize their true position in the full sense when the elect class are beyond the veil. This company comes into prominence after the church is complete and are seen as companions of the bride as brought to our attention is Psa. 45:13,14, which please read.

"Of all nations, and peoples, and kindreds and tongues" - As in the case of the little flock, so the individuals of the great company are taken from every part of the world and have yielded their wills to the Lord in consecration for they are a consecrated class, they are virgins. This class, together with the little flock, are the result of what transpired, following the message of our Lord, (Matt. 28:19) "go ye and teach and make disciples of all nations."

"stood before the throne and before the lamb" - It will be noticed that this company are not on the throne with our Lord, for this promise was only to the overcomers as our Lord states in Rev. 3:21, "To him that overcometh will I grant to sit on my throne."

It is very significant that the words "and before the



Lamb" are used here. With the Lamb at this time are 144,000, sharing his honor and throne. Consequently, it is evident that not only the great company are approved by the Christ, head and body, but they also realize the supremacy of the Christ. How very glad we are to know that they overcome eventually and God reinstates them to a place of honor, but not so great as those who proved overcomers.

Standing before the throne:

Would that suggest that they were the king's ministers and in full favor with him? The fact then, that this class are before the throne, would indicate that they are no longer human but spiritual.

"clothed in white robes" - This would indicate that they have been made perfect upon the particular plane of spirit nature that God has placed them. White robes, as on other occasions in this book, represent complete righteousness, fully conformed to the will of God in their respective spheres.

"and palms in their hands" - As contrasted with the crown which is given as a reward to the overcomer, the Palms would have a different significance. While the crown would indicate that the one wearing it is an overcomer, the palms in the hands of this class would seem to suggest that they have been given the victory, and the fact that these are in their hands would indicate that they acknowledge that they are the recipients of God's mercy.

\*\*\*\*\* "Great multitude which no man could number" - Great Company out of all nations - distinction between 144,000 and Great Company - Little Flock of Israel, "people of God" - fully come out of Babylon - Great Company of all nations - stayed in Babylon - Israel esteemed much more highly than other nations - Great Company in lesser relationship to God.

"before the throne" - Little Flock on throne - spiritual class of lesser honor.

"clothed with white robes" - righteousness - G.C. is class of overcomers - Little Flock more than overcomers

"palms in their hands" - sign of victory - they overcame at last (1Cor. 5:5)

7:10

\*\*\* And they cried with a loud proclamation, saying, Salvation be ascribed to our God which rules the divine government and unto the meek and humble One.

\*\*\*\* "And cried with a loud voice" - According to another translation, this should read, "And cry with a loud voice". This significance is that they are crying continually. Their deliverance seems to be such a source of consolation of joy and comfort to them that they feel they must be continually praising the Lamb with whom, at this time, the church are associated.

Saying, "Salvation to our God which sitteth upon the throne and unto the Lamb"

This salvation seems to be a special act of power and mercy on God's part for the Variorum translation reads this way, "Our salvation is due to be ascribed to our God." It is because the Heavenly Father is merciful that he gives this class a position before the throne. They realize they owe their deliverance to their God and are ascribing praise to Him and the Lamb.

7:11

\* ELDERS - See Comments on Rev. 4:4.

FOUR BEASTS - See Comments on Rev. 4:6-8.

\*\*\* And all the heavenly hosts stood round about the divine government, and about the Royal Priesthood and the four attributes of God, and humbly worshiped God.

\*\*\*\* "And all the angels stood round about the throne, and the elders" - These words would suggest adoration by the heavenly host which is given to the Father because of the completion of another important feature of His plan. In which he has given a place of honor to this company who really merited death, but through repentance are thus made servants of the 144,000.

7:12

\*\*\* Saying, So be it: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be ascribed unto our God forever and ever. So be it.

\*\*\*\* "Saying, Amen, Blessing and glory, and wisdom, and thanksgiving, and honor, and power and might, be unto our God forever, and ever. Amen." - These words of the great angelic host indicate their great interest in the progress being made in the plans and purposes of God. It will be recalled in 1Pet. 1:12, that the angels desired to look unto the various prophetic utterances of the old testament scriptures. And as they see their fulfillment, so they give praise and worship to God. In this chapter it is evident that not only are they filled with joy at the fact that the 144,000 are sealed, but that this great multitude have been saved from death and given the honor of a place in the great work of the kingdom. They realize that these are two companies, are the first fruitage of God's great plan to reclaim the human race from the condemnation of sin and death.

They evidently realize that what has taken place, is the antitype of certain features of the atonement, for if the great company are in their exalted position, it is manifest that not only has their past as antitype of the scape-goat been fulfilled, but also, the previous work of the atonement has been completed by means of the antitypical Lord's goat, and so they offer their praise.

7:13

\*\*\* And one of the Royal Priesthood (the Apostle Paul, most likely) answered the John class, saying unto them, What are these which are arrayed in white robes? and whence came they?

\*\*\*\* "And one of the elders answered, saying unto me, "What are these which are arrayed in white robes and whence came they?" - We have seen in previous studies that the twenty four elders refer to the Old Testament prophets. One of these elders now ask John a question. Which elder do you think would ask this question? It would seem to refer to the writings of Moses and the feature of truth typed by the day of atonement, in which the great company are pictured as the scape-goat class, showing their place in the divine plan.

After hearing the message concerning the little flock in regard to their number and composition, John sees this great company and is doubtless, surprised and he wonders who they are. The question being unexpressed by him, it is asked by the elder, "What are these, and where do they come from?" These words would seem to represent the attitude of the Lord's people in this harvest time, and would indicate that

there is an effort on their part to examine this portion of truth. Seeing they are represented by John, the vision of this multitude, was mysterious and naturally raised the question in the minds of the saints, "Who are they?" When examining the features of the atonement work, with regard to the scape-goat, as to whom it would represent and by comparing scripture with scripture, the Lord's people find that it refers to those who have answered the same call as themselves and were taken from among men, but who have failed to reach the standard required by God. There are some who think that those who comprise this class, represent the church, while others think the world is suggested. But it is evident that they cannot refer either to the little flock class or to the world.

That they are not of the world is clear from the fact that they were not only justified but consecrated. They have been released from Adamic condemnation, and have presented their humanity a sacrifice. Therefore, in their exaltation, they are a spiritual class in the heavenly realm and are not human beings. They cannot be of the little flock for if they were, they would be on the throne. Whereas in vs. 15, they are before the throne. In order to become members of the consecrated class, which comprised both the little flock and the great company, the sacrifice of every human being is necessary. It stands to reason then, that any who go back on their covenant, cannot expect that God will release them from their bargain, but having made it must keep it and if found unfaithful, they rightfully merit death, being on trial for life or death. But God, in his great mercy, gives them a final opportunity to repent and wash their robes, which when accomplished, provides a basis for Him to place them in a position where he can give an existence upon a spiritual plane upon a lower order than the elect. As they cannot revert to human beings again, because of this covenant to relinquish all rights to human life.

Is this great company limited to the harvest time? Or have others, all down through the age, had great tribulation?

This class has been in existence all down the Gospel Age, but previous to the harvest time no distinction has been made between them and the little flock. Doubtless, this company in one way or another, experience some form of tribulation, but it is only those representative of the great company who at the end of the age, are a large number who pass through the great tribulation. The harvest time is the period when the greatest light and liberty comes to the Lord's people. And it is just after this that the great com-

pany are reckoned with as a complete class, a live class. Just as in the time the scape-goat was dealt with, after the atonement sacrifices had been made. Before the harvest of the Gospel Age, individuals have similar characteristics to the great company were dealt with as illustrated in 1Cor. 5:5 where the apostle states that some were delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

Those of the nation of Israel who are living in our Lord's day, because of their rejection of Him, were called upon to bear the punishment of all the righteous blood shed upon the earth from that of righteous Abel unto the blood of Zacharias, son of Barachias...and Jesus further adds that all these shall come upon this generation (Matt. 23:35,36)

Thus we see how one generation which had special privileges is called upon to suffer for similar sins of its predecessors.

7:14

\* THESE ARE THEY - the Great Company, who do not keep their garments unspotted from the world. R5411:5; 5197:5; 4967:2; 2161:1,2; 2160:5; Q650:T. Their white raiment becomes spotted and soiled, bedraggled by contact with the earth. R5669:5; SM726:1. Tribulation saints, not matured sheep; "lambs". Isa. 34:6; D17; R5411:5; 5407:6; 4967:2. Who have avoided standing up for the truth for fear of the death, shame, and contempt of those around them. CR 153:5. Who shrink from becoming a "speckled bird" - a target for this world's sneers. R132:1. Who thru fear, Heb. 2:15, kept back the sacrifice. R1150:4; 828:4. The servant class. R2161:4; 428:4. Measurably intoxicated by the spirit of Babylon, the spirit of the world. R1649:2. Lacking proper fervency to hold their lives constantly up to the point of self-sacrifice. R3445:3; 1669:2. These suffer because of Christ, involuntarily. R2161:5. Loving father or mother, houses or lands, or something else, to such an extent that they fail to keep their covenant of sacrifice. R2763:6; 2732:5; 2481:1. These have a faith structure largely composed of error, which will be consumed. R3748:6. They follow the voice of conscience less carefully, and with less appreciation of how much depends upon their following it. R3777:6. The "foolish virgin" class are probably in very large number all around us - there are some of these in Babylon. R5134:4. Only those with tender consciences will keep their garments unspotted. R5197:5. Who see and hear and obey when the Lord's power is

manifest in the overthrow of all false systems. R633:5. Not of the class that are guided by his eye. E234. Who, not having the right instructors, sought to be followers of Christ and of Mannon, and who lacked love, zeal and stamina. R5411:5,6. Who attain the spirit nature and are part of the firstfruits of God, but lost the great prize of Joint-heirship with the Lord. A241; R5102:5; 4999:1. The virgins, her companions who follow her (the bride) Psa.45:14; R5865:3; 5023:2; 3865:1; 2764:4; 828:4; 343:6; 36:1. Anti-typical Levites, honored servants of the bride class. R5439:4; 5411:4; 4616:1. Called to the marriage supper of the Lamb. Rev. 19:9; R3834:5; 593:5; 172:6. Typified by Lot. R2858:1. WHICH CAME OUT OF - Greek; after, or, through. R36:1. Conquerors in the sense that they will finally get the victory. R5439:4; Q522:1.

GREAT TRIBULATION - Accomplishing for them "the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." 1Cor. 5:5; T69; R5874:2; 5442:5; 5102:4. Their love of fleshly things, worldly ambition - will be entirely burned out by the time of trouble. R1699:5. They will have special and severe testings, which will demonstrate their character definitely. R4654:4. Sent in special mercy, to effect in them a proper penitence for sin and a proper appreciation of the divine standard of truth and righteousness. R5439:4; 4035:6; 2732:5; 2020:5. The fiery ordeal will thoroughly awaken the careless ones. R5916:3; 5850:5; 35:6. The sufferings of the Great Company class are greater than those of the Little Flock. R2732:6; 2161:3. While the Little Flock suffered with Christ and thru great tribulation entered the Kingdom, the Great Company will suffer great tribulation, yet not enter the Kingdom class, because not found worthy. CR39:3 During this Gospel Age, some probably suffered martyrdom when put to the final test. R5411:6. At the end of this Age, apparently just after the Church will all be gathered. R5916:3; Q289:6. They need to go and buy the oil - the wisdom, the understanding of the divine Word. R4693:1. The Great Company as the antitypical scapegoat, will suffer for the accumulated

sins of others during this Age. R4274:1; 4273:2-6; 2020:5. The time of trouble is properly for hypocrites. The G.C. are not hypocrites, but will have their portion with the hypocrites. R4655:1.

WASHED THEIR ROBES - Which had become sadly spotted and soiled by contact with the world. R5442:4; 5232:2; 4998:1; 2160:5; 35:6. Because they allowed spots to accumulate. R5924:5; 5669:6; 5197:5; 4616:1; SM726:1. Passed thru fiery

experiences, disciplines, for their correction, purification. R5669:6; SM726:1. Learned lessons which will be valuable to them to all eternity. R2962:1. In their sufferings they will learn to appreciate as never before their relationship to the Lamb of God and to his atoning merit. R5533:1; 5463:2; 4870:6; 4036:6. Their robes will not be taken from them. R5669:6. Proved their loyalty under discipline and stress, having failed to prove it by voluntary obedience unto sacrifice. R4998:1; Q604:1. As a result they will be granted the palm branches and the place before the throne, to serve God in his temple. R4655:1. They will have a blessed portion, but far less glorious than that to which they were called. R5916:4.

BLOOD OF THE LAMB - Penances and sufferings would not cleanse the robes, the efficacy for cleansing is in the blood. R4870:6; 2161:2; 1230:3.

\*\* "WASHED THEIR ROBES" - The Little Flock are represented as keeping their garments unspotted from the world (Jas. 1:27) that they may be without spot or wrinkle in the presence of the King. (Eph. 5:27; '13-137; R5231)

The Great Company must have the character, as well as the Little Flock, and as well as the Restitution class at the end of the Millennium. No one will be in either the Little Flock or the Great Company except who are in loving loyalty to God, to the Brethern, to the principles of righteousness. All others (of the spirit begotten now) (of the world in Mill.) will be condemned as unfit for life eternal upon any plane of being. (Z.'09-72; R4345)

\*\*\* And the John class said unto him, Sir, thou knowest. And he said to the John class, These are they which came out of the great tribulation, and have renewed their justification through the merit of the meek and humble One, and were made righteous.

\*\*\*\* "And I said unto him, 'Sir', thou knowest" - The expression, 'Sir', should read, My Lord. This is confirmed by all manuscripts. These words are very significant, and indicate that the John class who are the speakers, do not take credit to themselves for being able to interpret the scriptures, but they give it to the words itself for they realize that the scriptures interpret themselves by the power of the Holy Spirit.

"These are they which came out of great tribulation" -

This should read, 'The great tribulation' and conveys the thought that this is a special trial or trouble. There has been tribulation in a general way all down the age as the Apostle said we must, through much tribulation enter the kingdom of God. Acts 14:22.

All the saints have had to pass through trials and tribulation, but the faithful overcomers have suffered voluntarily and are pictured in Hebrews 13:13, where the Apostle says, 'let us go unto Him without the camp, bearing his reproach.' Such joyfully bear his sufferings and reproaches. On the other hand, the great company, fearing these reproaches and consequently avoiding it, are therefore forcibly exposed to these experiences by means of the great tribulation, in which they suffer for their own unfaithfulness and for the persecution of the Lord's people all down the age.

It will be remembered that the Lord admonished his saints to pray that their flight be it in the winter nor on the Sabbath day. Otherwise, they must expect great tribulation such as was not since the beginning of the world. Matt. 24:20,21. And those of them that prove unfaithful must bear the consequence of this severe trouble.

The prophet Zechariah 13:8,9 describes this class during this testing in chapter 13 where he says, "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." By this means, all the dross, brought about by their unfaithfulness, is separated from them. WT 1906-151.

"And have washed their robes and made them white in the blood of the Lamb" - Because of having been unfaithful, this class has soiled their robes. They have turned more or less to the world again, and have become earthly minded, and contaminated with a worldly spirit. For an illustration of this, see Hosea 7:8,11,12. In these scriptures the great company class are typified by Ephraim and they are here seen mixing themselves amongst the people, taking on the spirit of the world. They are seen calling to Egypt and the Assyria proud possessions and idol worships instead of going to God for all their requirements and putting all their trust in Him. In doing this, they have made other altars which act is sinful in God's sight.

They have done this in spite of the fact (Hos. 8:12) that God has written His law in 10,000 precepts..(Variorum rendering) But they, these precepts, were counted a strange thing. All this of course, indicates a lack of faith on their part, for it is faith that justifies, and this faith, after it has progressed to consecration, separates them from



the world, and it is by this means that they are kept clean through the constant washing of the word.

If their faith grows weak, they imbibe the spirit of the world. To be pleasing to the Lord, they must have a strong faith, and be a separate people like Israel of old. The Lord's true people must keep their robes unspotted from the world. They must keep free from Babylon and its spirit, and follow the Lamb wheresoever he goeth. The spotted robes of the great company would indicate that they have allowed the worldly minded spirit, the spirit of Babylon, to influence them more or less. But although failures as far as the great high calling is concerned, they have still a desire to please God and He gives them an opportunity to have their spots removed during the great tribulation.

Spots come upon the robes of the great company class in various ways. These spots are not caused by the ordinary sins, which are apparent to them, and for which they ask forgiveness, but they are sometimes caused as already stated, by allowing the spirit of Babylon such as exhibited by the Nicolaitans, Balaam, which not being realized as sins, the Father's forgiveness is not sought and so they remain as spots on the robes. The same also applies to the satisfaction given to the desires of some of the earthly things which at one time were all relinquished, and consequently the sacrifice which this class covenanted to make is not fully fulfilled. Such deviation from the way of sacrifice is not recognized by them as sin, and no request is made for forgiveness. Thus the spots come, and remain.

\*\*\*\*\* "elder" - Isaiah's prophecy in Isa. 34:5,6 (D17) lambs, immature sheep, picture tribulation saints, and goats picture tares. Idumea pictures Christendom, and Bozrah, its capital, ecclesiasticism, in the Great Time of Trouble - Num. 8:21 shows Levites washing their garments, picturing Great Company.

7:15

\* THEREFORE ARE THEY - On these, God has various blessings to bestow in proportion to their obedience, loyalty and faith. R5408:1.

BEFORE THE THRONE - Not in the throne with the Little Flock, the elect. D578; F127; T70; R5772:1; 4654:5. Not rulers, but honorable servants of the ruling class. R5916:3. They are not called to this position, but they get it as of the Lord's grace. R3154:1.

AND SERVE HIM - In and thru the Church. R5232:2. As the Levites served in the Tabernacle, so the G.C. class will be the servant class of the spirit plane. R4655:4.

DAY AND NIGHT - Continually. F127.

IN HIS TEMPLE - The Church. F127; R5232:2; 4654:5; 828:4; 36:1. But not of it. T70; R4871:4; 4693:5; 4654:5; 828:4.

DWELL AMONG THEM - Associate them with himself and his glorified Bride in the spiritual condition and its services. F127: A241.

\*\*\* Therefore are they before the divine government of God, and serve him continually through The Christ: and he that occupies the divine government shall recognize them.

\*\*\*\* "Therefore" -

Which means, for this cause, or on this account, indicating that what follows is an outcome of the repentance of this class, and the demonstration of God's mercy in cleansing them through the merit of our Lord's great sacrifice.

"are they before the throne of God" - This company are not privileged to have the same honor as the elect. They are given a position before the throne, and not on the throne. The throne of God referred to here, is that which will be set up in connection with earth's affairs, and the 144,000 will be in the throne in association with the Lord as stated in Rev. 3:21 "To him that overcometh." Consequently, this great company stand before them as servants.

"And serve Him day and night" - This is not to be understood as a literal day and night for the scriptures tells us there is no night there. It would rather mean that they are continually servants of the temple class through the 1,000 years. The thought behind the words, day and night, is continually being the kind of service that this class will then give, a constant and uninterrupted one.

"In his temple" - Here is seen the position they will occupy. They will be servants of the temple class, the church. Instead of having authority and being rulers and judges of the world, they will be the servants of the royal household. There is no doubt they are an honorable class, but not so honorable as the overcomers, for having failed to have their senses exercised aright and to learn by their experiences, they have not become overcomers.

"And he that sitteth on the throne, shall dwell among them" - The one sitting on the throne refers to God, himself. The phrase, "dwell among them", is not a good translation. All manuscripts indicate "shall spread his tent over them." In other words, shall shelter and protect them. The thought be-ing that this company even in their spirit condition, are not self-dependent, unlike the body members of the Christ, who at that time will have inherent life, life within themselves, immortality.

This class is evidently on a lower plane of existance, dependent upon the care and protection of God as this verse to suggest. Previous to their deliverance, they were in the condition of being without shelter in the wilderness condition, from which the little flock had been taken, and into which, the antitypical scape-goat was sent. Namely in an evil world, before the door of opportunity was shut. They are not qualified to be judges but they will be servants before the throne. Their service would be seen in the work they do in connection with the coming kingdom for the world of mankind, if willing and obedient to the will of God, will receive the holy spirit, which will then be poured upon all flesh, and mankind will be privileged to come into the temple, where they can make progress until they are perfect. (Rev. 21:22,24)

The one on the throne, who will assist them to progress and come to perfection, will no doubt use this great company as the channel for this purpose. While the blessing of all the families of the earth will not proceed from them, but from the Christ, yet they will doubtless be used, as the medium of communication between the throne and the ancient worthies.

The strange part is, that while this class is in God's sight, hungry and thirsty, the Lord's true saints are being fed. When they come to realize that the door of opportunity to enter the marriage is shut, and the faithful saints are all gone from the earth, they will be conscience smitten and disappointed. And when the great tribulation is upon them, they will realize that they are indeed, hungry and thirsty at a time when there was no need. The thought behind the whole matter seems to be pictured in the following manner: the two classes, the little flock and the great company apparently walk together in this trial time...but in reality, according to God's viewpoint, the little flock through faithfulness and obedience to the truth find themselves out of favor on the earth and consequently in a wilderness condition. On the other hand, the great company who are not so faithful to

their covenant on account of fear of this wilderness condition, prefer the favor of their fellows and have a measure of the spirit of the world. Luke 10:16.

When the course is run, the Father, in giving his rewards, reverses the experiences of these two classes. Exalting the little flock to the divine nature, and causes the great company to continue on the earth for awhile, but this time, they are sent into the wilderness condition, unto which they would not voluntarily go previously. Now they are compelled to do so. There, they realize the hunger, thirst and the scorching heat of the sun's rays. As they pass through this experience of tribulation they become repentant and seek forgiveness. And God in His mercy, relieves them eventually and exalts them to the spirit nature as is described in the context, where they no longer hunger and thirst, nor are they scorched by the heat of the sun. The hunger and thirst would suggest to our minds, a lack of breath and water of truth. The sun, with its scorching rays, in this instance, would seem to represent the fiery trials to which this class are exposed.

The picture described in these words is one of famine, brought on by drought, by long absence of rain, and the meaning intended to be understood is doubtless that this great company because of unfaithfulness and for not receiving the love of the truth, were allowed by God to experience famine conditions regarding the truth. God caused a drought amongst them, indicating an absence of truth or rain, similar to that described in Amos 8:11 where he says, "Behold the days come, saith the Lord God, that I will send a famine in the land. Not a famine of bread, not a thirst of water, but of hearing the words of the Lord.

7:16

\*\*\* They shall be undernourished no more, neither shall they lack truth anymore; neither shall persecution come on them, nor any trials.

\*\*\*\*\* "they shall hunger no more" - tribulation caused them to hunger and thirst for truths Little Flock gained by zeal in flesh - satisfied in heaven after passing through tribulation.

7:17

\* MIDST OF THE THRONE - In exalted power. R633:5.

SHALL FEED THEM - They will have everlasting life as angels have it, but will lose the prize of immortality. R281:4.

FOUNTAINS OF WATERS - Truth. C65; R1363:3; 564:2. The Bride is to have within her "a well of water springing up", John 4:14, while the rest of mankind may come to the fountain to drink. R252:4.

\*\*\* For the meek and humble One who is in the central figure in the divine government shall nourish them, and shall lead them unto living truths: and God shall blot out all their sorrows.

\*\*\*\* "For the Lamb which is in the midst of the throne" - Here we see the identity of the one who is in the midst of the throne, and who feeds this class and leads them unto living fountains of water. It is the one described in Rev. 5:6, the Lamb that had been slain (on their behalf) that now has the honor of blessing them.

"Shall feed them" - The word "feed" is rendered in the most reliable versions as "tend" or "shepherd". This means that the lamb now recognizes them as his sheep and provides the necessary care and attention over them. At one time, on account of their waywardness, he was compelled to say to them, I know ye not. (Matt. 25:12) But now, through their repentance, and God's great mercy in forgiving them, they have been reinstated.

"And shall lead them unto living fountains of water" - This would suggest the condition of mortality, which will be the final status of this class as human beings require food and water to sustain life because they are mortal creatures, so this great multitude require equivalent sustenance for the same reason. On the other hand, the 144,000 who have attained immortality like their Lord, have life within themselves, (compare John 5:26; 2Tim. 1:10) indicating that they are not dependent upon food or drink or any outside aid in order to maintain life.

"And God shall wipe away all tears from their eyes" - In the earlier part of this verse it states that the Lamb shall feed them. But here it says that God shall wipe away all tears. What is the difference?

It is God's plan that is being outworked and God is the one to whom all shall render an account. But the Lamb is the agent that God uses to carry out His plan, seeing that Jesus

is with God on His throne, they co-operate together in this work. The weeping, or shedding of tears, took place during the great tribulation, and was brought about by the knowledge of the fact that all further opportunity of obtaining the reward of the high calling, was at an end. This is described in the scriptures as wailing and gnashing of teeth. (Matt. 13:50)

By placing this class upon the spirit plane, God thus wipes away all tears. Although this great multitude class are not given a place upon the throne, they will be perfectly happy and satisfied in the position they occupy, which we understand is meant by the tears being wiped away.

#### SYMBOLS OF REVELATION 7

Four Angels - Agencies which are controlled by God's four attributes, Justice, Wisdom, Love and Power.

Four Winds - Strife, anarchy - great time of trouble.  
(R) These four winds coming together constitute a Whirlwind.

Great Multitude - Before the throne - servants of the Royal Priesthood, those on the throne.

\*\*\*\*\* "lead them unto living fountains of waters" - Church living fountains of waters (truths) - Great Company brought to Church (Psa. 45:13-15)

"God shall wipe away all tears from their eyes" - Matt. 25:30. CHAPTER 8

8:1

\* OPENED THE SEVENTH SEAL - The scroll is open to all who follow the Lamb; and the mystery is about finished. A87; R2156:4. In the days of the voice of the seventh angel. R2209:1.

SILENCE - The heavens being on fire shall be dissolved - nevertheless we, according to his promise, look for new heavens and a new earth. 2Pet. 3:12,13.

IN HEAVEN - The powers of spiritual control. A318;69; B168; R5516:5.

\*\* "SPACE OF HALF AN HOUR" - A short period of religious

quiet in the ecclesiastical heavens, just before the Reformation. (Psa. 141:2)

\*\*\* And when the meek and humble One opened the seventh phase of obscure prophecies, there was silence in ecclesiasticism about the space of forty years.

\*\*\*\* Now this first verse of the 8th chapter, really belongs to the 7th chapter. According to the context, it obviously belongs to the subject matter contained in chapter 7. We all know that the divisions into chapters is not inspired, as it is a modern innovation, arranged only to make it easy for reference. So, this first verse should be considered the end of Chapter 7.

"And when he had opened the seventh seal" - Could not these words be used with equal propriety when the opening of a seal is completed as when it commenced to be opened? Some students have advanced the thought that God has hidden the information contained in this seventh seal from the gaze of those who are not concerned. The seven seals of this book have now been broken and the whole of the contents describing the experiences of the saints throughout this Gospel Age are now made known.

Bro. Russell's comments are nowhere found on this following verse:

"There was silence in heaven about the space of half an hour" - The word "heaven" here, indicates the new holy spiritual controlling power over the earth. The first question which comes to our mind is, 'What is this silence?'

It could not only convey to us that no sound is heard during the period mentioned, but that it would also illustrate inactivity or cessation of work by this spiritual controlling power. This statement, that this silence lasts for 'half an hour'. The Bible has one standard of "typical" time - A DAY FOR A YEAR. 24 hours would equal 52 weeks. One hour would be 1/24 of 52, or about two weeks and one day. 1/2 hour would be about one week. It says "about", suggesting more or less. The silence would suggest that the message of the Gospel Age is finished, and that there is a cessation of all spiritual work of any kind on the earth during the space of half an hour.

In Lev. 16:23-26, the life value of the antitypical goat is presented to God. But it is important to note that as the offering and the sacrifice of the Lord's goat was dependent

upon the sacrifice of the bullock first being made, so the scapegoat cannot be sent into the wilderness until after the completion of the sacrifice of the Lord's goat.

The antitype is readily seen from this. It is evident that the Great Company will not have entered the spiritual realm at this time. They will still be on the earth in order to pass through the great tribulation.

The silence would suggest that the message of the Gospel Age is finished and that there is a cessation of all spiritual work of any kind on the earth during this space of half-an-hour. In other words, this would refer to the time when the mystery of God has been finished, Rev. 10:7. When the hope of this age will then have been released by the World's High Priest - Christ, Head and Body - who having passed within the vail, will sprinkle the blood of the antitypical goat upon the mercy seat, thus making propitiation for the people - all the people upon the human plane.

How is the silence worked out actually?

This interval of "Silence in Heaven" would take place between the closing of the hope of this age and the opening of the world's hope, through the sealing of the New Covenant, and would correspond in figure with the time between the entrance of the Priest into the Most Holy and his coming out to bless the people, Heb. 9:28. And as we examine Lev. 9:23-26, we find that during this interval, the people are in a waiting attitude.

The silence will be broken when, as a result of the atonement having been completed, the Holy Spirit will be poured out upon all flesh so that the Highway of Holiness begins to be opened up. (Isa, 35:8) However, the point we would like you to note very carefully is the the seventh seal, upon the Divine scroll must be fully opened and its entire contents made bare before the "silence in heaven" begins. And, the fact of the silence itself, is an indication that the work of the present age has been brought to a close.

"The seventh seal" - It is well to notice here that the words "and when he had opened the seventh seal", do not occur till chapter 8:1. That is, following the events described in the 7th chapter. Consequently, it has been thought by many that its contents continue to portray events under the sixth seal and that the 7th seal commences in chapter 8 and includes the sounding of the seven trumpets. The first of which, they suggest began to sound at the beginning of the Gospel Age. Instead of the usual phrase occurring at the beginning,



it is stated at the end in this instance. It will be evident as we further examine the context of this chapter that we have good reason for making this statement.

\*\*\*\*\* Opening of the 7th seal - events of the 7th seal period begun in ch.7 with the presence of the Lord and continued in ch.8 where peculiar position of John class in 7th seal period shown to be able to look back over all events of Gospel Age and understand, as no other period could, the whole of Divine Plan. Trumpets are both taking John along in history as regards true church, and shown to be understood by those in 7th seal period in retrospect.

"silence in heaven" - ecclesiastical heavens - put to silence - by opening of the 7th seal Babylon spued out - in Lord's sight gone - hence, nominal Christendom silent, not focus of 7th seal events as in seals 1-6. (contrast Rev. 8:1 with 11:15 which shows sound in true heaven) (A318:1) Babylon unable to answer charges of the truth, thus put to silence by ministry of 7th messenger.

"about the space of half an hour" - scripturally a day is either 24 or 12 hours (John 11:9) taking the latter, half an hour = 1/24 day (12 hour day) 1 day = 1,000 years (2Pet. 3:8) 1,000 divided by 24 = 41 2/3 years. 1874 to 1916, length of Br. Russell's ministry during which ecclesiastical heavens were put to silence - not silent of protest by any means, but unable to answer charges of God's truth.

8:2

\* SEVEN TRUMPETS - Representing seven great periods of time and their events. B148. The events under the first six trumpets refer to humanity's doings, while the 7th refers specially to the Lord's work, and covers the "Day of the Lord". 1Thess. 5:2; B148.

\*\*\* And the John class saw the seven messengers who were in the presence of God: and to them were given proclamations of liberty.

\*\*\*\* "and I saw the seven angels which stood before God, and to them were given seven trumpets" - These trumpets were to declare the history of the church through its seven periods, through the ages. They were given trumpets to declare it to John, and through him, to us. The last trumpet of which, we

understand, is sounding now. Then, what are we to understand by the trumpets which are given to these angels? The blowing of trumpets always meant to the children of Israel that something very important was about to occur. Consequently, we would expect to find something similarly important happening in regard to the affairs of the Lord's people in our study. It will be noticed that only the priest and his sons were ordained to use these trumpets, and this is further confirmed in 1Chron. 15:24; 2Chron. 29:26; 16:6; B148.

We notice that these angels stood before God, suggesting that the trumpets were movements under the Lord's guidance and providence. That they were the outcome of His mind and operated by His permission, for the purpose of bringing about judgements upon the enemies of the truth, and enlightenment of God's people. Would they not also have the effect of bringing a certain amount of light to the world of mankind generally?

John, in vs. 2, brings to our view the seven angels with the trumpets, and he directs our attention in vss. 3-5, to an entirely different scene. (D.601- W.T. '02-2992)

"And I saw the 7 angles which stood before God, and to them were given 7n trumpets" - (R) As already pointed out, we recognize that the seven trumpets of Revelation, are symbolical and not literal, indeed, that this entire book is a book of symbols and that so far it has been symbolically fulfilled.

But literal things are so much more easily received the natural man that even though absurd, they commend themselves as instead of the truth, until our minds are guided of the Holy Spirit into the proper channel by "comparing spiritual things with spiritual", by comparing the seven trumpets with the preceding six trumpets....

It is both proper and necessary that we exercise great patience with Christian brethren who thus display their infantile development on knowledge in respect to spiritual things while we point out to them that this seventh trumpet, "The Last Trumpet".--"The Trump of God", is as much symbolical as was its predecessors, and marks a much larger and more important fulfilment than any of them.

Its fulfilment extends through a period of 1,000 years. Its beginning we understand, was in 1878, and its termination will be 1,000 years future from that date. It will be "sounding" for all that time,--during which its events will be in process of accomplishment. Z'02-116 2nd col.

(R) The scripture declaration respecting the saints, the "overcomers" is,--"They lived and reigned a thousand years". The Reign of the Saints cannot be properly said to begin before all the "Jewels" have been gathered, nor before the "times of the Gentiles" end, in 1914. Nor is it said that their reign will be no longer than a thousand years. After the thousand years' reign, Satan shall be loosed and the above trial shall ensue; but the reign of Christ and the church will evidently continue long enough after the 1,000 years of destroy all found unworthy in that final test; and to thus complete the works for which this reign is instituted;--for, expressed by the apostle, "He must reign TILL He hath put ALL ENEMIES under His feet...And when all things shall be subdued unto Him, (Some by conversion and some by destruction) THEN shall the Son also Himself be subject unto Him, (The Father). Z2739-40.

(R) Apparently, this matter when the Thousand Year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial Age. It is our expectation, from Rev. 20:8,9 that the obscurity of the question will have something to do with the final test of obedience and loyalty to God, which will come upon the whole world of mankind who will have enjoyed the blessings of Restitution throughout the Millennial Age and has attained perfection at its close. The indefiniteness of the period would appear to be an important feature of the testing. Z2739.

Please see W.T. April Article 1915 - "Why the world cannot receive Restitution."

\*\*\*\*\* "seven angels" - 7 messengers to the 7 churches - John class in end of age can see and understand full work of messengers and development of church during entire age - while to John the blowings are shown as future events, save two, to the John Class they are seen in retrospect. (Rev. 10:7; A27-28) John class in elevated position (Rev. 4:1, "Come up hither") with ability to see and understand.

"seven trumpets" - messages to each stage - trumpets deal with true church development while seals dealt with false church's development.

8:3

\* MUCH INCENSE - The sweet odor of Christ's personal merit and perfect obedience. R1836:6. Our sacrifice would avail

nothing were it not for his sacrifice and the sweet odor of his personal merit ascending to God. R1836:6. We must beware of presuming to approach God in our own righteousness.

R1836:6.

OF ALL THE SAINTS - "For we are unto God a sweet savor of Christ." Q343:T; R4922:4; 2Cor. 2:15.

THE GOLDEN ALTAR - Pictured in the holy of the Tabernacle. T120; R5961:3.

BEFORE THE THRONE- Authority; rulership. A92.

\*\* "ANOTHER ANGEL" - Jesus.

"CAME AND STOOD AT THE ALTAR" - The golden incense altar = the attitude of Jesus as our Advocate. He assumed this attitude when he appeared in the presence of God for us and the Holy Spirit was sent at Pentecost.

"HAVING A GOLDEN CENSER" - The censers of the Tabernacle were copper. (Lev. 10:1; 16:12; Num. 16:6,28,29) This being golden (2Chron. 4:22; 1Kings 7:50) would seem to typify a work while Jesus is in Heaven, and acting as our Advocate.

"MUCH INCENSE" - His own personal merit and worthiness before God. This He adds to the prayers of the Saints, imputes his merit to us, so that our prayers are acceptable before God. (John 14:13) "In my name" = through my merit, upon me as an altar, and under me as High Priest.

"OFFER IT WITH THE PRAYERS" - (Marg.) "add it to the prayers."

"WHICH WAS BEFORE THE THRONE" - Thus the prayers of the Saints ascend up before God and are acceptable. As is vs.4.

\*\*\* And another messenger (Christ) came to offer acceptable sacrifice having the divine will as a New Creature to sacrifice his perfect humanity; and there was given unto him perfect human nature, that he should offer it (the merit of his sacrifice) for the prayers of all saints were the New Creatures'sacrifice is made before the divine authority.

\*\*\*\* "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 before the throne."

"Another angel" - That this angel is the son of God, the

great High Priest of the church, there can be absolutely no doubt. Firstly, he occupied the holy place, which the typical high priest alone, under the Jewish shadow, might approach. Secondly, he had a golden censer which was the distinctive possession of the high priest alone, the other priests having silver ones. Thirdly, none but he could have received and offered up the prayers of all saints, or have rendered them acceptable through the incense of his priestly intercession. Again, on the day of Atonement, after the offering of the sin-offering, Aaron burned incense in the holy place before the Lord--so, Christ, after offering his great sacrifice for us, he entered into heaven itself, with the sweet incense of His perfect obedience, and His sacrifice was therefore acceptable to God on our behalf. Heb. 9:24.

Jesus had to do something before the seven could declare the message. So it is suggested he came to establish an altar for the Gospel Age.

Here he is calling to mind the Tabernacle lessons. The golden censer over the High Priest's wrist, with the coals from the copper altar, and he placed the censer in the golden altar, sprinkling much incense ere he could enter with the blood. Jesus' own contract to justice must be carried out successfully, before any others could come in as members of his body, the church. So this smoke covered the mercy seat, showing the work had been accomplished.

And as the offering of the sacrifice with the incense was on behalf of the under priests and of all Israel as well, so the offering of Christ is for the priesthood - the church, as well as for the whole world. True, we are to be laid with him on the altar of sacrifice, but our sacrifice would avail nothing were it not for his sacrifice and the sweet odor of his personal merit ascending to God with our prayers for a share in her meritorious covering. W.T. 1836.

The offering of incense by Aaron, the typical high priest, and made by fire from the altar of sacrifice represents the sweet odor unto God of the perfect obedience of Christ, our great High Priest, even when tried in the fires of the altar of sacrifice. As thus of the day of Atonement Aaron, after the offering of the sin-offering, burned the incense in the holy place before the Lord, so Christ, after offering his great sacrifice for us, he entered into heaven itself with the sweet incense of His perfect obedience. Phil. 4:18, and his sacrifice with the incense was for the under priests, so the offering of Christ is for the priesthood, the church, as well as for the whole world.

(R) "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense (the sweet odor of Christ's personal merit) that he should offer it with the prayers of all saints upon the golden altar (the Christ) which was before the throne. (... "we are to be laid with him on the altar of sacrifice; but our sacrifice would avail nothing were it not for his personal merit ascending to God with our prayers for a share in his meritorious covering." Z'95-159.

\*\*\*\*\* "another angel" - acting in capacity of High Priest - Christ Jesus.

"stood at the altar" - brazen altar - picturing Christ's own sacrifice

"golden censer" - fire off brazen altar carried in censer to golden altar within tabernacle in order to burn incense (Tab. 56:2)

"much incense" - merit - Christ's merit of His perfect sacrifice.

"offer it with the prayers of all saints" - incense only offered with the bullock for the goat - offer it with carries thought "add it to" - merit of Christ's sacrifice necessary for prayers of saints to ascend as incense to God (Tab. 65:2)

8:4

\* AND THE SMOKE - Remembrance. R2609:6.  
OF THE INCENSE - Devotion to his work and will. T56:120. Perfect obedience of Christ. R1836:6.  
BEFORE GOD - Represented by the sweet perfume entering the presence of Jehovah beyond the veil into the Most Holy. R5961:3.

\*\*\* And the remembrance or evidence of the perfect sacrifice went up for the prayers of the saints by the authority of Christ into the presence of God.

\*\*\*\* "And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand" - Here we see how readily God responds to any approach which His little ones make toward Him. Would we not think that God himself, guides even the prayers of the

people, for the Psalmist says in 65:4. "blessed is the man whom Thou chooseth and causeth to approach unto Thee, that he may dwell in Thy courts."

Likewise the spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered. Rom. 8:26.

So we see at that time that God puts it into the hearts of the people, to ask for something He desired to give them, i.e. confident assurance which was greatly lacking in their hearts and minds, on account of their worn-out condition. Thus He always proves Himself to be the God of all comfort. 2Cor. 1:3,4.

"Smoke of incense ascending" - The scriptures usually indicate this to mean remembrance as seen in Rev. 14:10,11 and Rev. 19:3. So when the smoke of the incense rises up before the Lord, there is brought to his attention his own plan of atonement, by which the incense is made possible. When he sees the smoke, he sees the offering of His own beloved son, Jesus, who gave himself for us. It arised from the hand of the angel, for the censer is in his hand. A hand if a symbol of power, indicating power and activity on the part of the one whose hand is referred to - suggesting that our Lord, the angel, is thus seen actively associating with and taking a keen interest in these brethern and this interest is maintained all the time as he Himself said, "Lo, I am with you alway."

\*\*\*\*\* "smoke" - sweet perfume of obedience

"ascended...out of the angel's hand" - in Jesus' hand - we must be in Christ, having Him supervise our affairs if we would have a relationship with the Father - Christ has the coals (trials) showing He is supervising the trials of the Church - as in Chapter 1 Lord shown caring for the candlesticks.

8:5

\* VOICES - Symbol of proclamations and general discussion. R511:2.

THUNDERINGS - Symbol of controversies; tumults. R5990:1; 3037:5; 576:6; 511:2.

LIGHTNINGS - Diffusions of knowledge. R5990:1; 1914:2,4; 511:2.

EARTHQUAKES - Symbol of revolution. A336: R511:2.

\*\* "IT WITH FIRE OF THE ALTAR" - The testimony that because of Jesus' imputed merit (coals off brazen altar) we are acceptable unto God. The offering of incense at the Golden altar thus testified (by the coals from the brazen altar) that the work there was on the basis of the work done at the Brazen Altar (the Ransom sacrifice). Thus = Justification by Faith.

"CAST IT INTO THE EARTH" - Into society among religious people (not into the sea). This was fulfilled by the Revelation of Luther of Our Justification by Faith, and his preaching of it about 1517-1521.

"AND AN EARTHQUAKE" - The result of this was Voices = testifying to our Faith Justification. Thunderings = religious controversies, one side for and the other side against the light. Lightnings = diffusions of knowledge among the people, they were waked up and began to be enlightened on many long forgotten points. Earthquakes = People revolted, whole kingdoms, from under the rule of Papacy.

\*\*\* And the divine Christ took the humanity-consuming trials and experiences which had resulted in his sacrifice, and brings them upon the Jewish society: and there were proclamations, and controversies, and illuminations, and upheavels (this took place after the Lord's death as part of the judgments against the Jewish nation).

\*\*\*\* "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth"

What does this symbolize, this golden censer, filled again with fire is cast into the earth? The golden altar was the same as that before the veil of the Tabernacle. The place of prayer for the new creature, where God sees us carrying out that covenant of sacrifice. The angel took fire of the copper altar - filled the golden censer and cast it on the earth, to give the church the privilege of doing the same thing, to share with Him in the same way, to carry out our vows. The coals of fire from it, are our trials that we have in order to make our position sure. We are dealt with the same as our Lord. Our conduct subjects us to the same fiery trials as He had. The much sacrificing of worldly or nominal churches on any basis, is thus differentiated from those who



do God's will, as coals come only from the copper altar.

Recalling the statements of St. Paul in 2Cor. 2:15 and Eph. 5:2, we suggest that here is symbolically presented the assurance of the great master interpreter of types, that down here on the earth, amidst the corruption and the sordidness of this evil cosmos, the saints may offer, in the same divinely conceived and provided experiences as their master, their incense, their prayers, devotion, praise, acceptable because of the 'much incense' offered by that beloved master, to accompany their offerings. 1Pet. 4:12,13; 2:5; John 18:11.

(R) "And the smoke (remembrance) of the incense (devotion to His will and work) T56, which came with the prayers of the saints, ascended up before God out of the angel's hand"

(R) "And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth and there were voices and thunderings and lightnings, and an earthquake. (This describes the general effect on mankind: lightnings, thunderings and earthquakes signifying diffusions of knowledge, controversies and revolutions).

And the result has been and is, voices, controversies, discussing and teaching, causing controversy, then the enlightenment to those who accept the truth, also to see spiritual things. Every time we see a new point, is pictured in the Bible as a flash of lightning, causing revolutions of mind, and in our lives, in our mind becoming new creatures and carrying out our sacrifice unto death.

\*\*\*\*\* "angel" - still Jesus

"fire of the altar" - judgment - censer first used to mete out trials to church, then used to mete out Armageddon trials

"cast it into the earth" - religious society - those who persecuted the saints. (Rev. 6:9) vengeance taken on world for sacrifice of all the saints.

"voices" - cries of violence

"thunderings and lightnings and an earthquake" - elements of trouble - applies to Armageddon (first Angel sounding before trouble came on Israel - A315-324.

"earthquake" - revolution (A307)

vss. 3-5 Stand together as a parenthesis and necessary preface to soundings of trumpets - span entire Gospel Age from Christ's sacrifice, through development of Church, to unleashing of Armageddon crash - show what class is affected by sounding of trumpets - true church

8:6

\* THE SEVEN TRUMPETS - We, in common with almost all expositors, recognize that the seven trumpets are symbolical.

R2992:5.

\*\* "SEVEN TRUMPETS PREPARED THEMSELVES TO SOUND" -The first 6 of these trumpets are Satan's trumpets, counterfeits. Were proclamations of his making; because the last trumpet is called the "Trump of God". (2Thess. 4:16; 1Cor. 15:52) The six were Satan's error and counterfeit and the Last was God's clear truth, the correct understanding given when the light due, in the Harvest. These should be contrasted with the 7 vials. (Rev. 16) The events under the 6 trumpets refer to humanities doings. (B14)

\*\*\* And the seven messengers which had seven proclamations awaited their turn to sound.

\*\*\*\* (R) "And the seven angels which had the seven trumpets prepared themselves to sound"

(R) We, in common with all the expositors recognize that the seven trumpets of Revelation are symbolical and not literal. Z'02-116.

Trumpets, blasts of liberty, indicating a time when the Lord would begin freeing His people from the shackles of error. W.T. 368.

The sixth of these trumpets we believe, ended in August 11, 1840. Since then we have been living under the seventh trumpet.

Some light will be thrown on the trumpet symbols if we ascertain the uses of trumpets under the Levitical economy. These were:

- 1) To proclaim the Sabbaths
- 2) The various festivals and hours, occasions of thanksgiving and praise
- 3) To announce and give the signal for the forward movements of the camp in the wilderness

#### 4) To proclaim was against the enemies of Israel

These are substantially the moral of the sounds of the trumpets in this book. To the 144,000, the sealed ones and sanctified ones, the true Israelites, these trumpets proclaimed prosperity, peace and progress. But to the apostate church, they sounded the toxin of battle, the clang of conflict, the approach of judgment, defeat, destruction. As the seventh trumpet blasts, or seven successive days proceeded the destruction of Jericho, so these seven trumpet soundings precede the destruction of its great antitype, the Apostasy.

Another thought: We would again not that by the sounding of these trumpets two effects were produced: 1) Enlightening of truth to those who love God. 2) Trouble and woe upon Babylon and its associates.

"prepared themselves to sound" - This would seem to suggest that it was God's due time to set in motion another feature of his plans and purposes. Now we have already had two pictures in our study of the Revelation: 1) The seven messages 2) The seven seals: so here we have a third message from the seven trumpets to the seven different periods of the church.

In studying four of these trumpets, it will be noticed that they are effective upon a third of the things which they are intended to influence, intolerance and darkness. Br. Russell in Vol.2:148 says: "when we remember that the events mentioned under the preceding 6 trumpets of Rev. refer to humanity's doings, while the seventh refers especially to the Lord's word and covers the "Day of the Lord".

\*\*\*\*\* Picks up narrative from vs 2 - returns us to the time of the sounding of the first trumpet after brief overview of whole age covered by the soundings of the trumpets.

8:7

\* HAIL - Symbolizing righteous judgments. A303; R1774:5; 1357:5; 564:2; 511:5.

AND FIRE - Representing destruction. A318; 320-324; B168; R5317:2; 4990:1; 3414:3; 2565:1; 2334:5; 701:2.

\*\* "CAST UPON THE EARTH" - Society.

"AND ALL GREEN GRASS WAS BURNT UP" - 3rd part - 3rd part

of justified (green grass and trees) destroyed as such. The other two parts (little flock and Great Company) are unaffected. The first vial also affected the earth.

\*\*\* The first messenger (Paul) sounded, and there followed hard, distressing truth, accompanied by righteous, destructive judgments, which are cast upon the society: and the right-hearted men were converted, and all men sufficiently alive to receive or absorb the water of truth were converted.

\*\*\*\* "The first angel blew his trumpet, and there followed hail and fire, mixed with blood, which fell on the earth; and a third of the earth was burnt up, and a third of the trees were burnt up, and all green grass was burnt up" (Rev.vers.)

(R) The first angel sounded, and there followed hail and fire (hard, distressing truth, accompanied by righteous destructive judgment) mingled with blood and they were cast upon the earth; and the third part of the earth was burnt up." (Diag. part of trees were burnt up and all green grass was burnt up).

The first movement against intolerance and darkness was now set in motion and we would not the means used are two powerful elements of nature, causing injury and death as they are cast upon the earth.

Hail - In Isaiah's prophecy (28:17) hail is used as a picture to demonstrate the destruction of all false and evil organizations. "Judgment also will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuse of lies, and the water shall overflow the hiding place. Ezek. 13:11,23."

However, some commentators suggest that this first trumpet portrays the destruction of paganism by Nominal Christianity completed by Constantine about 325 A.D.

Satan first attempted to stamp out Christianity by fierce persecution, symbolized by the blood mingled with fire - which attempt was a failure. Then Satan sent forth false doctrines and caused Constantine to proclaim Christianity as the religion of the Roman Empire while this was not a victory for true Christianity, it brought many difficulties to the Lord's people. And while the hard, cutting truths destroyed Paganism influence, "A third part of the trees were burned up and all green grass was burned up."

The trees would be a symbol of prominent ones, while grass would represent the common people - all the green grass

being burnt up would mean that they were consumed as Pagans, the other two thirds of the trees continued with it - only one third of the trees - prominent one accepted Christianity. C146; Luke 12:49.

Therefore we see that the sounding of this first trumpet brought a measure of liberty to the people but retribute judgment upon the false paganistic system and as "Mosheim Ecclesiastical History" brings out how a very large number of people "green grass" made a profession of Christianity at this time and these entered heartily into the works of overthrowing paganism - destroying heathen temples and prohibiting sacrifices. It was from activity in this work the faithful Christians were kept aloof and because they could not unite and join with the state-church they experienced persecution.

\*\*\*\*\* "first angel" - Paul

"hail and fire" - are truth with judgments.

"mingled with blood" - blood of Christ - Paul greatest expounder of Ransom (Heb. 9:10; Rom. 5, etc.)

"cast upon the earth" - Israel - earth symbolizes organized religious society - Israel only such recognized by God in Paul's day - all other societies were Pagan and more correctly pictured by the sea - Paul chosen vessel "to bear Christ's name before...the children of Israel" (Acts 9:15)

"the third part" - not a mathematical proportion but simply signifying a portion - (Zech. 13:8-9, world of mankind, Church, and Gr. Co. spoken of as "third parts" albeit not equal. R3776)

"of trees" - grow above the earth, leaders or important men such as Nicodemus - trees, living, indicate spirituality.

"was burnt up" - changed, died to former condition - converted.

"green grass" - masses of people - "green" with spirituality useable by God.

8:8

\* A GREAT MOUNTAIN - Kingdom. A318; R5990:1; 4990:1; 1914:2;

716:2; 686:2; 303:3.

\*\* "CAST INTO THE SEA" - The masses. The second vial was poured on the sea.

"SEA BECAME BLOOD" - Repulsive.

\*\*\* And the second messenger (John) sounded, and as it were a great kingdom (Rome) being subject to Christian conversion was brought into contact with the barbarians; and the right-hearted men among the barbarians were converted.

\*\*\*\* vss. 8 & 9

"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" "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"

(R) The 8-9 vs. refer to the Smyrna period in which the great mountain (Rome) was cast into the sea (restless masses of society).

What does this great mountain symbolize? In Rev. 6:14, we saw there that the mountain referred to kingdoms, which is also stated by Daniel 2:35,45 where it refers to a great stone becoming a mountain or kingdom. In Dan. 2:44, it is described as a great mountain. Here is our test as it appears to John, a great mountain "as it were" burning with fire, was cast into the sea. Would this not indicate the destruction of that great city of Rome going to destruction, going into the sea? 476 A.D.

"The waves" - Representing the hordes of barbarians who rifled the city and destroyed it, and so weakened that they came unto the bishop of Rome. (Nominal Christians)

"and the third part of the sea became blood" - The sea here would represent the masses. Blood would picture death and sight of it is very repugnant to the human creature. As Rome came under the religious control, a third part dies to the religious control because they were antagonistic to it.

(R) And the third part of the creature which were in the sea, and had life, died. To whom would this refer? This has been illustrated by Bible students in this way: Fish, for in-

stance, depend upon the sea and its elements for their life. So those people would derive their life and support from the masses - no doubt would refer to the priests and monks and individuals who from the financial viewpoint, depend upon the masses in this way. Was it not from this class that Rome was made rich from the penances and indulgencies, etc?

"And the third part of the ships were destroyed" - Ships would represent religious civil, financial or commercial distributors, for carrying merchandise, and would depend upon the sea for support. As the fish would represent individuals, the ships would have reference to the collective interests, or Romish interests. So we see that the death of the fish and destruction of the ships, indicated that the hope the individuals and collective bodies had in Papacy, dwindled and died.

The destruction of Paganism and acceptance of Nominal Christianity had given the people a measure of liberty - liberty of thought pictured by the sea - free from restraint - the barbarians when they conquered, took away the liberties of the people - then when Nominal Christianity began to organize under the bishop of Rome, the same thing happened, the liberties of the people were curtailed.

One of the commentators suggest that these ships would represent Christians who had not, at this time, been brought under central control. Each community had its own group which was presided over by a local bishop. The fall of Western Rome brought increased power to the Roman bishop. Gradually the individual Christian in the Roman area was engulfed by this power - losing their liberty and in this way, the third of the ships were destroyed.

So, this great burning mountain being cast into the sea would represent a kingdom in process of destruction and in Jer. 51:24,25, there the destruction of Babylon is described under a similar symbol - and while it is on fire - being destroyed from within by divergent factions and barbarians - its final destruction is accomplished by being swallowed by the sea - the restless masses.

So Br. Russell suggests that the fall of Western Rome strengthened the bishop of Rome politically and helped his future exaltation. Indeed, the first of the three horns fell at this time (Dan. 7:8) helping to make ready for the Papal "little horn", C76.

\*\*\*\*\* "second angel" - John - since Paul's death in AD 66

"a great mountain" - kingdom of Israel

"burning with fire" - trouble of A.D. 70

"cast into the sea" - dispersed, scattered amongst pagan masses of Roman Empire which then encompasses whole of known earth.

"third part of the sea became blood" - a part of Rome (sea) became Christian (blood - blood of Christ) cradle of truth amongst Jews only slowly spreading outward, spread farther than ever before when nation dispersed - Christ told his disciples to flee when they saw Jerusalem surrounded with armies (Luke 21:20-24)

8:9

\* AND HAD LIFE - Psuche; soul, being. E338.

\*\* "AND HAD LIFE" - Justified destroyed as such, lose faith

\*\*\* And the right-hearted of the people who were among the restless masses, and who had spiritual vitality, gave up Paganism; and the righteously inclined in the temples of the Roman provinces were destroyed to paganism.

\*\*\*\* See comments of Rev. 8:8.

\*\*\*\*\* "third part of the creatures...in the sea, and had life, died" - the spiritually minded, right-minded (with live) of the people in (not of) Rome (the sea) were converted ("died" - changed from their former condition) - many so-called barbarians were included within Roman Empire who possessed spiritual vitality. By the time for Arius (3rd angel) the Vandals and Ostrogoths were of the Arian faith. (cit., Robert Browning, Justinian and Theodora)

"third part of the ships were destroyed" - ships are man-made and supported by the sea - a portion of false heathen religions supported by heathen masses, perished.

8:10

\* A GREAT STAR - Wandering stars - false apostles. D594.  
FROM HEAVEN - The powers of spiritual control. A69; 318;  
R5517:4; 1813:6; B168.  
RIVERS - Truths from the religious systems. R1813:6; 686:4.



\*\* "FOUNTAIN OF WATERS" - The 3rd vial was poured out on same.

\*\*\* And the third messenger (Arius) sounded, and there fell a great leader from ecclesiasticism, bringing light as a messenger to the church, and his dissension from error affected the right-hearted peoples who had been upholding Babylon, and affected the right-hearted theologians and teachers.

\*\*\*\* "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" -

This star fell from heaven, what heaven? We here recognize the period of Pergamos. (Worm-wood) The pope of Rome. He fell to secure earthly elevation - a falling down to earthly wisdom and fellowship of Satan himself. He claimed to be a light bearer, a source of truth.

"And it fell upon the third part of the rivers and upon the fountains of water" - These are the resources of their supply of water for sustaining life. To the Lord's people, the rivers and fountains of water would be the word of truth, the Gospel message. Eph. 5:26; Jer. 2:12,13; Rev. 7:17; 14:7; Psa. 46:4; Jer. 17:13; W.T. 499 (Fountains and Rivers)

Papal fountains and rivers would refer to the God-dishonoring Papal doctrines. How bitter the water became, they became wormwood. Wormwood is always use metaphorically of bitter calamities of sorrow. Deut. 29:18; Jer. 9:15; Amos 6:12

"And the name of the star is called wormwood" - Many died of its waters because they were made bitter. The doctrines were so changed that the worldly accepted them and came in. So the drinking of the waters of truth became brackish, distasteful and poisonous, and this caused many to die as Christians.

\*\*\*\*\* "third angel" - Arius

"there fell a great star from heaven" - Arius (great star) fell out of favor in the ecclesiastical heavens - period of church's earthly elevation, hence true church messengers fall from their favor.

"burning as...a lamp" - showing the truth as a light on

he darkness into which the church had fallen at this time  
(see third seal - starvation for truth)

"it fell upon the third part of the rivers" - lower  
clergy, priests, monks, teachers - channels of water  
(teachings)

"and upon the fountains of waters" - water symbol of  
teachings, fountains of waters indicate source of teachings -  
theologians. Message of 3rd angel affected the right-hearted  
of the theologians and teachers.

8:11

\* MADE BITTER - The poison of bitter error, the doctrine of  
devils, having been mingled with the pure water of life. C158

\*\*\* And the name of the messenger is called bitterness: and  
the teachings of Babylon became bitter to the right-hearted;  
and many nominal Christians ceased to exist as such because  
of the teachings, because they realized them to be false and  
obnoxious.

\*\*\*\* "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" -

(R) The third angel - Pergamos period, Papal exaltation with  
its bitter experiences: Who would be this great star which  
fell from heaven? This great star, it will be noticed, is a  
falling star. It is very evident that it is not a star of  
the true church because God ordained only 12 stars as lights  
for His church as represented in Rev. 12:1. Again, the word  
star (Gk. word, aster) is not used respecting any of the  
faithful, outside the apostles in referring to them in their  
present life. But it is used with reference to those who de-  
part from the truth and become heady, false teachers, vainly  
puffed up, aspiring to be considered authorities in the same  
sense of the Apostles and who are styled "wandering stars,  
false apostles". 2Cor. 11:13; Rev. 12:2; Jude 13; D593-594.

But Papacy, assuming lordship of the earth, has placed  
or ordained various stars, lights authorities, theologians in  
her firmament. The Lord's people generally are considered as  
lights of the world. 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, amongst whom ye shine as  
lights in the world, holding forth the word of life." But

God, while providing helps evangelists and teachers to His true church, has not ordained them with the authority of lights or stars; on the contrary, all of His faithful followers are instructed to accept as lights only those whose rays of truth seems to proceed from the sun and the moon and the twelve stars ordained for this purpose.

\*\*\*\*\* "Wormwood" - "bitter" - doctrines of Arius bitter to ecclesiasticism.

"waters became wormwood" - doctrines sent out by those theologians and teachers who had been converted took on the bitter truth (Rev. 10:10)

"many men died of the waters" - many men (common men) were converted (died) through the truths brought forth through these channels.

8:12

\* THE SUN - The Gospel light, the truth. D590; R499;4.

THE MOON - The light of Mosaic Law. D590; R499:4.

THE STARS - Wandering stars - false apostles. D594.

\*\* "THIRD PART OF THE SUN" - The fourth vial was poured on Sun.

\*\*\* And the fourth messenger (Waldo) sounded, and the right-hearted Christians realized that the Gospel light had been darkened, and Mosaic Law had been obscured, and the apostles lights had darkened; the right-hearted realized that darkness or error had supplanted the light of truth, and the realized the Gospel light and the reflected light of the Mosaic Law did not appear unto them.

\*\*\*\* "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"

(R) The Thyatira period with the darkening of the teachings of the Apostles. It was during the Thyatira period, that the Pope had authority to change everything, so he darkened the law, The Gospel, the law and teachings of the apostles to a certain extent. The parable of the leaven hid in a measure

of meal show this. The third part of the sun was smitten. The word smitten, indicates having received a blow. The sun would represent the Gospel light, the truth, and this Christ Jesus. So, the doctrine of the Mass, and other false teachings were substituted by the Pope for this true Gospel. Matt. 13:33.

"And the third part of the moon" - The moon as a symbol representing the light of the Mosaic Law, was also affected by the smiting. As the moon is a reflection of the light of the sun, so the law was a shadow or reflection beforehand of the Gospel. The Pope has counterfeited all this, and substituted another moon, which supplies atonement through the Mass, penances, indulgences, etc. The fact that the third of this was darkened by this blow would indicate that his portion of its teachings concerning atonement was thus obscured.

"And the third part of the stars" - So, as the third part of them was darkened. The stars as we have already found to represent the 12 apostles of the lamb shining in the true heavens. But here again, this star Wormwood, the Papacy has its counterfeit in the Pope, the cardinals, and canonized saints. So the teaching of the apostles, these stars, were also darkened to a great degree.

"And the day (of salvation) shown not for a third part of it and the night likewise" - Well, we have found that the Gospel sun was darkened. That would mean that this light of the day would be less clear. The same would apply also in regard to the moon, and the night would be less clear.

With the wrong teaching of the Papacy, the understanding of the Mosaic Law would be less clear. To the Lord's people it would be particularly in the aspect of the atonement, as illustrated in the law, and its antitype in the word of this age, whereby the Lord as the bullock and His followers as the goat are offered in sacrifice and bring about the atonement for the world of mankind. In this way, the moon or law, shines in the true heavens - Papacy, on the other hand, has counterfeited all this and substituted another moon which supplies atonement through the Mass, penances, indulgences, etc. The fact that a third of this was darkened by this blow would indicate that this portion of its teachings concerning the atonement was thus obscured.

\*\*\*\*\* "fourth angel" - Waldo

"third part of the sun was smitten" - Papal dogma (sun) was discredited to the extent that people heard and accepted Waldo's teaching, as were canon law (the moon) and the bishops, priests and all false teachers (stars).

"so as the third part of them was darkened" - to the right-hearted the teachings of Papacy were recognized as darkness, error. Waldo translated the Gospels into French so faithful who came out of Papacy could see how Papal errors had supplanted the truth.

"the day shone not for a third part of it" - Gospel light (sun of day) shone with only partial light through out Gospel Age - full light of God's truth not permitted to shine forth - full light not again to be seen until after 1829 (C84, 108-109)

"the night likewise" - the law (moon of night) also partially obscured, and Jews under Law relentlessly persecuted in inquisitions along with "heretics".

8:13

\* WOE, WOE, WOE - See Rev. 9:12; 11:14 (read these verses)  
EARTH - The present organization of society. A323; C229; D46; R1813:6; 686:2.

\*\*\* And the John class discerned, and heard the Word of God as it was circulated among those who separated themselves from Babylon (not recognizing spiritual authorities in that they are in mid-heaven instead of occupying the ecclesiastical heavens) saying, with a loud proclamation, "Woe! Woe! Woe! to the nominal Christians who dwell higher than unconverted society, by reason of the remaining proclamation of the three messengers who are yet to sound!

\*\*\*\* "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!

This 13th verse seems to be a parenthesis which divides the first four trumpets from their remaining three. The classes affected by the three trumpets yet to sound, would seem to include others as well as the Papacy, described by the words inhabiters of the earth, and would probably refer to the daughters of Babylon, understood today, as Christendom.

The word "angel" according to the Diaglott should be translated eagle, or a solitary eagle. One commentator advances the thought that the eagle represented God's Mercy, while it was proclaiming Judgment upon Babylon and all other evil doers, yet would bring measure of comfort to the saints, and it would intimate to them that God had not forgotten them. But that He was bearing them up on eagle wings, just as He carried Israel in Moses' day.

Is it possible for God to show mercy and at the same time proclaim, Woe, woe, woe? The text in Ex. 19:4 would confirm the thought. "Ye have seen what I did unto the Egyptians, and how I bear you in eagle wings, and brought you unto myself." So, mercy was shown unto Israel when Justice, Wisdom, Power caused trouble to come upon the Egyptians because the latter were persecuting the Lord's people. So the class, the inhabitants of the earth received this proclamation of woe because they were troubling the Lord's people, and it is comforting to the little ones to realize that He will avenge them of the evils done to them.

### Symbols of Revelation 8

Seven angels - Messengers of the 7 churches

Seven trumpets - Important messages - preachings

Star 'Wormwood' - Falling star - not a star of the true church because God ordained only 12 stars as light.

Sun - Gospel light

Moon - Light of the Mosaic

Stars - Twelve Apostles of the Lamb

\*\*\*\*\* "angel" - Diaglott "eagle" - Word of God

"flying through the midst of heaven" - Mid-heaven - neither in ecclesiastical heaven or in earth (those under religious restraint) - hence, Word of God circulating amongst those who were separated from both heaven and earth - Waldenses.

"saying Woe, woe, woe to the inhabitants of earth" - to those under religious control - this stage of church told of Babylon's impending doom (Rev. 2:21-23)

"by reason of the other voices of the trumpet...yet to sound" - fifth through seventh trumpets - trumpets actually

mark plagues on nominal church - Papacy had reached its zenith of power by fourth stage and truth fully degraded (Rev. 6:8) From this point onward, it was only a matter of time before it would be wiped away and God's Word would triumph.

Waldo first to translate a portion of the Bible into the vernacular. (French) - Wycliffe translated it into English - Luther, into German - Russell, organized it into Studies in the Scriptures. Translation of the Scriptures was the backbone of the Reformation because the proof was in the people's hands that the teachings of the Reformers were correct. (see B319-321 re: Bible reading forbidden)

## CHAPTER 9

9:1

\* A STAR - See Rev. 8:10 (comments)

HEAVEN - The powers of spiritual control. A318

\*\* "FIFTH ANGEL SOUNDED" - This is the first woe trumpet, for other two see vs.12,13 and Rev. 11:14,15.

"BOTTOMLESS PIT" - The 5th vial was poured out on the seat of the Beast.

\*\*\* And the fifth messenger (Wycliff) sounded, and the John class saw a messenger of the church (Wycliff) who separated himself from supporting ecclesiasticism and mingled with the common people and was sheltered by the civil powers: and to him was given authority to release that which was restrained and suppressed (truths).

\*\*\*\* SYMBOLS OF REVELATION NINE

Fifth Angel -

Star falling from heaven - should read "Having fallen", Diag.

Earth - Society

Key to bottomless pit - Restraint, suppression, loss of liberty.

Sun & air darkened - The Gospel, such as it was, darkened

Smoke out of pit - Confusion, air - civil aspect

Locusts - The Socialists and Communists classes

Grass of earth - Prominent ones in both religious & political spheres

Seal of God - The Lord's people of that day - New Creation

Tormented five months - 150 years

Crowns like gold - Claiming divine right to important plans  
on the earth  
Faces like men - Wisdom in their deliberations  
Hair as women - Something about locust class attractive  
Teeth of lions - To devour its prey, destroy old order  
Breastplate of Iron - Protection, iron, hard-overbearing  
demeanor  
Tails with stings - Extreme elements of the Communist class  
King of locusts - Great Adversary, Satan himself  
1 woe past - trouble on Papal system  
2 woes to come - under the 6th and 7th trumpets  
Sixth Angel -  
Four Angels loosed - Taking away control from Papacy  
Horsemen - Doctrines - creeds of working class  
Power in mouth - Verbal and printed utterances, principles  
of the masses  
Rest of men - Of the general public

In order to understand clearly the interpretation of the fifth and sixth trumpets, it will be wise to keep in mind the fact that the particular aspect of Papacy's influence which is affected as a result of the blowing of the fifth trumpet is the seat or throne of the beast. Under the sixth trumpet the river, Euphrates is indicated, from which Babylon receives her support.

"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"

"And the fifth angel sounded" - When did this trumpet begin to sound? This sounding of the fifth trumpet would seem to correspond to the seal and message given to the Sardis period. (Rev. 3:1-4) "Be watchful and strengthen that which remains."

"And I saw a star fall from heaven unto the earth" - It is important to notice here that the word "fall" should read according to the Diaglott translation "having fallen". This fact would seem to indicate that we are to look for a star which fell previously. The only star recorded as falling is seen in the third trumpet, when it fell upon the rivers and the fountain of water, obtaining earthly elevation or rulership that would include civil and ecclesiastical. This star we concluded was the Papacy or office of the Pope, who brought forth his own ideas causing much suffering and death.



John saw this star under the fifth trumpet having fallen from heaven to earth, suggesting the fact that his holiness, the Pope, being in favor of his own ideas as to what should be believed or not believed, disgressed from the truth entirely as found in the Old and New Testaments.

"and to him was given the key of the bottomless pit" - Was the key given to the star? We notice here it is said that the angel has the key to the bottomless pit. All will agree that the stars do not use keys. The thought of someone holding a key then, would undoubtedly mean that they not only have the ability but also the authority, to unlock something.

These words, "the bottomless pit" occur only in four places of the Revelations. Chapters 9, 11, 17 and 20. There are only two objects mentioned as cast into the bottomless pit. The devil, as stated in Chapter 20. and the scarlet colored beast (Pagan Rome) in Chapter 17 where it is stated that it ascended out of the bottomless pit - (Oblivion). The bottomless pit could suggest oblivion so far as activity in the religious realm was concerned.

In our lesson here, the time had now come when the bottomless pit was to be opened. The oblivion was about to end into which the scarlet colored beast (Pagan Power) was cast. When it ceased to be active in the control of religion and turned that function over to the rising papal power. The scriptures tell us however, that the beast itself, did not fully come up out of the bottomless pit at the time of the French Revolution, but the seal preventing its activity in the heavens was there broken. The key of the bottomless pit was given to the angel, and the bottomless pit was unlocked. We would note here again, the bottomless pit, in every instance where it is mentioned indicates restraint, a binding influence, supression, a condition of hopelessness regarding the future. In every case, the bottomless pit, means that liberty has been taken away.

\*\*\*\*\* "fifth angel" - Wycliffe

"I saw a star fall from heaven" - Wycliffe, like Arius was a respected theologian who fell from Papal favor and esteem - Wycliffe called "Morning Star of the Reformation" by historians. (Fox, Book of Martyrs, p.135)

"unto the earth" - those under religious restraint - people responded vigorously - lay preachers distributed manuscripts of Wycliffe's Bible to people who had the scriptures

for the first time - king and commoner alike eagerly broke free of the Papal yoke to follow Wycliffe.

"to him was given the key to the abyss" - abyss condition of suppression (Rev. 20:3) - authority to release the truth locked up in darkness by Papacy given Wycliffe - bring the truth out of obscurity (Rev. 2:24, "depths of Satan")

9:2

\* THE SUN - The Gospel light, the truth. D590; R499:4.  
AND THE AIR - Government, or controlling power over the earth. C238; R152:6.

\*\* "THERE AROSE A SMOKE" - The "smoke of the dark ages".  
doctrines of devils, beclouding and numbing the understanding and vision.

"A GREAT FURNACE" - Hell fire, torment, etc. doctrines.

"SUN" - Gospel light.

"AND THE AIR" - Spiritual power and perception in the Church.

"SMOKE OF THE PIT" - clouded, all the doctrines of truth were blurred and hidden amongst error.

\*\*\* And Wycliff released that which was restrained and suppressed: and there arose evidences that truths had been suppressed, and this evidence was very pronounced; and the credal teachings and the influence of the evil spirits were darkened and diminished by reason of the evidence that truths had been restrained and suppressed.

\*\*\*\* "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" -

"And he opened the bottomless pit" - The angel having the key in his possession uses it at God's command.

"And there arose a smoke out of the pit as the smoke of a great furnace" - This smoke would indicate great confusion in Christendom at the time of the French Revolution. A con-

dition of this description was definitely seen and experienced, for not only was France the leading country under Papal influence. All the nations of Europe were in a condition of fear and trembling on account of the French Revolution, fearing their people would also arise and put down the Monarchs in similar bloody distress as the French peasant had done.

"And the sun and the air were darkened by reason of the smoke of the pit" - (Surely a condition of chaos) And there was no one upon whom confidence or reliance could be rested.

\*\*\*\*\* "he opened the bottomless pit" - exposed Papacy - he was the first to call the Pope "anti-Christ" (Fox, Book of Martyrs, p.136) he revealed the truths that had been restrained and suppressed.

"there arose a smoke out of the pit, as the smoke of great furnace" - evidence (smoke) that the truth had been suppressed came from Papacy itself - election of and subsequent warring of two popes in Wycliffe's time confirmed his attacks on Papacy's iniquity. Wrote Wycliffe, God had divided the "fiend" in two so that people might more easily overcome him. (E.G.While, Triumph of God's Love, p.55) The evidence was great as much truth had been suppressed.

"sun" - Papal dogma

"air" - fallen angels - Satan architect and founder of Papacy (Eph. 2:2; Matt. 13:24,25,37,39)

"darkened by...the smoke" - papal teachings and power undermined by Wycliffe's teachings and the supporting evidence emanating from Papacy itself (Edgar, Great Pyramid Passages, Part II, p.280, para.1)

9:3

\*\* "LOCUSTS" - False teachers and agents of Satan.

\*\*\* And there came out of this evidence that truths had been suppressed and restrained the truths themselves which appeared unto society: and unto the truths were given power, as the schools of earth's society have power (that is, through teaching and education).

\*\*\*\* "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"

"And there came out of the smoke locusts upon the earth"

An examination of Joel 2:3 will help us clarify who the locusts represent. In the movement of these locusts is seen the desolation caused in their own march. In Joel 2:3 it tells us that the land in front of them is like the garden of Eden, apparently all fair and green. But when they have passed, it is a desolate wilderness. How true it is that the agnostic writings which began to be widely circulated before and at the time of the French Revolution have since that time caused torment and misery to the exponents of false religion, exposing their hypocrisy and false religion or deceptions. We would think then the combination of symbols used would describe events fulfilled about the time of the French Revolution which was also the end of the time in which the Papacy was permitted to be active in blaspheming and misrepresenting God and the true church. It was these forces the began to operate which ultimately will completely destroy that false so-called Christian system.

The revolution and the overthrow of the dominating classes in France, opened the eyes of the working classes to their power and the knowledge of their ability and power advanced with great strides. The locusts coming upon the earth affected society generally as organized under Papal control.

Madam deStael, a writer of the 18th century French Revolution, or just before says: "The majority of the French in the 18th century desired the suppression of feudal regime and above all religious tolerance. The influence of the clergy on temporal matters revolted everybody. There was no longer any faith in those who used religion to influence the affairs of this world. The country was honeycombed with writers who were atheistical and who attacked fanaticism, intolerance and Popery so that incredulity or indifference spread through all classes. Voltaire and his atheistical ideas had spread over France and Europe, all proclaiming their love of tolerance and their contempt of superstition."

So we see that the darkening of the sun and the air meant that the Gospel, such as it was at that time, was still further darkened as a result of the smoke - confusion - of the opening of the abyss.

"And unto them was given the power as the scorpions of the earth have power" - We are told by those who know that the power of the scorpions is seen in the fact that it annoys and irritates those whom it stings. Thus pain and trouble

are inflicted upon those thus attacked.

\*\*\*\*\* "there came out of the smoke" - once schism had exposed papacy (Wycliffe's initial attacks on Church's political corruption - Fox, Book of Martyrs, p.135)

"locusts upon the earth" - truths came upon the people who were under papacy's rule and these truths were...

"given power as the scorpions of the earth..." - stinging power to affect masses and counter-balance teachings of papal dominated institutions - in England, nearly 50% of population turned to Wycliffe's teachings - striking at the most cherished dogmas of papacy as shown in "Lollard Conclusions" (1394) - areas of attack include: carnality and iniquity of papal rule; transubstantiation; exorcisms and blessings of holy water, salt, incense, church edifices, etc., are necromancy rather than sacred theology; marriage of church and state wrong; prayers and offerings to crosses and images is idolatry; confession of falsehood; manslaughter in war contrary to God's law; and more. (Documents of the Christian Church, Henry Bettenson, ed., p. 245-250)

9:4

\*\*\* And these truths were directed not to hurt the common people, neither any with spiritual vitality, neither any prominent people; but only those men in the church who have not the enlightenment of the Holy Spirit of God.

\*\*\*\* "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"

"And it was commanded them that they should not hurt the grass of the earth"- (See Isa. 40:6,7) Isaiah tells us all flesh is grass, therefore we would think the grass would represent the multitudes of the earth (the heathen).

"neither any green thing nor any tree" - The tree is a symbol of saints. z'14-312- Isa. 61:3. St. Paul gives us the picture of a tree. The roots of which push down deep into the knowledge of the divine plan, while the tree of character grows higher and higher developing and maturing the rich fruits of the holy spirit of God, for instruction is a form

of construction.

The trees, the church, were not injured by these doctrines as they did not believe them. Reverence of God was destroyed by the Pope's teaching. So all who had not the seal were hurt. That would not only refer to Catholics, but also all who favored Papal dominion.

Who are those who have the seal of God in their foreheads? The Lord's people of that day who have made a full consecration, and upon whom the holy spirit has come. It is evident that those who have the seal of God are found among those who represented as the "grass" and "green thing" and the "tree". Is this not in harmony with the thought expressed in the parable of the Lord in Matt. 13: where He said, "Let both grow together until the harvest."

\*\*\*\*\* "they should not hurt the grass of the earth" - common people (grass) in society were in fact liberated by Wycliffe's exposure of the carnality and greed of the Papacy with its many order of mendicant (begging) friars which drained the poor to live in opulence - people eagerly accepted truth about costly indulgences, masses, and excommunication.

"neither any tree" - civil leaders also happy to come out from under tyranny of Pope, and because supporters of Wycliffe (Fox, Book of Martyrs, p.136)

"but only those men which have not the seal of God in their foreheads" - Churchmen - those who claimed to have the seal of God but had it not (grass and trees didn't have it, nor claim to have it) - Wycliffe's attacks on mendicant friars and carnality of church of Rome caused this class of self-appointed "saints" great hurt.

9:5

\*\*\* And these truths were given direction so as not to kill those not enlightened by the Holy Spirit, but merely to trouble them for one hundred and fifty years: and the trouble was as the trouble caused by teaching and education directed against them - as pain caused by the realization that others saw through their errors and practices.

\*\*\*\* "And to them it was given that they should not kill them, but that they should be tormented five months (representing 150 years); and their torment was as the torment of a scorpion, when he striketh a man"

A scorpion is a very touchy creature and is capable of inflicting a very nasty sting which it does by striking its victim. It is stated that the pain of its stroke is very intense, but never fatal in Syria.

The period of time designated here to be five months would represent a definite period of chronological time. Figuring a day for a year we arrive at 150 years from about 1641-1791.

We would understand by this that those supported Papal dominion at this time on or before the French Revolution would not be overthrown at this time but would receive a wound by a sword, but live. (Rev. 13:14)

Thus we see a torment of a kind was inflicted upon the Papal system through a promulgation of facts revealing a falsity of its claims to speak for and represent Christ. By the end of that symbolical period of five months, the fore-told distresses had merged into the final experiences of that false system which are now progressing toward its destruction.

How is this destruction going to be brought about? This is detailed for us in Rev. 17:17 where the scarlet colored beast and its ten horns make her:

- 1) desolate
- 2) naked
- 3) eat her flesh
- 4) burn her with fire

God has decreed her destruction, and these instrumentalities are unknowingly accomplishing His will.

\*\*\*\*\* "they should not kill" - not time for the Reformation yet - God did not permit these truths to bring full scale Reformation.

"they should be tormented five months" -  $5 \times 30 = 150$  years - from time Wycliffe began his work (1360's) until 1517 when Luther initiated Reformation by publishing the 95 Theses at Wittenburg.

"as the torment of a scorpion" - very severe pain, causes near death - secular writers, even papal sympathizers, recognize this period as a time of severe crippling of Papacy's power and prestige (see March of the Cross, p.96-106)

9:6

\*\*\* And during that time those men in the church who have not the enlightenment of the Holy Spirit sought a change in

their position, and could not secure it; and desired to change their positions but the change was not to be apprehended.

\*\*\*\* "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them"

We all understand Revelation is a book of symbols. Therefore the thought of men seeking death does not represent death as human beings. Would it not be evident that those who are suffering these stings, are supporters of Papal Rome, in their apparent defeat, would be wishing they could die to that condition. They wish they were ruling again, but could not until 150 years had passed. (1641-1791) Death fleeing from them meant the condition of torment which they were experiencing was inevitable and must be endured.

So we can see how this great evil system, Papacy, and its supporters must have winced under the stinging attack of the scorpion.

\*\*\*\*\* "men (shall) seek death" - many desired Reformation within the Papacy - faults were openly evident - a Council at Pisa (1409) was called to try to heal the schism, but failed. The Council of Constance met in 1415, elected a new pope (which then made three since the other two refused to be unseated) and failed to reform the Church. (Documents of the Christian Church, p.188; March of the Cross, p.105,106)

"death shall flee from them" - too early for the Reformation.

9:7

\* AS IT WERE - Not actually. N'04-7-3

\*\*\* And the form of truths were like combative doctrines; and the priests (of these truths) had divine authority, and the appearance of the priests (of these truths) was as that of Christians.

\*\*\*\* "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns of gold and their faces were as the faces of men"

"locusts were like unto horses prepared unto battle" - the outward appearance of these locusts was war-like, preparing for battle. And the weapons to be used were doctrines for battle, horses usually representing doctrine.



"And on their heads were crowns as it were like gold" - they consider themselves right in God's sight in their fight for liberty.

"And their faces were as the faces of men" - that would represent intelligence of leaders. And that a great show of wisdom was manifest in all their deliberations. They appeared to people as being human faces of men, and what was being done was to save them from more torture.

\*\*\*\*\* "...locusts were like unto horses prepared for battle" - combative doctrines - Wycliffe's teachings not only theological but very practical and combative in his attacks on worldliness, wealth, and degradation of priesthood and church in Rome.

"crowns like gold" - divinely sanctioned - these truths were "meat in due season" to prepare the way for the Reformation.

"faces...as the faces of men" - love - papacy holds masses in bondage through fear of torment - truth based upon the love of God.

9:8

\*\*\* And they had justification as an ample covering, and they had the rending criticism of divine justice.

\*\*\*\* "And they had hair as the hair of women and their teeth were as the teeth of lion" -

"hairs as the hairs of women" - the scriptures tells us that the glory of women is in her hair, suggesting that there was something about this locust class which appeared attractive and gave it a certain amount of esteem and favor. Long hairs are given for covering. Denomination being woman and the doctrines her covering.

"And their teeth were as the teeth of lions" - now we know the purpose of the teeth of a lion is that it might devour its prey. These locusts are seen with all these characteristics. They seem attractive, have leadership that is represented as being for humanity while in reality their true purpose is to destroy and devour as the teeth seem to

suggest.

\*\*\*\*\* "hair as the hair of women" - a woman's hair is her beauty (1Cor. 11:15) - the beauty of the truth - the common people had the scriptures in their hands for the first time and could appreciate the beauty of God's word.

"teeth were of lions" - just - proclaimed liberty instead of tyranny - truths tore error apart - by denouncing priestcraft, confessionals, indulgences, Wycliffe showed people they were equal to bishops and popes and had no need of such intermediaries with God.

9:9

\*\*\* And they had righteousness, as that which is impregnable; and the message of these scripturally supported truths was as the message of organizations with many doctrines prepared for controversy.

\*\*\*\* "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"

"Breastplates of iron" - In Eph. 6:14 the breastplate of righteousness would indicate that the fully consecrated Christian has vowed to do the will of God and is giving evidence that the vow is a sincere one. And this fact affords him great protection as does a breastplate, representing justification, a righteous character developed by the truth. So here in Revelation would we not get the thought that those who wore them would be under the impression that they were doing the right thing. Then we notice that their breastplates were as it were, of iron, suggesting a hard, overbearing demeanor.

"And the sound of their wings was as the sound of chariots of many horses running to battle" - surely this should suggest to our minds great commotion, activity, and such noise in their activity. Quite the opposite to the unobtrusive way in which the Lord's people carry out their warfare. As the Psalm suggests, "in quietness and confidence shall be your strength". In verse 7, John saw the appearance of this class as warlike, but now he hears them as such. It is very evident that as they train for the coming conflict, their very appearance would make a great impression causing fear

and trembling in the hearts and minds of those who had not the seal of God in their foreheads.

\*\*\*\*\* "breastplates of iron" - righteousness - (Eph.6:14; 2Cor. 6:7) the truth is strong in righteousness - (Luke 21:15) what adversary can gain say the truth.

"sound of their wings was as the sound of chariots" - wings don't sound when still - movement of truths, discrimination of Wycliffe's teachings frightening to papacy - just as approach of Pharaoh's chariots struck fear into Israel's heart (Ex. 14:7,9,10) prompted efforts to reform Church from within.

9:10

\*\*\* And the truths were sponsored by teachers who were sources of painful irritations, and the painful irritations were caused by these teachers: and their ministry was to afflict those men (in the church who had not the enlightenment of the Holy Spirit) for one-hundred and fifty years.

\*\*\*\* "And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months" - we have already touched on the scorpion and its sting, and how they are touchy, irascible creatures and will not tolerate interference - one of the many characteristics of the locusts class is that any opposition to them would cause them to sting. And their tails would indicate the extreme of socialism, communism, the deadly enemy of Papal power. Their power to sting this false religious system was given for the period of 150 years.

In summary then: This locust class shaped like horses, (apt symbols of doctrine) not religious doctrine however, but atheistical doctrines began to be propagated when the beast began to ascend out of the bottomless pit somewhere about 1700, in fact, about the year 1793 when France made war on the Bible. Then the goddess of reason, in the person of a vile woman, was set up and publicly worshipped.

So we can see that around about this time before and after the French Revolution all kinds of ideas were propagated, fostering socialism, atheism. Even in the seat of Papacy, at the present time, what do we find, a hot bed of socialism and communism. Ideas, all of which came from the destroyer, the king of the locust class which was stinging

and tormenting the supporters of Papacy.

\*\*\*\*\* "stings in their tails and their power was to hurt men 5 months" - trouble Papacy 150 years - spread of Wycliffe's teachings to other countries added to Papacy's trouble - notably John Huss in Bohemia and Jerome of Prague - Papacy's kingdom notably challenged despite inquisition which earlier had been designed to stamp out heresy - Waldenses and Albigenses had not posed same threat to papal control as Wycliffe, Huss and latest dissenters perhaps because these were respected churchmen rather than simple peasants and because papacy itself provided abundant and glaring proof of their prejudices recognize this period as a blot on Papal history.

9:11

\*\*\* And these truths had a ruler (the Bible) over them, which is the mewsenger of restraint and suppression (to the unenlightened) whose name in the Hebrew tongue in Abaddon (Destroyer), but in the Greek tongue hath his name Apollyon (Destroyer).

\*\*\*\* "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 (that is to say, destroyer - margin)."

Does this refer to the adversary as so many Bible students have thought? In the natural way, the locusts do not have a king over them, (Prov. 30:27) they are not lead by a leader, and yet their movements are such as though they were so led. But the Lord's people as represented by John can see that there is really a king over them. Then when we examine our text, it is very clear that the angel of the bottomless pit who opens it, whose name is Abaddon and Apollyon, which when translated means destroyer, is none other than the great adversary himself.

Now we know that the Lord's people controlled and led by the Lord himself, are unostentatious in all their movements but this class here represented are terrible in theri war-like disposition. It is evident that they have a king over them, Satan, who has been using the great counterfeit system headed by the Pope who is similarly minded, proud of heart having established in the hearts and minds of those not having the seal of God. Also through the locust class, shaped like horses (doctrines) he had blinded them to the truth of

God's word and has misrepresented God as a merciless Being. This attitude of uncertainty and doubt, torment has been particularly impressed on the people who have been downtrodden by Papal rule.

The day is coming, however, as we are told in Rev. 18:6 "Reward her even as she rewarded and double unto her, double according to her works". Yes, the day is coming when Abaddon and Apollyon, the destroyer, the great king over this terrible condition will be placed in the bottomless pit of inactivity for 1,000 years (Rev. 20:3).

\*\*\*\*\* "they (locusts) had a king" - Wycliffe

"the angel of the bottomless pit" - vs. 1

"Abaddon...Apollyon" - means destroyer - Wycliffe the destroyer of error - destroyer of Papacy.

9:12

\*\*\* One woe (the fifth trumpet) is past; and, behold, there come two more after (by reason of the two remaining trumpet messages).

\*\*\*\* "One woe is past; and behold, there come two woes more hereafter" - Does this mean that the effects of this first woe are all in the past, even though the fifth trumpet blast may be? No, indeed, their effects are in evidence even during the sounding of the sixth trumpet. We might ask here, why are these last three trumpets associated with woe? It is evident that these woes or troubles are to come upon every section of the world in the operation of the destruction of sin and unrighteousness.

9:13

\* THE GOLDEN ALTAR - The Christ. T120.

\*\* "HEARD OF VOICE" - The testimony that Jesus' merit imputed to us, as our Advocate, makes us acceptable before God. Faith justification.

\*\*\* And the sixth messenger (Luther) sounded, and the John Class heard a message from the sacrificing Christ (The Church with its divine Head) who are in the divine presence.

\*\*\*\* "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God" - Now you will notice this in the second of the woe trumpets. Why are the fifth, sixth and seventh trumpets called "woe" trumpets? As we examine the scriptures we can see that these woes or troubles are to come upon every section of the world of mankind in the operation of the destruction of sin and unrighteousness. As we all know, the various leaders of Christendom are all trying to maintain the old order with its evil condition of things. So at the sounding of the fifth trumpet, the first woe brings into operation a force which will overthrow the throne of Papacy.

The second woe or sixth trumpet sees the beginning of the development of this great force spoken of in the scriptures as the Lord's Great Army (Joel 2:11-25) which is being prepared for the purpose of overthrowing the present order of things.

When does this sixth trumpet begin to sound? Brother Russell suggest this seems to be the Philadelphia period - the reformation beginning about 1517 and ending Aug. 11, 1840 since which we have been living under the seventh trumpet. z368.

"and I heard a voice from the four horns of the golden altar which is before God - We all know that in the typical tabernacle the golden altar stood in a similar position in the Holy of the Tabernacle as did the mercy seat in the Most Holy. This voice coming from the horns of the golden altar before God would represent power or the will of God, conveying to us the thought that this development of this powerful foe is undoubtedly the will of God and that it will accomplish his purpose in his own due time and would mean that God has now decreed that a powerful force which he has permitted to come into operation is to alter the condition of things which have been developing all down the ages. And as the scripture suggest, iniquity has now come to the full. This force is a further development of God's Great Army, the early stages of which is to do his work of destruction in connection with the unrighteous rule which is shortly to be brought to an end. As in the case of a surgeon, the process of an operation is painful even though the results may be for the ultimate good of the patient. God's corrective measures too, are painful but will heal mankind and prepare him for the intended blessings to follow.

\*\*\*\*\* "sixth angel" - Luther

"voice from the golden altar" - Christ (Rev. 8:3) still occupying position of supervisor of trials of true church.

9:14

\* RIVER EUPHRATES - Peoples, nations, supporting the system of Babylon. B209; Q720:4.

\*\* "HAD THE TRUMPET" - The sixth trumpet began to sound at the Reformation, evidently, and continues and overlapping the 7th, and then its works slaying the merely justified is completed.

"IN THE GREAT RIVER EUPHRATES" - The 6th vial was poured on the river Euphrates.

\*\*\* Saying to the sixth messenger (Luther) which had the (Reformation) message, Unbind the four basic division of Protestantism (Lutheran movement, Baptist movement, Congregationalist-Methodist movement, and the Presbyterian movement) which are bound above the peoples who support Papacy.

\*\*\*\* "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates"

The word "in" should be "at" signifying in the locality of. The question might arise here, who are the four angels? Would they not refer to the same four angels mentioned in Rev. 7:1?

It is very evident that these four angels (powers of control) can cause the wind of trouble to blow whenever it suits God's purpose and that God seems to supervise the actions of those powers or angels, and when God's servants are so led He permits his four winds to blow.

Now under this, the sixth trumpet, the loosing of the four angels would seem to suggest the taking away the control of Papacy. The fact that these angels had been bound would intimate that God had permitted for a purpose that Papacy should control the world for 1260 years. As a help to understanding just what this means, Bro. Russell in W.T. 509 says: (R) Z509 col. 2, last para. "Literal Babylon was built upon the river Euphrates. Its wealth, supplies and sustenance came largely from this source. It had immense walls and strong gates over the river. Within the city, in bondage, were Israelites, God's covenant people, and to overthrow Babylon and deliver these God appointed Cyrus the Median

General." (Isa. 45:1-5; Dan. 5:30,31; Luke 3:4-6; W.T. July 1, 1899 p. 173 '05-300; p.209)

"He, coming to this strong city, did not attack it directly, but by digging another channel for the waters of the river, he drained up the old channel through which he marched his army under the gates and captured the city."

That this historic fact is used as the basis of a 'symbol' in Revelation, none can question. Babylon and her fall are frequently mentioned, and here the drying up of the Euphrates adds to the correspondence. While 'Babylon' is used as a general name for the entire nominal Church, it is used and is specially applicable to the portion of it called the 'Mother of HARLOTS'.

This sixth plague, or form of evil, is upon Babylon, the MOTHER, and while other systems have channels, or RIVERS, her system is built upon the 'GREAT RIVER'. "And in her forehead was the name written, BABYLON THE GREAT, the mother of harlots and abominations of the earth." Rev. 17:5.

Following the literal, and applying it to the symbol, we reason that the waters of this great river represents the people, who by their influence and money, support Papacy - from which Babylon the GREAT draws her revenues. And to this agrees the explanation by the angel: "The waters which thou sawest where the harlot sitteth are prople and multitudes and nations and tongues." (Rev. 17:15)

The millions of Papacy's subjects are of every tongue and clime, and this symbol shows that a disaffection is to spring up between the subjects and the church authorities which will turn aside her support and dry up her revenues, and thus speedily lead to Babylon's complete destruction. "The drying up" will probably require years for its accomplishment. (R)

\*\*\*\*\* "Saying to the sixth angel" - only Christ had the authority at this time to tell Luther to loose the four angels - Rev. 3:8. "I have set before thee an open door..."

"four angels" - basic divisions of earth's society - four signifies completeness as four corners of earth - Luther's message affected all of world - German princes stepped out of Papal fold - peasants revolted after seeing human equality - people freed themselves from fear of excommunication -

"Having summarized the economic, political, religious, moral and intellectual conditions that cradled the



Reformation, we must still consider it among the wonders of history that in Germany on man should have unwittingly gathered these influences into a rebellion transforming a continent." (Wilbur and Ariel Durant, The Reformation, p.415)

"river Euphrates" - Christendom - at that time in Europe (the known world) everyone was "Christian" (under Papacy) except Moslems and Jews - none were allowed to be outside of the Church as today.

9:15

\*\* "FOUR ANGELS" - Four angels may = 4 great sources of revenue, bound and serving Babylon, and supporting her. Gradually loosed.

"AN HOUR, AND A DAY, AND A MONTH, AND A YEAR" - 1 year = 360 years. 1 month = 30 years. 1 day = 1 year. 1 hour = 15 days. Total 391 years and 15 days. In the type the Euphrates flowed through Babylon and furnished the source of her wealth and trade, her wealth was brought in on its waters. It divided the city (Christendom) into 2 parts (Catholics and Protestant and their support comes from the people. Rev. 17:15. So Mystic Babylon. This river is to be dried up (Rev. 16:12; Jer. 50:38) and the support of Babylon to be taken away. 391 years probably measured from same point as the time of Rev. 2:21, vis. the Reformation.

"SLAYING THE THIRD PART OF MEN " - those justified ones growing more or less rapidly toward consecration. This work would not be sudden but would be accomplished when the 6th trumpet cease to sound.

\*\*\* And the four basic divisions of Protestantism were unbound in preparation for the harvest period (the hour), and in preparation for the three-hundred and ninety year period (a month and a year) for the purpose of disassociating the faithful from those having the anti-christ spirit.

The three-hundred and ninety year period probably started in A.D. 1528 when certain princes of Germany came to the rescue of the reformation by fighting against the forces endeavoring to effect a decree of Pope Clement and Charles V which ruled that no Protestant was to convert a Catholic to the reformed faith, nor was Protes-

tantism to be allowed to spread to other countries. This victory was decisive in that it permitted the "slaying" or converting to continue and spread. This three hundred and ninety year period ended in A.D. 1918 when the judgments of the Lord begin to affect Protestantism. It should not be understood that these four divisions of Protestantism kept themselves from becoming nominal and unfaithful. They simply were used to effect certain parts of the reformation, and then they come in line for the judgements of the Lord. Ex. 4:1-6 shows a similar siege against Israel (nominal spiritual Israel, particularly Papacy) for the same 390 year period, but also shows that 40 years of siege were to be laid to Judah (Protestantism) which probably occurred from 1878-1918.

\*\*\*\* "And the four angels were loosed, which were prepared for an hour, and a day, and a month and a year, for the slay the third part of men" -

"And the four angels were loosed" - and so with the loosing of the four angels, Papacy's hold upon the people began to be broken - indeed with the reformation truths, regarding human rights, began to circulate the masses began to awake and realize their strength and their power.

"Which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" - this, of course, represents a time feature - a year would represent 360 days - a month, 30 days - one day and a 24th parts of a day, 301 years.

As we apply this scriptural method of reckoning which would represent a period of time, about 391 years, the number of years prior to 1872 A.D. would bring us to a time immediately following the reformation.

So we see that God was gradually getting ready his agency to bring about a great blow to the Papal system which would eventually mean its destruction. There is no doubt that these four angels were closely allied to the movement of the reformation and that these reforming influences was timed by the Lord to commence in definite form about 391 year previous to Papacy's complete losing its temporal power.

Now this slaying is a symbolic, not a literal, slaying. But it would be the leaving off of a condition in which they had previously existed. This would not mean that the angels kill a third part of men, but that they restrain certain influences which can do that work; and when the restrain is

lifted, the killing is the natural outcome.

This killing we would understand to mean the destruction of their faith, belief they did have in God, and as their faith in that great false system was undermined, so would the drying up of their support to this system decrease.

\*\*\*\*\* "prepared for an hour and a day and a month and a year" - for a specific time - Oct. 31, 1517 - Reformation might have begun earlier as a result of Wycliffe's work, but God's timeclock specific and elements held in store until the due time.

"to slay the third part of men" - convert the right-hearted. (Compare Rev. 9:6)

9:16

\*\* "I HEARD THE NUMBER" - 200,000,000

\*\*\* And the number of the professed Christians who promoted Protestantism were two hundred millions: and the John class was informed as to the number of them (in the Divine Plan of the Ages, p. 16, where it is recorded that there were 116 million Protestants and 84 million Greek Catholics which totals 200 million opposers of Papacy)

\*\*\*\* "And the number of the army of the horsemen was two hundred thousand thousand; and I heard the number of them" - now what we all want to know is, Who are the horsemen? It is very evident that these refer to the masses of all the countries of Europe. Our scripture under consideration says they ride on horses, indicating that they are prepared for battle. As we look back and read the history of the world, we can see how the masses uniting under the various trade unions, and their striving to take control of earth's affairs.

John heard the number of them suggesting these masses of mankind intending to take control have to be considered as a great army. Joel 2:11 confirms this fact. The Lord's great army is pictured as the force which brings about the great time of trouble known as Armageddon. (See D550)

\*\*\*\*\* "number of the army...two hundred thousand thousands"

"murios" - innumerable many, undefined number (Young's Concordance)

"horsemen" - those using, carried upon, doctrines 9:17

\* HORSES - False doctrines. C316

\*\* "AND THE HEADS" - The doctrinal teachers who invented the Eternal Torment theory as then set forth.

"SMOKE AND BRIMSTONE" - Eternal torment doctrines.

\*\*\* And the John class saw the doctrines in the vision, and those that used them having righteousness or justification to destroy (as fire; jacinth - the reddish-yellow flame which comes from burning sulphur; and sulphur, which would show its power to destroy opposition) all oppositions (from Papacy) and the logic and reasonableness of the doctrines were in harmony with God's justice (justification by faith restored the truth of the vicarious sacrifice of Christ which was once for all instead of the Mass); and from the proclamation of these doctrines came forth destruction upon adherents of Papacy (destroying them as adherents to the Church and converting them to Protestantism).

\*\*\*\* "And 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" -

"And thus I saw the horses in the vision" - What are we to understand by these horses? (Isa. 31:1-3) c316 - we see that horses sometimes represent doctrines. When thinking of doctrines, we are forced to associate religion with it. Horses here, represent doctrines, but not of the religious order for the working classes have a creed; liberty for the people is their cry, as in the French Revolution. Regarding the vision, is it not evident that the knowledge of these facts is purposely given to the Lord's people at the end of this age so that all fear will be taken away, knowing as they do that all these things are ordained of God.

"And them that sat upon them" - does this not indicate that the masses were relying or resting upon their political and social ideas which had now become their creeds? It is evident that they had great confidence in their doctrines.

"Having breastplates of fire and of jacinth, and brimstone" - now breastplates would represent something of a pro-

tective nature. In the Christian coat of mail, it would represent justification (the breastplate of righteousness). Here, however, they are breastplates of fire, jacinth and brimstone. Their opponents are thus held in awe of these things. Fire, in the Variorum translation reads: "as of fire" meaning that they had the appearance of fire, but not in reality. So these breastplates would indicate what their riders stand for. It is their religion, their doctrine and righteousness. Fire then, would represent anarchistic principles. (What participating members in a quarrel think themselves wrong? Each one thinks themselves right and will use methods, however unjust and unkind, to bring about their desired ends). So we advance the thinking that these riders think themselves righteous in their claims and go about securing their ends in an anarchistic manner.

Breastplate of Jacinth. Some of the commentators say the color was reddish blue, others said purple, still others said yellow. Would that not signify that the principles of these horsemen are of different shades of thought? The brimstone, of course, would suggest destructive principles with the object of annihilation.

"And the heads of the horses were as the heads of lions"  
- This would surely suggest strength and that these political and social doctrines are very formidable and would raise alarm in the hearts of the rulers.

"And out of their mouths issued fire and smoke and brimstone" - Here we see the same symbols as were on the breastplates suggesting that they would represent the principles of the masses coming out of their mouths indicating verbal and printed utterances.

\*\*\*\*\* "horses" - doctrines

"them that sat on them" - those who used or expounded the doctrines.

"having breastplates of fire" - clothed with destructive judgments.

"jacinth" - hyacinthine, deep blue color

"brimstone" - sulphur, unquenchable fire - colors dramatize intensity of judgments - blue and yellow - white flames hottest kind. Riders clothed with breastplates, a protection

- reformers not personally invulnerable to papacy's attacks, but God preserved them from burning, clothing them, as it were, with power from the doctrines they preached - breast-plates identical with what came from the horses mouths whosing they were made impregnable by God's infallible word.

"heads of horses...as heads of lions" - reason and logic consistent with God's justice

"out of their mouths issued fire...smoke..brimstone" - from the word of God - doctrines spoke with inestinguishable judgments - "I have set before the end open door and no man can shut it." (Rev. 3:8) Doctrines themselves condemned Papacy.

9:18

\*\* "...ISSUED OF THEIR MOUTHS" - The Eternal Torment theory would, as education and reason increased drive people away from the Bible and hence hinder those justified ones and cause them to lose their faith and hence their justification. The agencies to accomplish this will be developed and all their effect will be together at the end.

\*\*\* By these were the faithful Christians converted, by the destructive influences of these proclamations.

\*\*\*\* "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" - Here we see the effect of the promulgation of these ideas of freedom and liberty. They were destructive to their faith in the God-dishonoring creeds of the dark ages as shown by the fire.

\*\*\*\*\* "by these three" - the power of the condemnatory judgments...

"was the third part of men killed" - those who were spiritually minded were converted by recognizing the truth contained in Luther's message.

"by the fire" - judgments set by the 95 theses.

"by the smoke" - evidence that Christendom was under judgment.

"by the brimstone" - trouble intensified by further light and refinement of Luther's theology.

9:19

\* MOUTH - Utterances. B305

\*\*\* For the power of these doctrines is in their logic and reasonableness and in that they were expounded (Isa. 9:15); for their expositions were wise, and had logic and reasonableness, and with them they do afflict the Catholics.

\*\*\*\* "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" - James tells us that the power of the tongue is a very potent factor. A few kind words have changed an individual's whole life. A tongue is a fire, a world of iniquity, full of deadly poison. It will be remembered that Papacy was upheld when it used the great swelling words and is now being tormented by these rising masses who are using a similar power to express their principles, their doctrines.

The tails would seem to indicate an extreme element and views which would be very destructive to religious beliefs.

"for their tails were like unto serpents, and had heads, and with them they do hurt" - would this suggest that while these extreme views might seem plausible and right, they really emanate from the great serpent, the great archdeceiver and the Father of lies. This class recognizes that the wealthy classes are in possession of all the good things of the earth, and so they are clamoring for equal rights and privileges. We know of course, according to God's plan, in due time, He will rectify all these iniquities and bring blessings to the moaning creation. But when they speak of obtaining these blessings now they are acting contrary to God's will because He intends to bring about all these things through Christ's Millennial kingdom. A312.

\*\*\*\*\* "their fire is in their mouth" - the doctrines speak for themselves.

"and in their tails" - ends - results that exposing the truth has on the right-hearted.

"their tails were like unto serpents" - truth struck Papacy like a deadly snake - truth poisonous to error.

"they do hurt" - changed whole Christian world

9:20

\* WORSHIP DEVILS - Evil spirits have had much to do with the degradation of the human family - they are at the bottom of all the religious delusions of the world. R3068:3.

IDOLS OF GOLD AND SILVER - See Comments on Ezek. 7:19

\*\* "...SHOULD NOT WORSHIP DEVILS" - These were doctrines of devils.

"...NOR HEAR, NOR WALK" - The sin reprov'd and punish'd by voice of 6th trumpet was idolatry, the natural consequences of it became visible, cause and effect. The punishment for it was its effect in the destruction of the justified.

\*\*\* And the rest of nominal christians which were not converted by the destructiveness of these doctrines yet repented not from man-made conceptions of religion, that they should not worship devilish creeds and man-made imitations of divinity and Christianity: which have no value or power.

\*\*\*\* "And the rest of the men that 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.

Now we know that at the present time the wealthy, the conservative classes are being drawn closer to the governments, fearful as they see the rise and the power of the masses as vested in trade unions, social classes and communism. They do not repent of their deeds because they are out to keep the old order going, and they will be found fighting against the Lord and his anointed, as described in Psa. 2:2 surely an evidence that they had not repented.

"that they should not worship demons" - (Weymouth trans.) and idols of gold, silver, brass, stone and wood.

\*\*\*\*\* "the rest of the men" - the unconverted - Papists.

"repented not of the works of their hands" - still supported their man-made church.

"worship devils" - devilish creeds



"idols of gold and silver and brass and stone" - imitations of divinity and of Christianity (popes, pilgrimages, penances, monastic order, etc.)

"which neither can see, nor hear, nor walk" - have no value or power.

9:21

\*\* "MURDERS" - Brother-hatings.

"SORCERIES" - Twisting of truth to make demon-doctrines

"FORNICATION" - Alliance with worldly powers and people. The reformers did this as before.

"THEFTS" - Robberies of God, from what is rightly his, viz. whole hearted service, devotion to truth and right - the justified go back into world condition of death in God's sight.

\*\*\* Neither were they converted from their excommunicating practices, nor of their superstitious practices, nor of their pollutions with the civil powers, nor of their misappropriations.

\*\*\*\* "neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Is it possible then that this class can be accused of murder? According to the scriptures, hatred of a brother is murder. 1John 3:15.

Love would never do any grinding down. Love would never hold any in subjection. Love would never count the life of the other as of little value. The attitudes of these upper classes (capitalist) has been one of murder.

Sorceries would speak of trick craftiness obtained by unjust methods holding their present position be every cunning device to that the coming kingdom shall not be set up. This class, as the Photo drama shows, hath aligned themselves with the church, Babylon the Great.

Thefts - It is evident from all this that this trumpet continues to operate until a time future to the day in which we are living. As a result of the blowing of these two woe trumpets, a mighty force has been formed according to the

will of God. As Bro. Russell suggests, God has caused to come into being the Lord's Great Army. First to mortally wound Satan's great masterpiece - counterfeit religions, which will eventually destroy it.

Bro. Russell in the fourth volume published in 1897 through the prophecy of Joel, says:

(R) "The social system, 'the earth', 'the elements', 'the course of nature', cannot be set on fire until the Lord permits the match to be struck; the great decisive battle cannot begin until the great "Michael", "the Captain of our Salvation", stands forth and gives the word of command (Dan. 12:1), even though there will previously be frequent skirmishes all along the lines. And the great Captain informs his royal legion, the Church, that the catastrophe, though imminent, cannot occur until "the King Own", the "Little Flock", "the elect", have all been "sealed" and "gathered".

For further information look up chapter 11 - the battle of Armageddon - when the condition indicates that the consummation of these things are near at hand.

Now we would like to say here that while our exposition of the Revelation may be disputed, we beg of you to do so in a Christian spirit as becometh the Gospel of Christ.

\*\*\*\*\* "Neither repented they or their murders" - excommunications and inquisitions.

"nor of their sorceries" - superstitions (holy waters, saint worship, relics, etc.)

"nor of their fornication" - with the civil powers.

"nor of their thefts" - misappropriations of truth and temporal wealth. Papacy actually stole God's Word from the people by chaining it to the altar and making it a prisoner, keeping it from those for whom it was intended.

CHAPTER 10

10:1

\* MIGHTY ANGEL - Our Lord Jesus - See Rev. 1:13-16

\*\*\* And the John class saw another mighty messenger (our Lord) come from the divine abode, invested with glory: and a New Covenant rests upon him, and his favor brings the fulfillment of the Gospel, and his members or representatives when glorified have consuming powers.

\*\*\*\* Symbols for Revelation 10

Mighty Angel - The Lord Jesus - Messenger of the Covenant

Clothed with cloud - Time of trouble

Rainbow upon head - Sure fulfillment of a promise

Face as sun - Message was in full harmony with Gospel Message

Feet as pillars of fire - Judgment upon Babylon - Christendom

Little Book - Present truth message

Right foot upon sea - Christ taking control of masses of  
humanity

Left foot on earth - Stabilized Society

Loud Voice - Of the Archangel

7 Thunders - Controversies

Seal up those things - Until due time

Lift hand to heaven - Suggest the attitude of taking an oath

Eat book - Masticate the truth

Sweet as honey - Joys of truth

Bitter in belly - Persecution

Lion roaring - Encourage faithfulness to Church - fear to  
unfaithful

Prophecy again - Witness

Foreword on Revelation 10

Now we would like you to notice here that the events which take place under the blowing of the sixth trumpet ends at the close of the Ninth chapter and that the blowing of the seventh trumpet is not described until we come to Rev. 11:15.

So the events described in this chapter are in the nature of a parenthesis. One of the thoughts given to us in

this parenthesis is that it reveals to us when the seventh trumpet should begin to sound, Rev. 10:7, where it refers definitely to that event.

Rev. 10:1

(R) "And I saw another mighty angel come down from heaven, clothed with a cloud; (signifying in the time of trouble) and a rainbow was upon his head and his face was as it were the sun, and his feet (the last members of the body of Christ) as pillars of fire." Bro. Russell describes it as "stately steppings of our God."

This mighty angel would refer to our Lord who cometh with clouds. (Rev. 1:7) The clouds would represent trouble, dark and heavy are the clouds picturing the foretold day of wrath upon the nations. (Isa. 28:17) "Judgment will I lay to the line, and righteousness to the plummet."

"Rainbow" - This should read "the" rainbow. This was doubtless to bring a message of hope to the members of the little flock in the days in which we live. The illustration of the rainbow would indicate the sure fulfillment of a promise. (Rev. 4:3)

Also, the rainbow in Genesis assured mankind that never again would the earth be destroyed with a flood, and therefore it would seem that this mighty angel, our Lord at his second advent, brings at this time, a message of hope which is very near fulfillment.

"And his face like the sun" - this would indicate that this message is in full harmony with the Gospel recorded in the scriptures.

"And his feet as a pillar of fire" - We think this reference has several meanings. We would think the reference to his feet being as "fire" would suggest a purifying experience at this time. This would illustrate his coming in the capacity of judgment, not upon the little flock, but upon Babylon, Christendom and all the nations of the whole world, preparing to their final overthrow. C235.

"feet" - See Isa. 52:7. The feet reference here, suggests to our minds the last members of the body of Christ in the flesh who are poor, bruised feet, now despised of men, but nevertheless have the privilege of proclaiming present truth. B37. "And let us not forget that all who are of the feet will thus engage in publishing these good tidings which

say, 'How beautiful upon the mountains are the feet of him that publisheth salvation (deliverance) that saith unto Zion, 'Thy God reigneth''.

\*\*\*\*\* "Mighty Angel" - in form of (the Revolution) the event itself.

\*\*\*\*\* "another mighty angel" - Christ - time of second advent, 1874.

"come down from heaven" - in glory - no longer in connection with altar (sacrifice) as in chp. 8:3 and 9:13.

"clothed with a cloud" - trouble connected with the second advent (Rev. 1:7)

"a rainbow was upon his head" - Abrahamic Covenant (all embracing covenant) rests on him (see Gen. 9:12-14, rainbow symbol of a covenant) - fulfillment of all promises of Old and New Testaments - while second advent is precluded by cloud of trouble, the Lord's bow of promise is in it that all His promises will be fulfilled.

"his face...as...the sun" - restitution blessing and favors begun in 1874 at Lord's return (Acts 3:19-21, out from face of Lord) - Gospel glory seen through increase of knowledge (Dan. 12:1, 2Cor. 4:6)

"his feet as pillars of fire" - taking control with consuming power - "all power is given me in heaven and in earth" (Matt. 28:18) pillars signify great strength, power - fire, consuming judgements.

10:2

\* A LITTLE BOOK - The plan and purpose of God as written in the Law and the prophets. R530:3. The message concerning Michael's Kingdom, gradually opening since 1829. C89.

UPON THE SEA - The restless, turbulent, dissatisfied masses of the world. A318.

ON THE EARTH - Organized society. R636:2.

\*\*\* And he had in his power a fuller unfolding of the divine plan (from A.D. 1829 onward): and his honored agencies assume control over the restless masses, and then they (use them to)

subdue the stable elements of society.

\*\*\*\* "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"-

(R) This message concerning Michael's kingdom gradually opening from 1829 onwards, is symbolically represented in the book of Revelation 10:2,8-10, as a little book which the wise, the holy people of God, represented by John, are instructed to eat. And John's experiences as represented is vs. 10 is the experience of all those who receive the truth. They bring wonderful sweetness. Oh, the blessedness! But after effects are always a more or less 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 towards the close of the day of preparation. C89.

Thus, this little book mentioned is intended for the benefit of the saints at this time and is described as "open" suggesting that the Lord's people will be privileged to understand its contents to their edification and refining process. It would represent special knowledge of the truth which the Lord would give to his people immediately previous to His second advent and cover the period to time in which we are living.

(R) Thus it will be seen that the separating work of the Miller movement had its beginning at the time foretold, at the end of the 1260 days - 1829. Some of God's children, the "holy people" (Bro. Russell among the number, though not associated with the Miller movement nor with the denomination subsequently organized, the Second Advent Church) have been looking and earnestly waiting for Michael's kingdom. And gladly we bear testimony to the blessedness of the wonderfully clear unfolding of our Father's plan since the fall of 1874, the end of the 1335 days. "Words fail us to express this blessedness." (Bro. Russell's comments on the effect of the "little book" to him at the time it was opened). The second portion of the verse would show the effect of his feet being "as pillars of fire." C88)

"And he set his right foot upon the sea, and his left foot upon the earth" - We know that the sea represents the masses of humanity and the earth represents stabilized society, civilization. Both of which are seen in this verse

under Christ's authority or command. This would encourage God's people to have greater confidence in God and to give all diligence to make their calling and election sure. We all know that the extreme classes living in the world at this time, are already bitter enemies and if allowed to come into serious conflict, would doubtless destroy one another. But by the control of this mighty angel, the archangel, they are held in check, while the Lord's people obtain important information. His feet upon the sea and the earth then, would represent Christ as taking control.

\*\*\*\*\* "little book open" - Divine Plan - Daniel told to shut up book of prophecies relating to harvest features of plan (Gentile Times, time of end, cleansing of sanctuary, 1335 days, etc.) harvest features that began to be understood after 1829 (C89) 7th seal fully open by 1874 revealing full plan of God seen only in part in previous periods.

"set his right foot" - took control (Dan. 12:1)

"upon the sea" - irreligious masses

"on the earth" - religious society - Lord in control of all the elements.

10:3

\* LOUD VOICE - Voice of command. B147.

\*\*\* And proclaimed with a great proclamation, having a terrorizing effect (by reason of the divine judgments): and when he had made this proclamation, seven controversies (political, economical, social, moral, scientific, religious, and controversies) were proclaimed.

\*\*\*\* "And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices" -

(R) "The voice of the Archangel represents Christ's authority and command. This symbol, then, represents Christ as taking control, or beginning his reign and issuing his commands, his official orders" (B147)

The roaring of a lion has two effects. One class of individuals would be roused to action causing them to be alert and in a watchful attitude. Another class would be full of fear and terror and would be desirous of hiding from such a voice. The effect upon the Lord's true saints would be to encourage watchfulness on their part so that they may be

ready for any emergency. The same message given to a class less faithful would have the effect of causing fear and disturbance that all their plans and purposes would be upset. B146.

Bro. Russell suggests in C91 that the parable of the 10 virgins (Matt. 25:12) teaches a movement among heirs of the kingdom in expectation of meeting the bridegroom. A movement in which two classes would be manifested, and here styled, the wise and foolish. The word 'virgin' signifies as represented in the parable both the wise and the foolish, both representing holy people. In fact, no true lovers of the bridegroom, longing to meet him, can be lovers of sin. Even though many of them are foolish, the movement noted by our Lord in this parable corresponds exactly to one which began with the Miller movement, and which is still in progress. We notice that the effect upon the wise is alertness, they were prepared for any emergency. But on the part of the foolish ones confusion, turmoil, for they cried, "Give us of your oil, for our lamps are going out." C92.

"And when he had cried, seven thunders uttered their voices" - The disappointment of 1844, is briefly recorded in the parable by the statement that the bridegroom tarried. He seemed to the expectant ones to tarry. And the darkness and confusion experienced by all, the many false and visionary views entered into by some who were disappointed, are shown in the parable by the statement 'while the bridegroom tarried they all slumbered and slept'. Yes, in their darkness and slumber, many of them dreamed strange and unreasonable things.

\*\*\*\*\* John picture of the Church.

"Thunders" - things that shake society.

\*\*\*\*\* "cried with a loud voice...as a lion" - uttered a proclamation with a terrorizing effect - lion's voice loud, powerful, impressive, terrorizing to his prey - "he uttered his voice, the earth melted" (Psa. 46:6)

"seven thunders uttered their voices" - controversies - complete controversy in every sphere.

10:4

\* SEAL UP - Make secret. E246.



\*\*\* And when the seven proclamations had been uttered, the John class was about to write (involve themselves in these issues): and they heard a message from a divine source saying unto them, Close those issues of the seven proclamations and write not concerning them.

\*\*\*\* "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" - Would not these thunders represent controversies? Controversies concerning the message of the voice of this mighty angel and would probably illustrate that about this time, some theories which had become rooted in the minds of many as truth are disturbed by this mighty voice. When John (representing the true church) is about to write, the intimation is that the elect are inclined to give these controversies undue attention, which in God's estimation would cause them to waste valuable consecrated time. Consequently, they are told by a voice from heaven, evidently referring to the holy spirit, "Seal up those things which the seven thunders uttered and write them not."

This voice from heaven would indicate heavenly wisdom and knowledge as a result of the prompting of the holy spirit which brings a knowledge of these things to the Lord's people. The saints have their spiritual perception engaged by watching, in order to learn and do the will of the Lord. Only those who have oil in their vessels - in themselves - the fully consecrated, can get the light from their lamps and appreciate the fact. The others, the foolish virgins, will get the light sometime and will be greatly blessed by it.

"Seal up those things and write them not" - In other words, they are exhorted to show the spirit of a sound mind to continue the good work which the message from the mighty one has brought to them to carry out and not to be troubled by his contention and controversy. At this stage, time is precious to the Lord's people and if they heed the Holy Spirit, they will make no attempt to go into lengthy engagements with those who make the controversies. There are times in the experiences of the Lord's true people, when they are to have the same disposition as had their great forerunner, Jesus, when he stood before the Sanhedrin and before Pilate, and was like a sheep before shearers, dumb, he opened not his mouth.

\*\*\*\*\* "I was about to write" - John class about to take a

position with regard to these controversies.

"I heard a voice from heaven" - the third heaven (Rev. 4:1) Millennial Age - Br. Russell.

"saying...Seal up those things...and write them not" - don't become involved in earth's controversies.

10:5

\*\*\* And the Lord whom the John class discerned to be assuming control over the restless masses and the stable elements of society invoked the divine witness.

\*\*\*\* "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven" - Now this suggests the attitude of one taking an oath. Calling heaven to witness and thereby giving the Lord's people greater confidence in what he is about to say. Does this not remind us of God's original oath in connection with Israel? In Exod. 6:8, he stated, "and I will bring you into the land concerning that which I did swear to give it to Abraham and to Jacob." In the margin the word 'swear' is 'lifting up the hand'.

So this oath, which the Lord is now giving through this might angel, the Lord Jesus, is to establish great assurance is the heart of the Lord's people, that they are about to be brought into the promised land. That they are about to enter into their reward which will be given when the bridegroom comes to take away his bride.

\*\*\*\*\* "angel" - Christ

10:6

\* TIME NO LONGER - The Gospel time or Age. R194:4.

\*\*\* And affirmed by Jehovah, who created heaven, and the things that therein are, and the earth, and the things that therein are, that there should be no more of this 360 year period (i.e. the period was ended)

\*\*\*\* "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" -

As a result of this oath, which calls upon God to witness, and which is brought with such force and power to the attention of God's waiting saints, what is it that they are to give ear to so attentively?

It is the glorious fact that there shall be time no longer. In other words, there shall be no further delay, that the time has now arrived for them to enter into their great reward. Ezek. 12:22-28. The cry has gone forth, "Behold the bridegroom!" The correct translation of the last clause of the verse should be according to the Diaglott, "That there should be delay no longer."

\*\*\*\*\* The time that was prophesied in Daniel is now up.

\*\*\*\*\* "sware by him that liveth for ever" - Christ able to swear by God as God sware by Himself. (Heb. 6:13)

"there should be time no longer" - margin, no more delay - chronos (Rev. 6:9) no more delay in avenging the blood of the saints (Rev. 2:5-7; 16:17; 21:6)

10:7

\* IN THE DAYS - The great Seventh Day, a thousand years long, the antitypical Jubilee Year, which began in 1875. OV386:2.

THE SEVENTH ANGEL - The seventh trumpet, the trump of God, 1Thess. 4:16; the last trump, 1Cor. 15:52; B149; R194:4.

BEGIN TO SOUND - In the forepart of his sounding. R368:2. Beginning in 1840 AD and continuing until the end of the time of trouble. (Early view) R368:5; 152:6. The 7th trumpet covers the entire period of the Millennial reign of Christ. B149.

THE MYSTERY OF GOD - The secret features of God's plan; and the Church, which is the embodiment of that plan. A87; F199; R5928:1; 3192:4; 1427:4; 194:4. Kept secret from the foundation of the world. R1427:4; 757:2; 287:2; OV6:T; SM152:2.

"Which hath been his from ages and from generations, but now is made manifest to his saints". Col. 1:26; R368:2. Thruout the Gospel Age, the deep things of God's Word have been understood only by the truly consecrated. R4495:5; N'04-2-14.

"The secret of the Lord is with them that fear him." Psa. 24:14; R2208:1. "Christ in you, the hope of glory." Col. 1:27; R4495:5. The peculiar relationship between the Gospel Church and its Head is not intended to be understood by the world. R3192:4.

SHOULD BE FINISHED - By letting his saints come to a full appreciation of his glorious plans. R2209:1; 368:5; CR415:5. For centuries men have searched the pages of the Bible - none have found there a satisfactory plan - until now. R1867:2. Some of the mysteries of God were due to be understood at once, some more gradually, but the great unfolding of the divine mystery was reserved until the close of the Gospel Age. R2208:2. This revealing was for a special class only, not for the world. R2208:3. Each seal, as it was loosed, permitted the scroll to open a little wider, thus permitting the mystery to be a little more clearly discerned. But not until the last seal was broken, did the scroll fly wide open. R2209:1. The last seal being broken, the scroll is open to all who follow the Lamb in love and obedience and meekness. R2156:4. In the end of this Gospel Age and the dawn of the Millennial Age. R4452:5; OV6:T. When the company of divinely begotten sons will be completed. R369:1; OV7:4. The mystery of God is about finished. R1279:2; 2156:4; 1867:3. Because there will be no further object in perpetuating its secrecy. A87.

\*\*\* But in the time of the proclamation of the seventh messenger (Br. Russell), when he shall elect to proclaim (the harvest message), and the secret of the Plan of God (and concealment of the Church in that plan as well as the apportioning of the crowns of the Church) would be completed, as God hath declared to his servants the prophets.

\*\*\*\* "But in the days of the voice of the seventh angel, when he shall begin the sound, the mystery of God should be finished, as he hath declared to his servants the prophets" -

Now what is the meaning behind the words, "The mystery of God should be finished"? F199. Does that not suggest nothing less than the first resurrection which consummates in the marriage of the bride and the bridegroom? Eph. 5:32.

Therefore, when the mystery is finished, the union has taken place. The mystery of God (the secret features of God's plan and the Church, the body of Christ, which is the embodiment of that plan) should be finished, as he hath declared to his servants the prophets (because there will be no further object in perpetuating its secrecy.)

Now the question arises, when does this event transpire? (R) "In point of time, the mystery of God will be finished during the period of the sounding of the seventh (symbolic) trumpet. 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. 3:10) 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 the 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 trevails 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. A87,88. Rom. 8:19-22. (See W.T. 8/15/09 245, "Hidden Mystery")

\*\*\*\*\* There's more to come; reference to the 7th Angel.

\*\*\*\*\* "seventh angel" - Br. Russell.

"when he shall begin to sound" - early in his ministry

"the mystery of God should be finished" - divine plan fully revealed and declared (1Cor. 2:7)

10:8

\*\*\* And the proclamation which I heard from a divine source (the same voice as in vs. 4 which commanded him to seal the voice of the seven thunders) spake unto the John class again, and said, Go, take the truth of the Scriptures which have been revealed by the power of the Lord who assumed control of the restless masses and the stable elements of society.

\*\*\*\* "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" -

Here again, the voice of the Lord speaks to his people, telling them to "Go and take the little book...". What is

this little book which we, the John class, are exhorted to accept at this time?

This, as we suggested before, (C89) is a message concerning Michael's kingdom, gradually opening up from 1829 onward and symbolically represented in the book of Rev. 10:2,8-10, as a "little book".

An important point to notice here is that the book is open in the hand of this mighty angel. This book has no seals. It is not to be kept hidden for a period of time. It is open and would indicate that the scriptures at this time, speak to the Lord's people in no uncertain sound. This is an occasion for the trimming of the lamps, the clearing away of the burnt, black wicks of the teachings which have not stood the test of time. Errors, which were previously accepted as truth.

\*\*\*\*\* "voice...heard from heaven" - voice of seventh messenger as heard from position of exalted knowledge and wisdom

"take the little book" - prove all things, make them your own.

10:9

\* EAT IT UP - "Thy words were found and I did eat them." Jer. 15:16; E225.

\*\*\* And the John class unto the Lord, and said unto him, Give us the truth of the Scriptures. And the Lord said unto them. Receive it, and appropriate it unto yourselves; and it shall be bitter to the flesh, but it shall be to your hearts as sweet as honey.

\*\*\*\* "And I went unto the angel and said unto him, 'Give me the little book'" - This would suggest that the John class, when they hear the message, are eager to take full advantage of it. And as John went and then asked for the little book, so they, the Lord's people, also go directly to the Lord's word and prove all things and hold fast to that which is good.

"And he said unto me, 'take the little book and eat it up'" - So we should be on the alert for whatever message the Lord has for us at the time. It is only those who are hungering and thirsting for the Word that will receive it. Then we know that those who take it and eat it up, means that they study it - and combined with meditation, so that the information will be properly assimilated and will really and truly

become their own. We know that the Heavenly Father always shows His pleasure by revealing the secret, hidden things.

"And it shall make their belly bitter, but it shall be in thy mouth sweet as honey" - (R) And John's experience, as expressed in vs. 10 is the experience of all those who receive these truths. They bring wonderful sweetness, but the after effects are always more or less a blending of the bitterness of persecution with the sweetness. And the effect of 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 the exaltation. C89.

\*\*\*\*\* "eat it up" - Ez. 2:8-10; 3:1-3; Jer. 6:56 - appropriate truths to oneself.

"it shall make thy belly bitter" - proclaiming truth brings persecutions from the ignorant and biased.

"in thy mouth sweet as honey" - pleasurable, blessed to know.

10:10

\* AND I - John represented the "wise" (Dan. 12:10) of the "holy people". Dan. 12:7; C89.

ATE IT UP - Our Lord has always provided for his Church the food necessary to her welfare. R1867:5.

SWEET AS HONEY - "Blessed is he that waiteth, and cometh to the 1335 days." Dan. 12:12; C89. Great rejoicing is the strong meat of God's Word. R426:4.

MY BELLY WAS BITTER - The after effects are always more or less a blending of the bitterness of persecution with the sweetness. C89. After partaking of the truths of the great plan of God, we encounter strong opposition from our old nature and former friends. R530:4; 426:4. After being digested, it leads to self-denial and death. R530:4. The after bitter experiences as a test, were foretold, and should be expected. R951:1.

\*\*\* And the John class took the truth of the Scriptures provided by the Lord, and they appropriated it unto themselves; and it was to their hearts as sweet as honey; and as soon as it was appropriated it brought bitterness to their flesh.

\*\*\*\* "And I took that little book out of the angel's hand

and ate it up" - Surely this verse reveals to us the effect made on the part of the Lord's people to obtain the knowledge due at this time. It means that the saints not only listen to and take in the message now due, but they assimilate it also, and make it part of themselves as the apostle James suggests, they become 'doers of the word and not hearers only'.

Now we know that John represents the Lord's people, and we would here note the four efforts made by him:

- 1) He went to the angel
- 2) He said to him, "Give me the little book"
- 3) He took the little book out of the angel's hand
- 4) He ate the little book

Now surely we see great mental activity on the part of the saints at this time for the message in this little book is most important information for them under the circumstances immediately prior to the return of the Lord.

"And it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter" - Seeing that the Lord's people are willing to endure the sufferings, the Lord sees fit to give them first the joy of the knowledge he is imparting at this time, which is sweet as honey. Words fail to express the blessedness! It is only those who have been refreshed in spirit with the new wine of the kingdom that could appreciate it and describe it. It is therefore, something to be felt rather than told. C88.

Does this knowledge not thrill us through and through as we ponder the great hopes and blessings which are before us? The fact we are now living in the time of the harvest of this Gospel Age and in the time when preparations are being made for the setting up of Michael's (Christ's) kingdom, should make us elated, and ready for the bitterness which will come with the acceptance of this knowledge. The sweetness experienced in the knowledge that the union of the bride and bridegroom is near at hand and also the fulfillment of all other most important portions of the plan and purposes of God as portrayed in the truth now due through the knowledge of the particular book.

The bitterness, no doubt, would be seen in the persecution which would result in proclaiming truth which this little book reveals, and which truth is incorporated in the Scripture Studies. It does not mean that those who assimilate what is in the little book will be bitter in spirit, but it means that they will suffer the bitterness which others



bring upon them and probably suffer the loss of friends and perhaps be ostracised and isolated. If this happens to us, what shall we do? Matt. 5:11,12. "Rejoice and be exceeding glad for great is your reward in heaven."

10:11

\*\*\* And they (the Father and Son) said unto the John class, Thou must speak in turn before many peoples, and nations, and tongues, and kings.

\*\*\*\* "And he said unto me, thou must prophesy again before many peoples and nations and tongues and kings" -

In the Diaglott, we have a more accurate rendering of this verse, "and they shall say unto me", that is the angel, and the voice from heaven, "Thou must prophesy again concerning peoples and concerning nations and languages and kings." Now you will notice the word concerning. It gives quite a different thought because prophesy about anyone is quite different than before them. So the Lord's people at the end of this age are not necessarily required to go into the presence of kings and the great ones of the earth in order to give out this message. The test suggests that we are to give the message concerning them. Again, we would note, that the only ones who can give an effective witness concerning the people mentioned in our text are those who have eaten the little book, "Let your light so shine before men."

Another very important point to be noticed in this chapter is obedience. We have not only to come to definite conclusions, but we have to have the courage of our convictions by this time. We ought to be able to discern between good and evil and be bold in declaring to others even though it may mean the severing of many tender ties. We all want to be popular with our Heavenly Father, even though it may mean being unpopular with men.

\*\*\*\*\* "Thou must prophesy...before many peoples...nations.. tongues...kings" - role of the feet members to declare "thy God reigneth" (Isa. 52:7; Rom. 10:15; C235-237)

CHAPTER 11

11:1

\* AND MEASURE - The Lord is measuring us with his law of love. CR449:2.

THE TEMPLE OF GOD - The Church of the elect servants of God. D530; R638:5; CR449:2.

\*\* "A ROD" - This rod is the Golden Rule. (Sermon, 12-6-08)

\*\*\* And there was given unto the John class a perfect standard of judgment (the Holy Spirit): and the Lord assuming his position as judge, says, Rise, and consider the church class of God (as against this perfect standard of qualifications), and that which makes possible acceptable sacrifice, and them that worship in the spirit-begotten condition.

\*\*\*\* Symbols for Revelation 11

Measuring Rod - Present Truth

Two Witnesses - Old & New Testments

Two Olive Trees - Holy Spirit

Two Lampstands - Old & New Testaments

Beast from Pit - Civil Power - Red Dragon

Great City (called Sodom & Egypt) - Babylon-Christendom

Earthquake - French Revolution

Tenth of City - France - one of the 10 toes of Babylon

7th Angel - Br. Russell

7th Trumpet - The Jubilee Trump of Knowledge & Liberty

24 Elders - Those prophecies in the Old Testament that refer to the Kingdom

God's Temple - The Christ (Head & Body)

Ark of His Covenant - God's Eternal Purpose

Flashes of Lightning - Diffusions of knowledge

Loud Noises - Strife between capital & labor

Thunderings - Controversies

Heavy Hail - hard distressing truths

Foreward: Bro. Russell's comments:

(1) "And there was given me a reed like unto a rod; (typifying Divine authority or control) and the angel stood, saying: 'Rise, and measure the temple of God, (the true Church) and the altar and them that worship therein'.

(2) "But the court (the justified believers class), 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."

Since the beginning (1799) of the Time of the End, God has been preparing His consecrated "holy people", his Sanctuary, for the great blessings He intended to pour upon them during these forty years of harvest; which blessings are also intended as special preparation for their entering with Christ into full joy and joint-heirship with him, as his bride. At the exact "time appointed" 1799, the end of the 1260 days, the power of the Man of Sin, the great oppressor of the Church was broken, and his dominion taken away. With one stroke of his mighty hand, God there struck off Zion's fetters, and bade the oppressed go free. And forth came, and are coming the "Sanctuary" class' the 'holy people', weak and halt, lame, almost naked and blind from the darkness and filth and misery of Papal bondage. Poor souls! They had been trying to serve God faithfully in the very midst of the lurid flames of persecution, clinging to the cross of Christ when almost every other truth had been swept away, and courageously endeavoring to emancipate God's Two Witnesses (the Old & New Testaments) which had so long been bound, and which had prophesied only under the sackcloth of dead languages. Rev. 11:3.

"And I will give power unto my two witnesses (the old & new testaments-scriptures) and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth (the dead languages)."

When the 1260 years ended, was anything done in an hour, in a day or in a year to stop the persecution? No! One of the results was that God's two witnesses were exalted to heaven. These two witnesses of God, the Old and New Testaments, were lifted up in the sight of the people, were taken up to a position of great influence and dignity which they never before had enjoyed. Previous to that time, the church held that the Bible went hand in hand with the voice of the church; that the voice of the church was the voice of the bishops and the Popes; that the Bible was only to corrobor-

ate the voice of the church. But after the expiration of the 1260 prophetic days, the Bible began to take a new position. Between the years 1803-1813 many of our great Bible societies were organized. Only then the printing of the Bible in every language in cheap form was commenced and the Bible began to go out to all the nations. The Bible was lifted up before the people, was exalted in heaven...('14-325 R5565)

(4) These are the two olive trees, and the two candlesticks standing before the God of the earth.

In one of the visions of Zechariah (4) he saw a golden lampstand between two olive trees from which through golden pipes flowed the needed oil. The angel explained that these lamps did not burn by human wisdom or knowledge; "Not by might, nor by power, but by my Spirit; saith the Lord of Hosts'. The Prophet was further told that 'these are the two anointed ones (Hebrew - sons of oil) that stand by the Lord of the whole earth'. This helps us to understand the symbol of the two witnesses in Rev. 11, for as it is written in this vs. 4, thus we perceive they are the old and new testaments, the source of light from which the church (the spiritual channel) must draw her supply of oil.

These witnesses were to be clothed in sackcloth (symbolic of mourning and probably of the clothing of a dead language, Latin) during 1260 years, while they testified for God.

(5) "And if any man hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man hurt them, he must in this manner be killed."

They were killed in the Babylonian city - Rome, and exposed in one of her ten streets, France - during the 3 1/2 years (1793) and onward. (1881-4; R244)

(6) These have power to shut heaven, (the spiritual or ruling powers) that it rain not in the days of their prophecies, and have power over waters, (truths) to turn them to blood: literally, as when Moses turned the waters of Egypt into blood (Ex. 7:21). Symbolically, during the Harvest time in which the truth will become 'bloody', repulsive, abhorrent, and will symbolize death where it should be received as a blessing. The moon shall be turned into blood. (c) '07-279)

(8) And their dead bodies shall be in the street of the great city which spiritually is called Sodem and Egypt, (type of the world of mankind, full of vain philosophies, ignorant of the truth, light). (c)

(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 of great voice from heaven saying unto them, "Come up hither, and they ascended up to heaven in a cloud, and their enemies beheld them."

The two witnesses of God, and old and new testaments, long clothed in the sackcloth of the dead languages, gradually ascended to heaven, the place of honor and power, as the Scriptures symbolically represent the matter. Then came the general announcement that the time of the Second Advent of Christ had come. This was sometimes called the "Wolf" movement and sometimes the "Miller" movement'... This proclamation of the Kingdom of Christ was a remarkable movement which we believe is referred to by our Lord in the parable of the 10 virgins who awoke and trimmed their lamps. But it was a false alarm, the Bridegroom did not come. ('15-199 R5718)

(13) And the same hour there was a great earthquake (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. In fact this seems to be an illustration of the great crisis now approaching. D531.

(14) "The second woe is past; and behold the third woe cometh quickly."

(15) And the seventh angel sounded (the seventh trumpet, the trump of God, and the last trump, the Jubilee trump of knowledge and liberty): It began sounding in 1874 (c) and there were great voices in heaven (if now we have gotten a glimpse of the purport of the Seventh Trumpet, and are no longer expecting its fulfillment as a voice upon the air, but in the glorious events of the Kingdom, what shall we say respecting the "great voices?" We are to remember that the voices are symbolic as well as the trumpets. We might say that the Scripture Studies (and the other publications of that servant) have been such voices, announcing the Kingdom, etc. These voices summarized in the brief way, some of the Scriptures respecting the presence of Christ, its time order of events, and His final manifestation in the glory of Kingdom power. '02-119.

What these events represented are briefly explained in

vss. 17 & 18. The result of this assumption follow in due course as narrated. '02-116.

(18) The nations were angry, and Thy wrath is come, and the time of the dead that they shall be judged (as consequence of reign begun, implying contention, world-wide war, the Church are the first to receive their judgement, the decision in their case; for the world, God has appointed a thousand-year-Day. And that thou shouldst give reward unto Thy servants, the prophets (the Ancient Worthies) and unto the saints (all the holy ones), and them that fear thy name, small and great. All this latter class - the world or mankind - will be judged, will have the decision passed upon them according to the way in which they will conduct themselves under the Millennial conditions, "And thou shalt destroy them that corrupt the earth."

(19) And the temple of God (the Church) was opened in heaven (spirit-control) and there was seen in his temple the ark (the Christ, complete) the ark of his testament: and there were lightnings (diffusion of knowledge) and voices (contentions for knowledge and liberty) and thunderings (symbols of controversies) and earthquakes (social revolution) and great hail (hard, distressing truth).

Thus will be fulfilled the statement (Judgment will I lay to the line and righteousness to the plummet). And the hail (righteous judgment) shall sweep away the refuge of lies, and the waters (truth) shall overflow the hiding place, and every hidden thing shall be revealed. (C)-303)

Rev. 11:1

"And there was given me a reed like unto a rod" - Now there is no doubt that the first 13 verses of this chapter are still part of the parenthesis which commence with the first verse of chapter 10. We would note here that it was the same mighty angel who gave the little book to John (Rev. 10:10) whom we have already indentified as our Lord at his second advent. In Ex. 40:4,5, we get the thought that the reed like unto a rod is for the purpose of measuring - when the Son of Man in vss. 4 & 5 measures the temple. So, in our study, the reed like unto a rod is for the purpose of examining or measuring something. In Rev. 21:15, a reed is also mentioned in connection with measuring the Holy City. But in this instance it is a golden reed, and is used by one of the seven angels which pour the plagues upon Babylon. Now we

should note here, the the examination is not made by God the Father, or Jesus, or any of the angelic host, but by John who represents the saints living on the earth at this time. The New Creation, those who have this treasure in an earthen vessel, - therefore the reed is not golden. As the Apostle suggests in 1Cor. 13:12; "For we see through a glass darkly", (the reed is not golden here), "But then, face to face" (the reed is golden there). "I know in part, but then shall I know as I am known".

So this reed then, would be a measure of the spirit of discernment in the form of present truth. By which the Lord's people have been enabled to understand their Father's will for them at this time. See C122; 124:1; Isa. 11:4; Jer. 1:11,12.

"and the angel stood" - These words are not found in the original manuscript. Saying "Rise and measure the temple of God." To measure is to separate for a sacred purpose. Ez. 40:3. This would mean that the Lord's people are to become active, manifest zeal in measuring the temple of God which the Apostle tells us is the True Church. (T90) In 1Cor. 3:16 "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you." So we are to examine the temple as it nears completion at this time. Are we not told in Gal. 3:29, that the saints are the seed of Abraham who are to bless all the families of the earth. So, in this picture, the saints are seen as the temple, from which the world of mankind will obtain their blessing. (T 90 & 91)

Some think that this prefigures coming destruction, measured, weighed in the balances and found wanting. 2Sam. 8:2; 2Kings 21:13; Isa. 28:17.

To measure then, is to separate for a sacred purpose Ez. 40:3. Barnes, the Commentator, says, "If the direction be understood figuratively as applicable to the Christian Church, the work to be done would be to obtain an exact estimate or measurement of what the true church was, as distinguished from all other bodies of men and as constituted and appointed by the direction of God. Such a measurement that its characteristics could be made known - that a church could be organized according to this and that the accurate description could be transmitted to future times. Rev. 21:15 - Golden reed - divinely perfect.

"And the altar" - The golden altar, the true church. To offer an acceptable sacrifice, one must be a member of the high priest who alone is competent to make a sacrifice. At

the present time there is great danger of losing sight of this important fact and this reference to measuring the altar is given us here as a warning note against discarding that for which we were called. Those who worship therein are those who follow the lamb wheresoever he goeth. Rev. 14:4.

"And the altar and them that worship therein" - What would this altar represent to the worshippers? The will of God for them. Rom. 12:1 "I beseech ye brethren, by the mercies of God, present your bodies a living sacrifice."

In fulfilling the will of God for them, even the death of the human will and body, no other class than the anointed can render true worship at this altar at the present time.

John measures the altar, our sacrifice is gauged according to our love. Our sacrifice must stand up according to love, for the different elements of love is what we are measured by. So let us examine ourselves that whatsoever sacrifice we make, is on this true basis of Love for the principles of truth and righteousness. Each one is being examined or measured during this Gospel Age as to their acceptability to be in the Temple. Only those who stand firm, the unfit are cut off from this temple class. So this reed measures the requirements for this anointed class and establishes their membership.

\*\*\*\*\* "There was given me a reed like unto a rod" - John class given a measure - a divine standard, the Word of God - the scriptures.

"the angel" - Christ

"(said) measure the temple of God" - set a standard for the true Church (Rev. 21:15) characteristics of Body of Christ clearly defined by Word of God - the fact that Church of body of 144,000 "more-than-overcomers" first seen by 7th messenger (What Pastor Russell Taught, p.326, top)

"and the altar" - word of God shows that sacrifice is necessary requirement of all believers to come into covenant relationship with Christ.

"those that worship therein" - those showing consecration aspiring to be of the little flock (Matt. 7:16, 20; 1John 4:1; E295)



\* FORTY AND TWO MONTHS - Corresponding to the 3 1/2 years of Elijah's experience and symbolic of the 1260 years beginning 539 AD and ending in 1798, during which there was great spiritual drouth. R5751:3; 5741:6.

\*\* But the sanctified condition which is the condition without the Church leave out, and consider it not; for it (the outer court) is given also to unregenerate Christians: and the Christian Church shall they (the unregenerate Christians) suppress for 1260 years.

\*\*\*\* "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles" - What would the court here represent? According to the Tabernacle, the Court would represent either a just, or a justified condition on the human plane. The metal furnishings in the court were of copper, a type of perfect human nature. Whereas gold, as seen in the Holy and Most Holy, was a symbol of divine nature. "Given to the Gentiles", would suggest at this period of time in the Church's experience that they are not to give attention to the affairs of mankind. They are to give all diligence to make their own calling and election sure. However, the time is coming when those in the Court will be measured by the same reed in order to be in the court condition and will have to have the same standard of Love for principles, as we are told in Rev. 21:24,26.

Let us remember that at the time when the Church, represented by John, received the little book and also the reed, their work is to be entirely devoted to the temple. They are not to do any work in regard to lifting mankind at the present time. Those who are going to be used to bless the Gentiles are nearing the completion of their preparation and they need to give their whole attention to this very important matter.

"For it is given to the Gentiles" - The one who gave it over was probably the Apostate Church, because she had given the nations a false impression of justification and admitted them to a position to which they had no right. The church is to give all diligence to make their calling and election sure.

"And the Holy City shall they tread under foot 42 months" - According to Rev. 21:2, the Holy City refers to the bride of the lamb. So we see then that the false church, that great Papal hierarchy has trampled the word and the

truth under foot for a period of 42 months, or 1260 years, from 539 AD to 1799 AD. This was prophecied by Dan. 7:21-25 where he says, "And he shall wear out the saints of the Most High, and they shall be given unto his hand until a time, and times, and the dividing time, known as the Dark Ages, a time when Papacy controlled the world. Would not this also be a fulfillment of the parable of the mustard seed? Matt. 31:32, where we see that the birds of the air coming and lodging in the branches of the tree. So the Lord shows us how authority has been usurped down through the Gospel Age by nations not in harmony with righteousness, and how the church has been persecuted and developed under adverse, trying conditions.

\*\*\*\*\* "the court which is without the temple leave out...it is given unto the Gentiles" - nominal Christians and world of mankind - those who tread the true church under foot.

"measure it not" - not under divine standard at this time - left to themselves until Millenium.

"holy city" - true church

"shall they tread under foot" - future from John's day when vision given were the persecutions by nominal Christendom.

"forty-two months" - 1260 years from 539 to 1799 - Church's wilderness experience (Rev. 12; C122,123)

11:3

\* MY TWO WITNESSES - The Old and New Testament Scriptures. C122; D258; 652; R5718:1; 5628:6; 5565:2; 529:4.

1260 DAYS - 1260 literal years, typified by the 3 1/2 years (1260 literal days) in Elijah's day, in which there was no rain. B256; R5741:2. Beginning 539 AD, when ecclesiastical power attained persecuting ability, and ending 1798, when Napoleon took the Pope prisoner to Paris. R5751:3; 5742:1; 5628:3. In another sense, the 1260 years would very properly extend from the year 325 AD to the year 1585. 1260 years in antitype, during which there was a great drouth and famine, spiritual, amongst the people. R4741:2.

IN SACKCLOTH - The dead languages. C50; 122; R5718:1; 244:4. Nearly all the great Bible societies were established between 1803 and 1817. R5752:5; 5565:3; C50,51.

\*\*\* And I will give (authority) unto my Old and New Testaments, and they shall speak for 1260 years in an abased condition.

\*\*\*\* "And I will give power unto my two witnesses" - The marginal reading is much better: "And I will give unto my two witnesses that they may prophesy" - So we see that the Lord permits his two witnesses, the word of God as seen in the Old and New Testaments, to witness one thousand two hundred and three score days, clothed in sackcloth.

Yes, this sacred volume was confined in chains - was kept covered in the dead language and Papacy's deluded subjects were forbidden to read. C50.

Now we all know that sackcloth is rough and very uncomfortable and has been ever since Jacob's time when he mourned for Joseph. It was the custom among Israelites if they had sinned to repent in sackcloth and ashes - or whenever they were in great sorrow they did the same thing. So the word of God as represented by the two witnesses is pictured as clothed in sackcloth, that is the dead language. Assailed by this powerful opposing influence, the Papacy, they witnessed under the most difficult and trying experiences.

\*\*\*\*\* "two witnesses" - Old and New Testaments (Chp. 11 is and insertion in the narrative of the trumpet soundings which gives a brief account of the history of the Scriptures as further elaboration on the condition of the Church throughout the Gospel Age)

"they shall prophesy a thousand two hundred and three-score days clothed in sackcloth" - 1260 years suppressed - sackcloth Jewish symbol of mourning - Papacy buried word of God under human creeds and traditions, obscured the truth by keeping it in dead languages and in chains. (A foreword, p.ii:3; B285, "Organized for Power")

11:4

\* THE TWO OLIVE TREES - The Old and New Covenants. D652; R1491:1.

TWO CANDLESTICKS - The two witnesses, the Old and the New Testaments. R2521:5,6; 1491:1. See comments on Zech. 4:3.

\*\*\* These (the Old and New Testaments) are represented by the two olive trees, and the two candlesticks which have the favor of the God of all society.

\*\*\*\* "These are the two olive trees and the two candlesticks standing before the God of the earth" - What are we to understand by this? In Zech. 4:2-14, "He asked the angel who talked with him saying, 'What are those two olive trees?' and in the 14th verse we have the answer, 'These are the two anointed ones that stand by the Lord of the whole earth'. Or as Leeser translation says: "These are the two sons of the clear oil". Would these not represent the Holy Spirit and the two Lampstands would represent the old and new testaments?

The fact that there are two of the olive trees, shows the two sides of God's word, one on the right hand and the other on the left hand side. One part of God's word the Old, was on the left side of our Saviour and the New was on the right. He stands between the two, and is the dividing line between the Old and New Testaments.

"Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." But we cannot, as the Lord's church in the world, let our lights shine out unless we have His spirit and we cannot have the oil, the spirit of the Lord, except as we receive it from His appointed channels or agencies; and we are to recognize that not the wisdom or learning of men is our supply...but the wisdom from above which is supplied to us through the live olive trees...the Old Testament with its glorious prophecies and symbols, instruction and types...the New Testament with its explanations, encouragements, exhortations and promises.

In W.T. 1905, p.317, the Pastor suggests the God supplies the light through peaceable agency, represented by the two olive trees which symbolized the Old and New Testaments. From these two sources of instruction, the Lord's church is to be filled with His spirit and shine as lights in the world in the midst of darkness.

So the John class would see that these two records of scriptures are their sources of illuminations concerning God's plans and purposes and will for them. Holy men of old spake as they were moved by the spirit of God, and likewise, the Apostles who wrote the New Testament were also led and guided by the Holy Spirit of God. (Z1905 p.317)

"The God of the earth" - What would we understand by this expression? The fact that the two anointed ones stand before Him, would show that they are fulfilling His purposes,

"Not by might, nor by power, but by my spirit sayeth the Lord." And that all things are working according to the council of his own will, even the permission of evil. Does not the fact that the Lord is in control give to the Lord's people a great deal of encouragement as they seek to carry out His work according to His will and that his word will prosper unto the thing whereunto it is sent.

\*\*\*\*\* "These are the two olive trees" - the old and new testaments are shown as source of Holy Spirit and light (Zech. 4:2-14) two trees - "these are two anointed ones that stand by the Lord of the whole earth" (similar language to Rev.) - typify Holy Spirit feeding seven messengers (pipes) to the seven churches (lamps) "by my spirit" R244

Characteristics of olive trees - (a) source of olive oil (symbol of Holy Spirit) (b) gnarled, beautiful (c) hardwood (hard truths) (d) durable, take a long time to grow.

"two candlesticks" - source of enlightenment D650-653; Z.'05-317.

"standing before the God of the earth" - by God's might, in a place of prominence and authority and in His care - no other book has withstood such intense systematic efforts at its extermination. Without God's care it would have been stamped out of existence.

11:5

\*\*\* If any professed Christian will hurt them (the "witnesses"), destruction proceedeth out of their oracles, and consume their opponents: and if any professed Christian will disannul them, he must be brought to naught in this manner.

\*\*\*\* "And if any man will hurt them" (or if any man would DESIRE to hurt - Diag.)

Does this language not suggest that there would be a certain amount of wilfulness in the hurting of these two witnesses which would make their persecutors blameworthy and therefore incur some punishment?

And from a certain angel, were not the Scriptures hurt through blasphemy, misrepresentation by supporting errors which they claim the two witnesses taught? As the Apostle states in 2Pet. 3:16, "Which they that are unlearned and unstable rest unto their own destruction", as they do also

the other scriptures. Did not the Papacy and others, by their wilful opposition to the word of God, hurt the two olive trees?

"Fire proceedeth out of their mouth" - So we see that whatever is wilful is sure to bring punishment. Then the thought of fire proceeding out of their mouth would seem to point to the condemnation which the scriptures, themselves, would seem to indicate. The very test which persecutors use to buttress their own positions, are often the very ones in reality, which overthrows their false ideas. Isa. 66:5. This text would show that any who attempt to apply this beautiful text and promises to themselves will be hurt by them, for this scripture says, "They shall be ashamed".

"And devoureth their enemies" - The word devour is frequently used in the Scriptures with reference to fire. Isa. 29:6; Joel 2:5, "And if any man will hurt them, -if any man desire to injure them, they must be killed".

The thought of these enemies who hate the truth and misrepresent it, being killed, would henceforth mean that they are dead to any heavenly hope they may have held there will be weeping and gnashing of teeth and great disappointment at their loss. The truth from the mouth of these witnesses will show how unworthy are their enemies. By means of this information, through the truth given at this time, the church of today has shown that the fire punishment coming upon those who have hurt the scriptures either in the past or present time, is soon to come upon all such enemies of the truth as punishments for wilfully misinterpreting, hurting the word of God.

\*\*\*\*\* "if any man will hurt them" - any of the consecrated spirit-begotten class who hurts, misrepresents, takes away from, adds to, or in any other way mishandles the scriptures-unconsecrated no equally responsible. See Rev. 22:19, name in book before it could be taken out. Also 2Cor. 4:2, "handle deceitfully"; 2Pet. 3:16 "wrest the scriptures to their own destruction."

"fire proceedeth out of their mouth" - judgments of God expressed in the scriptures (Rev. 22:19; Heb. 10:26; 6:4-4; 2Pet. 2:1)

"and devoureth their enemies" - the spiritual life of those guilty of using them deceitfully destroyed - could not

simply refer to destruction of their influence, as we see no evidence of popes of high churchmen's influence having been hurt - however, Dan, picturing spirit-begotten class, held responsible unto second death for stumbling children of God (Gen. 49:17) See also 2Pet. 3:16,17, and E56, re: monk. who was added 1John 5:7 to scriptures.

"in this manner be killed" - by the judgment of the scriptures alone.

11:6

\* RAIN NOT - As during Elijah's hiding in the wilderness there was no rain, so in the Church's experiences there was a drouth spiritually for 1260 years. R5751:3.

POWER OVER WATERS - Truths. C65.

\*\*\* These have power to seal from God's favor, that no spiritual refreshment come in the period of time in which they speak (in the abased condition): and have power over creeds (of men) to make them repulsive, and to afflict society with all punishments, as often as they will.

\*\*\*\* "These have power to shut heaven, that it rain not in the days of their prophecy" - Rain, one of the main sources of human life would represent the refreshment of the spirit of truth from heaven. The natural result of no rain would be drought, followed by famine. So it would be the same symbolically. During the dark ages, truth became darkened, obscured, the heavens were shut 1260 years of Papal dominion and as a result there was little or no sanctification.

"And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will" - In the old Testament we have a literal illustration of turning the waters into blood in one of the 10 plagues inflicted on the Egyptians to persuade Pharoah to let God's people go. The Apostle Paul in 2Thess. 2:11 would show spiritual fulfilling of this when the Lord sent strong delusions to deceive those who received not the truth in the love of it.

Also in Isa. 66:4, the Lord said, "I also will choose their delusions", from this we gather that all who disobey and reject what these two witnesses have to say will be dealt with in such a way that the truth itself will become obnoxious as blood to such.

A little example of the shutting of heaven is given us

in the picture of Elijah when God permitted him to tell the message that there would be no rain for 3 1/2 years. Now we all know that this is a type, therefore the antitype can be seen in the experience of the church during the 1260 yrs. of the Papacy rule. Nevertheless it would seem that these witnesses have the power to shut heaven any time during the Gospel Age. Yes, the Bible contains the plan, it prophetically said there would be no rain, and we know that the Bible was chained to the altar, no one was allowed to read them during the 1260 years.

"Smiting the earth with all plagues as often as they will" - The plagues suggested here are well illustrated in God's dealing with the children of Israel. On the occasion when He gave them the law, he set before them the blessings which would be their's if obedient and the curses which would come to them if disobedient. Deut. 28:15-68. In vs. 59, they are referred to as plagues. Now the Apostle Paul tells us that all these things which happened unto Israel were to be types to Spiritual Israel, so that would mean all who disobey the requirements of the law of Love proclaimed by these two witnesses, and the substituting of traditions and illusions in place of truth, would be punishable by means of similar curses or plagues, but in a figurative or spiritual way. This could be illustrated by referring to Deut. 28:39,29, referring to blindness. In vs. 29, "And thou shalt grope at noonday as the blind gropeth in darkness." So, with spiritual Israel, they would be blind in God's sight if they did not obey God's commandments.

"As often as they will" - Whenever occasion demanded, so if any reject the truth in favor of error, the Scriptures gradually close toward such, preventing the refreshing rain of truth from coming to them with its sanctifying influence. So the heavenly Father would in this way remove little by little, His holy spirit from them.

\*\*\*\*\* "These" - the two witnesses

"have power to shut heaven that it rain not in the days of their prophecy" - the 1260 years under suppression - nominal heavens suffered drought, famine for truth. Scriptures written in such a manner that they both reveal and conceal truth (Matt. 13:13-16) by this means only the just may lay hold on the promises as purposed by God (1Cor. 2:7-9,14). Elijah declared drought of 3 1/2 years (James 5:17; 1Kings



17:1) and went into wilderness. Church's wilderness experience coincides with drought of truth in Christendom - Amos 8:11 "famine in the land...of hearing the words of the Lord." Without rain everything dies, hence, spiritual starvation. Deut. 32:2 "doctrine as rain...truth as dew." God designed that only channel of divine truth would be His Word - when Bible suppressed, truth lost - zenith of Papal power - Thyatira had no general outpouring of truth - "no other burden" of truth given them that they reject Jezebel.

"power over waters to turn them to blood" - authority over truths to make them a curse to Christendom - when known, scriptures show all creeds of Christendom to be false and reveal its evils, therefore had to be kept under sackcloth - allusion to Moses - water = truth, earth = religious society - normally pouring of water on earth would bring refreshment and blessing, but pouring out of truth on nominal Christendom had contrary effect - turned to "blood", something obnoxious, repulsive - the digging of wells by the Egyptians illustrated the search for other more desirable "truths" from other channels. (R4059,4060) Only the spiritually minded can appreciate the scriptures and rejoice in the call to sacrifice.

"smite the earth with all plagues as often as they will" - scriptures when revealed have struck the bell of liberty and overturned society as in the Bohemian revolution, peasants revolt shortly after Reformation began - "as often as they will" seems to expand plagues beyond restriction to "seven last plagues."

11:7

\*\*\* And when they shall have accomplished their (abased) testimony (at the end of 1260 yrs. in A.D. 1799) the people form of government shall come out of the dormant condition and shall make them void\* and shall discredit their testimony and make it void.

\* The testimony of the Old and New Testaments that at the end of the 1260 yrs. their abasement should end was nullified when the Napoleonic government of France after having broken the power of Papacy began in November A.D. 1799 to moderate its attitude toward it. By thus fraternizing with the church system it seemed that the prophecies of the Old and New Testaments had failed, because the system which had suppressed the Scriptures was not being set aside at the time appointed

but was receiving recognition again. However, after 3 1/2 years the Spirit of God caused these "witnesses" to be exalted, despite the fact that Bible suppressing Papacy was again receiving recognition. Hence in May, A.D. 1803 the first Bible Society was formed.

\*\*\*\* "And when they shall have finished their testimony" - The Papacy, had kept these two witnesses, the Old and New Testaments in the sackcloth of dead languages during Papacy's long reign, ending about 1799. At the end of that period this passage states that the beast "that ascendeth out of the bottomless pit", shall make war against them. D537 (Kill them) C52-54. Just as they were about to be released from this condition, from the control of Papacy, the Pagan, agnostic, materialistic teaching of Voltaire and others of that period, in revulsion at the great imposition which had been practiced upon men by the kings and clergy, in the name of Christianity for centuries past, they sought to end all confidence in the Bible as well as its representatives. For a time they were successful, but the devotion of "they of the people and kindred and tongues and nations"....would not suffer their dead bodies to be put in graves. There is no doubt that this reference is to the faithful believers who at that time persevered in their loyalty to the scriptures in the face of this new paganistic, materialistic attitude as they had previously in the face of the proscription of Bible for the common people by the Papacy. This new opposition to the two witnesses, symbolically killing them, was we noticed, the first movement of the civil power - the beast that later ascendeth out of the bottomless pit back into independent activity with respect to religious matters. We would note here that the influence of the French infidels was carried over Europe by the armies under Napoleon and they greatly undermined the power of both the kings and the priests. But the rough handling of Papacy by Napoleon acting as the head of infidel France, more than all else, helped to break the fetters of superstition and veneration by which the clergy had held so long the common people under them. C54.

\*\*\*\*\* "when they shall have finished their testimony" - "finished" comes from word meaning "set for a definite point or goal" (Strong) - a goal of scripture had been to identify Anti-Christ and true church as in vs. 1&2 this chapter - Word of God given as a standard by which to measure and hence to identify the true church - when due time for Anti-Christ to

be revealed, "when they shall have finished their testimony"-  
Wycliffe first to label Pope, Anti-Christ.

"the beast that ascendeth out of the bottomless pit" -  
Papacy - beast not then ascending but identified by the  
phrase as being the same beast of Rev. 17:8 (See D,foreward,  
vi; R510, Papacy as a civil government represented by beast -  
as ecclesiastical gov't represented by whore)

"shall make war against them" - Waldo's translation put  
the Bible into the people's hands and Papacy went to "war" to  
eliminate heresy - kill Bible and its spokesmen - Inquisition  
established in 1179 with Third Lateran Council.

"and shall overcome them and kill them" - May 5, 1514,  
Last Lateran Council declared all heresy wiped out and all  
the world subject to the Pope - the extermination was so  
thorough that only "a few names" found in Sardis period.  
(Rev. 3:4)

11:8

\* LIE IN THE STREET - France, regarded as one of the most  
thoroly Christian nations in the world, which for 1000 years  
had been the chief support of Papacy. D531.  
OF THE GREAT CITY - Babylon, Christendom. D608.  
IS CALLED SODOM - "Escape for thy life; look not behind thee,  
neither stay thou in all the plain; escape to the mountain  
lest thou be consumed." Gen. 19:17; D607. "Remember Lot's  
wife." Luke 17:32; D607.  
AND EGYPT - Type of the world of mankind. A313; C316; R1681:6

\*\*\* And the dormant Old and New Testaments (made so by the  
seemingly ineffective prophecy) shall be in open view in the  
Roman Empire, which symbolically is referred to as Sodom and  
Egypt, where also our Lord was crucified.

\*\*\*\* "And their dead bodies shall lie in the streets of the  
great city" - Here the two witnesses, the Old and New Testa-  
ments are pictured as overcome and killed. Pictured as  
corpses lying in the main thoroughfare of a great city. A  
city in the scriptures would represent a place of government  
in a coutry which spiritually is called Sodom and Egypt. The  
meaning of these two names would reveal to us the character  
of this city and enable those who have the holy spirit to  
identify it. In Genesis 18:19,20, is revealed the character-  
istics of Sodom. Her wickedness and vice so great that God

destroyed it. Again, Egypt is known as the land of oppression where Israel of old was held in cruel bondage. So these traits of character would reveal to us the particular city or government which is referred to. Again in C316, Bro. Russell suggests that Egypt represents the empire of Sin, the dominion of Death, (Heb. 2:14) which for so long has held in chain-slavery, many who will be glad to go forth to serve the Lord, of one like unto, but greater than Moses. Acts 3:22,23.

This particular city or government is seen also in Dan. 7:7 as the fourth great beast of Daniel's vision. It was so horrible and terrible that he could think of no animal on earth by whose name it could be called, the great Roman empire. John sees this great empire divided into four phases as seen in the last four heads in Rev. 17:9-11. So it is in this latter aspect that the great city, spiritually called Sodom and Egypt is to be understood in this vision.

As we have said, the main thoroughfare of this great city would be France. In D531, France was the very heart of Christendom, regarded as one of the most thoroughly Christian nations in the world. The nation which for 1000 years had been one of the chief bulwarks of Papacy. Jer. 23:14; Isa. 1:9-11; Ezek. 23: ; Isa. 3:8,9.

"Where also our Lord was crucified" - We would note here that the correct translation should be: "Where also their Lord was crucified."

One of the commentators has suggested that in one of the phrases of this great Gentile government, the Lord of these witnesses was crucified. This was when Jesus was placed upon the cross at the end of the Jewish age. Jesus was their Lord from the fact that he was the Logos - the Word of God - and seeing he so faithfully met all the requirements indicated in the word, he can therefore be understood as the Master or Lord and as much, he is the Way, the Truth, and the Life, to his followers. We know that the actual ones who caused Jesus to be put to death were the Scribes and the Pharisees, yet it was the Roman Empire which took his life. An allegory is indicated in the slaying of the two witnesses. While it will be the last phase of the rule of this great Roman Empire which will cause the destruction of the truth, yet it is a similar scribe and Pharisee spirit which will be the instigators once again.

\*\*\*\*\* "their dead bodies shall lie in the street of the great city" - ignominy - put to shame as criminals were put in stocks for public ridicule.

"Sodom and Egypt" - Sodom, wicked, perverse, ready for destruction - Egypt oppressor of Israel, God's people.

11:9

\* THREE DAYS AND A HALF - Three and one-half years from 1793 A.D. R244:4.

\*\*\* And some of the people, and kindreds and tongues and nations (the Protestant parts) shall see the Scriptures dormant for three and a half years, and shall not suffer them to be discarded or suppressed.

\*\*\*\* "And they of the people and tongues and nations" - Who are they? Evidently this refers to faithful believers. Out of every kindred, who at that time persevered in their loyalty to the scriptures in the face of this new Christian Pagan Master. D537; C52,54.

"Shall see their dead body three days and one half and shall not suffer their dead bodies to be put in graves" - Surely this suggests to us as we have already emphasized, a class who are interested in the scriptures and does not refer to mankind in general but to a class that tremble at the Lord's words. Who would rather suffer death than be disobedient to it. Then the 3 1/2 days are symbolical and as suggested in Z.174 (?) would begin from 1793 A.D. to 1797 A.D.

\*\*\*\*\* "the people...and nations" - Christendom all under papal rule and domination.

"shall see their dead bodies three days and a half" - literally 3 1/2 years from May 5, 1514, when Ninth Lateran council declared all heresy wiped out until Oct. 31, 1517, when Luther's 95 theses revitalized the two witnesses and started the Reformation. (Streeter, p. 509-532) (While some thought given that this period may refer to 1799-1803, we feel that the foregoing better fits the description for various reasons: 1. In 1799, Papacy received a crushing blow and was sent into the abyss condition, hence it no longer had power to make war against the two witnesses, and we understand the beast to refer to Papacy as shown in R510. 2. Luther had already translated the Bible and put it into the people's hands as had Tyndale and others. King James' Version dates to 1611, hence Bible not in dead languages or uni-

versally suppressed until 1799. 3. The organization of Bible Societies, while a significant feature of the time of the end, did not have the same impact on the resuscitation of the scriptures that the Reformation had.

"shall not suffer their dead bodies to be put in graves"  
- the people of Christendom tolerated the ignominious condition of the Word of God.

11:10

\*\*\* And they that are in society (of the old Roman element, the Catholics) shall rejoice over them (the Scriptures made dormant), and make merry, and shall congratulate one another; because these two Testaments had afflicted them (and now it seemed that the Protestants had erred in pointing at them as the antichrist whose destruction had come).

\*\*\*\* "And they that dwell upon the earth" - Who are they? This is the same class as mentioned in Rev. 13:8 and in Rev. 17:8, who are amazed, wonder, as we read: "The beast that thou sawest was and is not and shall ascend out of the bottomless pit and shall go into perdition and they that dwell on the earth shall wonder whose names are 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." We would note here that this is the same class who in Chap. 13:8 worshipped the leopard (Papal beast) when it is set up above the dragon (Civil Power). So this class view with wonder or amazement when the civil power, represented in the 17th chap. by the scarlet beast, repudiates and persecutes the counterpart of the leopard beast, the same Papal system, but where represented as a harlot. Bro. Russell has indicated to us in W.55, B354, that his understanding of the scarlet beast of chap. 17 was the same as the red dragon of Chap. 12. Another commentator suggests that the difference among the brethren and their understanding of Revelation with respect to the near future seems to center around chap. 17:8. So the class, they that dwell upon the earth, would represent an earthly, human class, who had confidence in earthly governments, organizations and force of arms.

"Shall rejoice over them and make merry, and shall send gifts on the another; because these two prophets tormented them that dwell on the earth" - In olden times we are told in Esther 9:19-22; Neh. 8:10-12, that when the Israelites were

delivered of their enemies or their tormentors, they had the custom of sending gifts to one another, rejoicing over their deliverance. So this class, who dwell on the earth, who have been sickened, tormented by the false teachings of the great Papal system, rejoice that religion and everthing with it is suppressed and killed. Do we not see this same spirit operating among the nations at the present time? They are already beginning to turn out God and all religion out of their midst, suppressing prayer in school and in many of the great dictator countries, regard religion as dope and are showing antipathy towards the Papacy. Eating her flesh, and later will burn her with fire; it will be a return to the gross darkness and helplessness which we call Paganism - fallen human nature unrelieved by even an adulterated christianity. But we surely thank God that this Pagan Power after it had accomplished God's purpose in the destruction of these false systems, Rev. 17:16-18, is to be overcome when it makes war with the lamb. Rev. 17:14.

\*\*\*\*\* "they that dwell upon the earth" - society

"shall rejoice over them" - great rejoicing arose in Christendom over announcement that all heresy had been eliminated.

"two prophets tormented them that dwelt on the earth" - scriptures revealed carnality of Papacy and showed a harder way to salvation. People faced with trouble of harmonizing life of Christ and apostles with worldliness of Popes and clergy, scripture with tradition, which couldn't be done. (see Rev. 9:5).

11:11

\*\*\* And after three years and an half (new) vitality from God was given them, and they arose (from the dormant condition) showing their authoritativeness; and great alarm fell on those (the Catholic element) which saw them.

\*\*\*\* "And after 3 1/2 days the spirit of life from God entered into them and they stood upon their feet" - In other words, they began to operate again. Smith says in the year 1793, the French assembly suppressed the Bible and 3 1/2 years after that the resolution was rescinded. Ezek. 37:10.

"And great fear fell upon them which saw them" - In a

literal sense, fear would possess any human being who witnessed the coming of life of a dead body. So in a symbolic sense, these two witnesses, coming to life again, and which had caused the great annoyance in the past, after they had been silenced, began to prophecy again. So they would fear the vengeance of God would come upon them. D534,535.\*\*\*\*\* "After three days and a half" - May 5, 1514 - Oct. 31, 1517

"the spirit of life from God entered into them" - without the Reformation, the truth would have been stamped out of the earth - Sardis stage termed "dead" (Rev. 3:1,2) life from God: "I have set before thee an open door and no man can shut it" (Rev. 3:8) Luther no more dominant figure, or outspoken, than Wycliffe, but the time for reformation reserved by God for 1517.

"great fear fell upon them which saw them" - Counter - Reformation inspired by fear of losing power to Protestant movements - Reformation within Church had been attempted in Wycliffe's time - again undertaken as a result of Luther's work.

11:12

\* THEY ASCENDED - Since 1799, the Old and New Testaments were lifted up in the sight of the people to a position of great influence and dignity never before enjoyed. R5565:2. Between 1803 and 1813, many Bible societies were organized and the Bible was lifted up before the people. R5565:3. UP TO HEAVEN - The place of honor and power. R5565:3; 5718:1; 529:4; 244:4.

\*\*\* And they (the Scriptures) respond to a great proclamation from (Protestant) ecclesiasticism summoning them, Come and be our source of authority. And they ascended up in authority in (Protestant) ecclesiasticism in glory; and their enemies beheld them.

\*\*\*\* "And they heard a great voice from heaven saying unto them, 'Come up hither.'" - B256 - After the 3 1/2 years, 1260 days, when Elijah returned from the wilderness, the errors of the Jesuite priests were manifested. The true God was honored and copious rains followed. 1Kings 41:45. So at the end of the 1260 years, the power of the truth and its witnesses was manifested in 1799 A.D. Since then the truth



has flowed at the rate of millions of Bibles every year, refreshing the world and bringing forth the fruit. (WT 1915-45 "Return from the Wilderness")

'14-5565 Another thought from the words, 'Come up hither', We know that during this Gospel Age, the word of the Lord has been entrusted to the church and its witnessing therefore has been among the scenes of earth. But when Messiah's reign commences, the truth proceeding from Him will be given forth by them in their exalted or heavenly position. Isa. 23: ; "For out of Zion shall go forth the Law."

In the text, the word of the Lord, the two witnesses, is elevated as on a mountain, "And they ascended up to heaven in a cloud." This would surely mean judgement upon enemies, but a strength and comfort to His people. The true witnesses were exalted because the people took notice of them. W.T. '15-199.

\*\*\*\*\* "great voice from heaven" - Martin Luther - still a monk, member of the ecclesiastical heavens, when he began his work.

"saying...Come up hither" - scriptures brought up from the state of suppression.

"they ascended up to heaven" - Luther elevated the scriptures to the place of spiritual control - "the Protestants replaced an infallible Pope with an infallible book" (Durant, The Reformation) A Professor of Divinity at Cambridge, led a movement for Church reform based exclusively on scriptural authority in 1570's (Neville Williams, All the Queen's Men, p. 167) the scriptures have from this time gradually ascended out of the cloak of tradition and ignorance to the full light of truth (R55, col.II)

"in a cloud" - glory, as the Lord ascended.

"their enemies beheld them" - all who have opposed them couldn't stop their elevation. God put life in them (Rev. 3:8)

11:13

\* A GREAT EARTHQUAKE - The French revolution. D531. The closing trouble upon all nations of Christendom was illustrated in the reign of terror. C54. It may give some idea of the fury of the coming storm. D531.

PART OF THE CITY - Babylon; Christendom. D608.

\*\* "SLAIN OF MEN SEVEN THOUSAND" - As this is a type or parallel of the Great time of trouble, the 7000 men (justified) may represent the Great Company.

\*\*\* And the same (?) hour period was there a great revolution, and the French part of the Roman Empire fell, and in the revolution were abolished 7000 titles of men: and the remainder of Christendom was frightened, and (thus the wrath of man) gave glory to the God of heaven.

\*\*\*\* "And the same hour there was a great earthquake" - We might ask here, what is an earthquake? In the scriptures it indicates a revolution, an upheaval of society. Such a shaking of the social order that it alters its whole aspect and structure. In the fourth vol. p. 531, the Pastor suggests that in the symbolic language of Revelation, the French Revolution was a great earthquake, a prelude to and an illustration of the great crisis now approaching. The promontory click of the great clock of the ages telling that we are nearing the midnight hour which will end the present order of affairs and usher in a new order, the year of Jubilee with its attendant commotion and changes of possession.

"And the tenth part of the city fell" - Now we have to bear in mind here what the city represents. The literal city of Babylon attained a position of prominence and affluence as capital of the great Babylonian empire, and was called the golden city, the glory of kingdoms and the beauty of Chaldean excellency. Isa. 13:19; Isa. 14:4.

Such was the typical city, and like a great millstone, was cast into the sea. It was sunken centuries ago, never again to rise. Now let us look at its antitype, for the scriptures clearly point it out. Then note the aptness of the symbolism. In symbolic prophecy, a CITY represents a religious GOVERNMENT, backed by power and influence. For instance, the HOLY CITY, the NEW JERUSALEM is the symbol used to represent the established kingdom of God. The overcomers of the Gospel Church, exalted and reigning in glory. In the same connection represented as a woman - the bride - the Lamb's wife in power and glory, backed by the power and authority of Christ, the husband. Rev. 21:9,10 "I will show thee the bride, the Lamb's wife, and he...showed me that great city, the Holy Jerusalem.

Now Bro. Russell says in the 4th vol. p. 25, "This same

method of interpretation applies to mystical Babylon, the great ecclesiastical kingdom, that great city which is described as the harlot - a fallen woman, an apostate church. For the true church is a 'virgin', exalted to power and dominion and backed to a considerable degree by the kings of the earth. The civil powers which are all more or less intoxicated with their spirit and their doctrines. So John the reve- lator, tells us that the angel carried me away in the spirit, into the wilderness and I saw a woman, 'Babylon', Rev. 17:1-5 and in vs. 18, 'and the woman which thou sawest is that great city which reigneth over the kings of the earth'. The city would represent the seat or place of government of the nations comprising Gentile dominion as pictured by the ten horns of the beast in Rev. 17:3-12, and by the ten toes of the image in the dreams of Daniel. Both pictures illustrate Gentile rule, so in this earthquake it states that the tenth part of the city fell. That would be France, one of the ten toes. A259 "Seen by Nebuchadnezzar, one of the ten horns of Daniel (2:41-43) Dan. 7:24 and John's dragon in Rev. 12:13.

"And in the earthquake were slain of men, seven thou- sand" - Smith's dictionary tells us that it is recorded by those who have examined the French records that just 7000 titles of men were abolished in the revolution. The number seven is also to be noted here because it speaks of a perfect or complete destruction and indicates the complete overthrow of all titles held by individuals of mankind and also the sweeping away of all rule and authority in a cataclysm of anarchy.

"And the remnant were affrighted and gave glory to the God of heaven" - The remnant! Who would this refer to? Would it not apply to a class of mankind who are peace-lov- ing. In D67,68, the Pastor suggests that in the coming trouble it is but reasonable to presume that even in the midst of wildest confusion, there will be discrimination in favor of such as have shown themselves just, generous and kind. And extreme wrath against those who have practiced and defended oppression. It was so in the midst of the horrors of the French Revolution and that it will be so again is intimated by the counsel of the word of the Lord which says in Zeph. 2:3 "Seek righteousness, meekness, it may be ye shall be hid in the day of the Lord's anger." These words of wisdom, warning, are to the world in general, whereas to the saints, the overcomers, they are promised they shall be ac- counted worthy to escape all those things coming on the

earth. Luke 21:36 Z 16-170 Those who make war in heaven make graves for themselves.

\*\*\*\*\* "And the same hour" - Rotherham - Young's Literal, reads, "in that hour" - when their enemies beheld their elevation in power - elevation which increased with the growing and expanding Protestant movement.

"was there a great earthquake" - French Revolution

"the tenth part of the city fell" - France one of the ten divisions of the great city, Rome. (Babylon)

"slain of men seven thousand" - history shows there were 7000 titles of nobility that perished in the French Revolution.

"and the remnant were affrighted" - remainder of Christendom were frightened by the French Revolution and sought self-preservation by attempting to intervene on Louis' behalf. (Rev. 6:16,17)

"gave glory to the God of heaven" - revolution appeared to them to be God's day of judgment.

11:14

\*\*\* The second woe is past; and behold, the third woe cometh quickly.

\*\*\*\* "The second woe is past, and behold the third woe cometh quickly" - These words follow in sequence from Rev. 9:21 and do not necessarily come after the events described in Rev. 11:13.

Would not the fact that the words "cometh quickly" suggest the interval between these two woes is of shorter duration than that between the first and second woe? The third woe, the seventh trumpet, the last woe trumpet, will be effective in completing the work of judgment and destruction upon Babylon and the kings of the earth so that mankind will be free from all their selfish and evil rule and Christ's kingdom of righteousness, firmly established.

11:15

\* SEVENTH TRUMPET SOUNDED - The seventh trumpet, the trump

of God, the last trump, the Jubilee trump of liberty - beginning in 1874, and will continue to the end of the Millennium. A316; B148,197; D601; R5573:6; 2992:6. This trump is as much symbolic as were its predecessors. Its fulfillment covers 1000 years, coinciding with the Millennial reign of Christ.

R2992:6. Introducing the great day of wrath, the time of judgments upon the kingdoms of the world, the pouring out of the 7 vials of wrath, the time of trouble. R263:4.

GREAT VOICES IN HEAVEN - The widespread message of present truth, declaring the second presence of the Lord throughout the nominal Church (symbolic heavens), particularly the Volunteer literature distributed in 1902. R2994:4.

KINGDOMS OF THIS WORLD - Under Satan's princeship. R5853:6; OV193:1; CR426:2. Gentile kingdoms, permitted to hold sway until the time of Messiah's Kingdom. R4799:3; 4795:3; SM418:1 "Christian nations", the complete disintegration of which is incidental to the establishment of God's glorious Kingdom under Messiah. OV359:3. Which are deceived into thinking themselves Christ's kingdoms. R5853:6; 5715:5; 4799:3.

ARE BECOME - Are about to become. R5489:4. After the great time of trouble. R3113:3. During a great time of trouble.

R5097:3. A special evil day. R5097:5. Christ had come, and has entered upon his reign. R529:2. His reign is commenced; we may soon expect the wrath and angry nations. R757:5.

HIS CHRIST - His anointed, the Church. R5:1.

FOR EVER AND EVER - Being associated with the Father, Christ (and we in him) shall always belong to the reigning and ruling power. R165:3; 419:1.

\*\* "GREAT VOICES IN HEAVEN" - The 7th vial was poured out upon the air.

\*\*\* And the seventh messenger (Bro. Russell) sounded; and there were great proclamations among the spiritual powers (of the new age) saying, The kingdom of this world is become the kingdom of our God, and of his Christ; and he (God) shall reign for ever and ever.

\*\*\*\* "And the seventh angel sounded; and there were great voices in heaven" - D601 suggests to us that the great trumpet is the antitypical trumpet of Jubilee, the seventh trumpet as symbolical as the preceding sixth trumpet. Rev. 11:15-18.

It has been sounding symbolically since October 1874 and will continue to the end of the Millennium. B148. The propriety of calling the seventh or last trumpet, the trumpet of

God is evident when we remember that the events mentioned under the preceding six trumpets of Revelation refers specially to the Lord's word and to end in the day of the Lord. Today we find ourselves in the midst of the very events which mark the sounding of the 7th trumpet.

"And there were great voices in heaven" - Yes, the great voices, the increase of knowledge, the anger of nations taken in connection with the time prophecy. Again, is not this one of the great events which even the angelic hosts have been eagerly anticipating since man came under condemnation and was sentenced to death? They have no doubt, rejoiced in the plans revealed and the promises given regarding earth's coming great Messiah which have been unfolded from time to time, and now, when this verse has become an accomplished fact. If, therefore, we can recognize the shout - the voices - the sounding of the great trumpet we should accept them as indicative, not that the Lord will come soon, but rather He has come and is now present, and that the harvest work of gathering the wheat and burning the tares is already under way. They, the angelic hosts, shout with loud voices of exaltation at this happy event.

"Great voices" - The voices of those who have some measure of light in respect to the times in which we are now living, the harvest time, the time of the establishment of the kingdom. Those who utter these voices declaring that the kingdom (dominion) of this world has become the kingdom of His Lord, and his Christ, must of necessity be such as have learned this fact from some quarter. W.T. 1902-119

Bro. Russell suggest that the volumes of Millennial Dawn have been, to some extent, such voices announcing the Kingdom. These voices, tracts, booklets, papers, have been great voices in the sense of being widespread and in the sense of exercising considerable influence.

The kingdoms of this world are become (or as Chief manuscript puts it) is become the kingdom of our Lord and His Christ.

Another translation reads, "the sovereignty over the world has become our Lord's and of his Christ.

The sceptre illegally held for so long by the adversary will soon be taken from him and given by God to the anointed Messiah.

"And of his Christ" - The word "Christ" means anointed and consequently, we see the association of Christ's follow-

ers united with him as king for they as well as He hath come under this anointing. This is confirmed by the words of our Lord in Rev. 3:21 "To him that overcometh will I grant to sit with me in my throne even as I overcome and am sat in His throne." The reason the heavenly hosts refer to God as our Lord, is because they recognize Him as the original source of authority. It is He, who gives the kingdom to his son. The word 'Lord' implies the thought of owner, ruler of the Universe.

"And he shall reign forever and ever" - (R2739, p.40)  
The reign of the saints cannot be properly said to begin before all the jewels have been gathered. Nor before the times of the Gentiles end in 1914. Now it is said that their reign will be no longer than 1000 years. After the 1000 year reign, Satan shall be loosed and the above trial, amongst the people, will ensue. but the reign of Christ and the Church will evidently continue long after the 1000 years to destroy all found unworthy in that final test, to thus complete the work for which this reign is instituted: "He must reign until He hath put all enemies under his feet."

Some commentators suggest that He, God Himself, will commence a rule over earth's affairs which will last forever and ever. In the case of Messiah, his particular reign under God is to last 1000 years. At the end of which period he will hand over the kingdom to God that he may be all in all. 1Cor. 15:24,20. God's control as Supreme in all His Universe will then operate throughout all the eternal ages. The fact that His kingdom in never ending is in striking contrast to the kingdoms of this world which are only temporary. Dan. 2:44

\*\*\*\*\* "seventh angel" - Bro. Russell

"great voices in heaven" - since return of our Lord, spiritual control (heaven) no longer in nominal church, but once again in true - voices of the saints publishing glad tidings (compare Rev. 8:1 where nominal heaven silent)

"the kingdoms of this world are become...of our Lord and of his Christ" - saints message, "thy God reigneth" C235-237; Isa. 52:7)

11:16

\* ELDERS - See comments on Rev.4:4.

\*\*\* And the royal priesthood, who have ruling positions by divine authority, do obeisance, and worshiped God,

\*\*\*\* "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God" - We all know that the four and twenty elders represent the word of God recorded in the old testament prophecies. Then the fact that they fell upon their faces and worshiped God is in itself, a fulfillment of Isa. 55:11, "My word shall not return unto me void, but it shall accomplish that which I please and prosper unto the thing whereto I sent it." The obedience here would indicate the fulfillment of a further step in the Divine Plan of the Ages, to which they have given witness.

\*\*\*\*\* "twenty-four elders...fell upon their faces" - kingdom prophecies gloriously fulfilled - in full accord with events.

11:17

\* LORD GOD ALMIGHTY - Represented in Christ, all things are of the Father and all things are by the Son, his honored representative. D622,623.

THOU HAST TAKEN - At the second coming of our Lord Jesus Christ in power and great glory. OV49:3. In 1878. R5193:1; 1290:5. Exalted to the right hand of Divine favor, he awaits only for the Father's time to take to himself his great power and reign. SM732:1. When the Gospel Church, his body, is complete. R532:3; 419:1.

THY GREAT POWER - "Thy people shall be willing in the day of thy power." Psa. 110:3; R2935:3. The spiritual, invisible, all-powered King will control the world. R5458:5. Binding or suppressing evil and error by means of truth, beginning in the Church. R331:2. Soon to take unto himself his great power and reign. R5458:5; OV386:4. The gathering to Armageddon will immediately precede this. OV276:1.

AND HAST REIGNED - The announcement of Christ's Kingdom in the earth, the beginning of his reign, is the first feature of the seventh Trumpet. R2992:6. At the date, 1878, Christ raised all the members of his body, the Church, who slept. R3823:3. The first work of his reign will be the smiting of the earth with the rod of his mouth. Isa. 11:4; R1352:2. In some senses already begun in 1878, but not in the full sense until the last member of the Body is glorified. R5631:6;



5753:1; 5715:5; 5239:5; 5193:1; 5034:5; 2272:4; 1290:5. The Kingdom reign begins before Babylon falls. D623. At the end of Gentile Times, 1914. B87. Any announcement today (1912) the Messiah's Kingdom is nigh meets with resentment. R4956:3. The beginning of Messiah's reign will mean the greatest revolution the world has ever seen. R1385:5. While his reign will be a terror to evil-doers, it will be the consolation and joy of all the meek who love righteousness. R1352:2. It will be the strictest government the world has ever known; absolutely no liberty will be granted to do wrong. R1163:6. Then Satan shall be bound, and all the forces of sin and darkness be restrained. OV324:2; 193:1.

\*\*\* Saying, We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and hast reigned.

\*\*\*\* "Saying, We give thee thanks, Oh Lord God Almighty, which art, and wast" - The words "and are to come" are not found in the old manuscript and therefore should be deleted. You will notice here that the 17th and 18th verses were spoken by these four and twenty elders. In Rev. 4:10, we find these same elders giving similar obeisance and praise when the head of the anointed company had proved worthy by laying down his life and thereby redeeming to God, his body members. In our present lesson, they give praise to God that the previous work of Jesus has culminated in the establishment of Messiah's Kingdom. So from these various occasions when these four and twenty elders give praise, we see that they herald the beginning of a new dispensation as God's wonderful plan unfolds from time to time. What do these words, "We give thee thanks", suggest? That they have caused thanks to be given to all who have placed confidence in God and His word.

"Because Thou hast taken to Thee thy great power, and hast reigned" - Now we all know that Jesus gave himself a ransom for all 1900 years ago and it would seem as if nothing had been done to relieve mankind or deliver them from the bondage of sin and death. This scripture tells how he takes to himself his great power. In other words, as we are told in Zeph. 3:8,9, "Commences to act, therefore wait...consent". Isa. 33:10; Psa. 10:12; 12:5.

You will notice from these texts how God rises up at a certain time and when He does this it is with the object of acting, demonstrating His great power.

\*\*\*\*\* vss. 17-18

"We give thee thanks" - prophecies praise God for their final fulfillment in earth.

"Lord God Almighty" - represented in Christ - who takes his power to reign at this time.

11:18

\* NATIONS WERE ANGRY - As a consequence of the reign begun.

D623; R2993:1; 2935:3; 592:2; 409:3. In the great time of trouble. A324; D579. Agitated with conflicting ideas, voices, theories and threats. R1913:4. Implying contention, world-wide war. N'04-2-21. Not necessarily angry at the Lord, but rather the spirit of selfishness will break forth as a consuming fire. Q753:2. The present disturbance of Europe (1915). In their anger they got into trouble before their lease expired. R5715:5; 5632:2; 5567:3. God himself is doing the shaking. R5632:3. Not converted at the time of the second advent, as many expect will be the case. A94; B101; R532:3; Q753:2. Great commotion in the affairs of the present evil world will result from the laying of judgment to the line and justice to the plummet. Isa. 28:17; R2992:6.

THY WRATH IS COME - His wrath must first come before they are obedient. R318:6. They shall be broken in pieces as a potter's vessel. OV324:1.

TIME OF THE DEAD - The day of judgment. R2993:3. The whole human family, the dead world of mankind. R5567:5; 2993:1.

SHOULD BE JUDGED - The Church are the first to receive their judgment. R5563:6. "He hath appointed a day, in which he will judge the world in righteousness." R2993:3. By having an opportunity of hearing the voice of the Son of Man and of obeying. R2993:2. Should receive their proper rewards and punishments. R5567:5.

THE PROPHETS - The ancient worthies. R5563:6. The ancient worthies and the teachers of the Lord's words, together with all the faithful in Christ Jesus are to be rewarded early in the Millennial Day. R2993:4. Daniel belongs to the order of prophets who are first mentioned in the order of giving rewards. R172:2.

AND TO THE SAINTS - The resurrection of the Church must occur some time during the "end" or "harvest" period. R1260:4; C234. All the holy ones. R5563:6. The bride - the overcomers. R148:1.

THEM THAT FEAR THY NAME - All who will come into harmony with

the Lord during the thousand years. R5567:6; 5563:6; 2993:4; 2935:3. All the sheep class during the Millennium. Q652:T. DESTROY THEM - The incorrigible wicked. R3083:6; 2993:5. Those who do not render to the Kingdom loyal submission and devotion. D643; R5567:6; 5564:1; 2993:5. Everything that pertains to the body of sin. Q652:T. Contrary to the Universalist theory. R3083:6. WHICH DESTROY - Which corrupt. D623; F398; R5567:6; 5564:1; 3083:6; 2933:4. This verse covers the thousand years of Christ's reign. R5563:6.

\*\*\* 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.

\*\*\*\* "And the nations were angry, and thy wrath is come" - (See R5632:2:4)

This is surely a very important portion of the message of the four and twenty elders and brings to us the necessity of understanding the prophet's word today. Surely the nations are angry now. They act as though they were bereft of common sense. The John class, the Lord's true people are thus given the knowledge of the details of the great time of trouble which is to come upon Babylon and the world. As they get to know these facts beforehand they are not fearful in anticipation of the trouble which is coming on the world. God's wrath will first be seen when He causes the seven plagues to be poured out on Babylon. In Rev. 15:14 seven angels are seen receiving golden vials filled with the wrath of God and pouring them out in accordance with the instruction they receive. Bro. Russell understood that these angels represented the Lord's people in the harvest time. They have declared, (pour out) the judgment contained in God's word, the seven golden vials, on the various elements of Satan's empire. We are witnesses to this declaration of God's judgments during the harvest period. We would note here that the pouring out of these vials is not to be confused with the vials of God being fulfilled. Note the difference between these vials; (Golden vials - God's word, the Bible prophecies), being poured out and being fulfilled. Rev. 15:8. It is exactly the same as we understand these expressions in the words of Jeremiah in declaring the judgments upon Israel, and their later fulfillment - for which as active agents, God used nations who were enemies of Israel.

Note carefully in Jer. 1, that while the prophet felt quite unequal to his task, the Lord told him that the words he was to speak against Israel were God's words, and that he had not responsibility for their fulfillment, Jer. 1:15,12. Then God explained to Jeremiah that he could use other means entirely to execute the judgments Jeremiah was to declare; namely: "I will call all the families of the kingdom of the north...against all the cities of Judah. Jer. 1:15 W.H.

How well this agrees with the other statements of God's word, "He spake and it was accomplished!" "The words I speak will not return unto me void." Psa. 33:9; Isa. 55:11.

Again God's wrath will be seen when He overthrows the kingdom by means of the stone of Daniel's vision smiting the image of Gentile rule at its feet.

In the 1915 W.T. p.53, Bro. Russell suggests that the time of the Gentiles ended as shown in Vol. 2 of the Scripture Studies, in 1914, and that the hand of Justice is now doing the breaking - the nations shall be broken as a potter's vessel, and they are still being broken. We who have our eyes opened, see what sin is and how the reign of sin is about to culminate. Now the time has come for God's kingdom to displace these Gentile kingdoms, but they will not willingly resign their crowns and sceptres. They are in defiance, therefore, force is required to destroy them. Their 2520 years are in the past and they must now submit to complete overthrow. So, the work of crushing them will steadily continue until its full accomplishment. Psa. 26:12.

"And the time of the dead that they should be judged" - Some might ask the question, How can the dead be judged? Well, we know from the scriptures when this takes place, the members of Christ's body will have been exalted in the first resurrection. Full atonement will have been made on behalf of mankind and it will be the due time for mankind to have their judgment. Acts 17:31. God has appointed a day, 1000 years reign of Christ, in which he will judge the world, dead in trespasses and sin, but redeemed by the precious blood, by a just trial or judgment by the Man whom He hath ordained, the Christ, Head and body. Not until the world's great High Priest has passed beyond the vail and entered heaven on their behalf, can the world have their judgment leading to life. The words of this text also implies that great wonder of wonders, the resurrection of mankind from the tomb as well as their subsequent testing and training together with those living on the earth who are still dead in trespasses and sin. John 11:25,26.

What time, we might ask, is signified by the expression, "In the days of these kings?"

When the kingdom of God was to be set up in power, the first step in the setting up of his kingdom was the raising of the sleeping saints, which we all believe was in the spring of the year 1878. Then began the glorification of the church, the work of setting up the kingdom has, we understand been progressing from that date and it now merely lacks the last members of the church class. When these have taken their places as members of the Church in Glory, then the kingdom will have been set up. Please note this in W.T. '15-Feb.

(R) Not until all the merit of Christ imputed to the Church during the Gospel Age shall have been released with full merit of Christ's sacrifice be available for actual restitution for Adam and all his race. Z.Apr.1,1915 R5661, p.103.

"And that thou shouldst give reward unto thy servants, the prophets" - This tells us of the class in Hebrews who pleased God, the great cloud of witnesses because of their great faith. The Red Heifer class mentioned in Tabernacle. Heb. 11:4-40; Matt. 8:11. These having passed their trial will be awakened from death, perfect human beings. They will experience an instantaneous resurrection. Psa. 45 Princes in all the earth. Isa. 2:3; D619; Dan. 12:13; Heb. 11:40.

"And to the saints" - Rev. 20:6 "Blessed and holy is he who shares in the first resurrection! Over such the second death has no power, but they shall be priests of God and of Christ, and they shall reign with him a thousand years." 1Cor. 15:23.

Christ's sufferings, self-denials and chastisements were not for his own sins, but for the sins of others, and so it will be with the members of his body. E234.

"And them that fear Thy name" - This would apply to all mankind who reverence God in their hearts. In Joel 2:28 we are told that the holy spirit in going to be poured out upon all flesh. That is, upon those who are willing to receive it for in that day the message will be 'whosoever will may come and partake of the river of life freely'. So that those who fear God's name will be all those who heed the message of the Millennial Age through Israel, when the New Covenant is in operation and from their hearts fully consecrate themselves to do God's will. We know that in this Gospel Age, God's

will for his people is as in Rom. 12:1, but in the Millennial Age, the reward will go to those who are obedient in walking up the highway of holiness. They that reverence God will revere his laws and come into full obedience to these laws and to all such, the Lord will be pleased to give the great reward of life eternal. All this rewarding, judging and cleansing of the earth from every defilement, bringing it back to its primitive holiness, the perfect harmony with God-will all be accomplished under the sounding of the seventh trumpet. By the time Emanuel's reign of righteousness shall have accomplished all its intended work, "For he must reign until He hath put all enemies under his feet" every member of the human family, great or small, who love righteousness and hate iniquity shall be in perfect harmony with God.

"And shouldst destroy them which destroy the earth" - These words tell us that a certain class are to be destroyed. There is no room here for the thought of Universal Reconciliation. In Rev. 19:20 we are told that God will first destroy the false systems, the beast and the false prophet will be utterly destroyed. They will be cast into the symbolic lake of fire, so that the people individually who have been misled into opposition to the lamb and those who are will him are to be slain, i.e. set free, with the sword which proceedeth out of his mouth. Rev. 19:15,21...the Word of God and have their judgment.

Those individuals: Isa. 62:20, "For the child an 100 years old, but the sinner being an hundred years old shall be accursed."

Then in Rev. 20:9, we see how the adversary will be permitted to make a final attempt to deceive the nations, the peoples. Many of whom will fall under his influence and they with him, will be destroyed. This brings us to the conclusion of the words spoken by the 24 elders. So we see that by means of the scriptures, the saints have come to a knowledge of these prophetic utterances. Z.1902, p.295.

It is merciful on God's part to destroy the incorrigibly wicked, those who have full knowledge and opportunity and have enjoyed God's favor, refuse to be conformed to the laws of God's kingdom, the law of Love. Because all who live out of harmony with the law of Love will always be like the restless sea, more or less discontented, unhappy. Again, such characters, however few, will marr the enjoyment of those who do love righteousness and peace, and to these God has promised that the time shall come when sin and its results, weeping, pain, dying, will cease; (Rev. 21:4) when God will

destroy those of the earth, those who corrupt it.

\*\*\*\*\* "The nations were angry" - Psa. 2:1, "time of the dead that they shouldst be judged" - "thy wrath is come" (Isa. 13:9; Mal. 4:1; Isa. 61:1,2; 63:5; Job 14:14,15)

"give reward unto thy servants the prophets" - Amos 3:7; Dan. 7:6,10; Zech. 1:6.

"to the saints" - Mal. 3:17; 4:1-3; Rev. 6:10,11.

"them that fear thy name small and great" - Psa. 140:13.

"destroy them which destroy the earth" - second death destruction of wilfully wicked (Isa. 65:20,25)

11:19

\* TEMPLE OF GOD - The Church glorified. R638:5. The dwelling or abode of God. R305:6; 54:6.

IN HEAVEN - Place of control, or rulership. A318; R306:2.

THE ARK - The eternal purpose of God - The Christ. T121; R5680:5. Divine presence. R2002:3.

LIGHTNINGS - Diffusions of knowledge. R511:2. Flashes of truth and righteousness. R5990:4; 5989:3.

AND VOICES - Proclamations and general discussion. B146-148; R511:2.

THUNDERINGS - Controversy - tumults. R5990:1; 576:6; 511:2.

AN EARTHQUAKE - Symbol of a revolution. A336; R5554:3; 2334:4

GREAT HAIL - Truth put in a hard, forcible way. A303; R1357:5; 511:5.

\*\* "TEMPLE OF GOD WAS OPENED IN HEAVEN" - At the sounding of the 7th trump, some specially clear and open views of God's glorious temple (the Church) would be granted.

"ARK OF HIS TESTAMENT" - Also clear views of the Covenants which came in 1909. This view would be clear only to the temple class (in his temple) the faithful consecrated ones, who stand the test.

"LIGHTNINGS" - Flashes of light (knowledge) on all subjects.

\*\*\* And there was seen in spiritual control the divine con-

dition of God, and there was seen in his spiritual condition The Christ, the repository of the covenant; and there were diffusions of knowledge, and proclamation, and controversies, and revolution, and hard truths.

\*\*\*\* "And the temple of God was opened in heaven" - What does the temple refer to? We know from the scriptures that the temple refers to the saints of God. 2Cor. 6:16 "Ye are the temple of the living God." Again, the temple erected by Solomon is a picture of the true temple, the Christ. 1Kings 6: ; 1Kings 8:2.

The stones of which the typical temple were constructed were completely shaped in the quarry, so when assembled they would fit in their places without the noise of a hammer. So this would typify the saint's experiences under divine supervision, and if heartily submitted to, would prepare them for living stones of the true temple. 1Pet. 2:5-8.

Now, as suggested, this temple in heaven will not be opened for use, not until the temple class is beyond the veil, and the blood of the antitypical goat sprinkled on the mercy seat. Atonement must be made before the blessings can go to mankind. This temple is for a purpose, a meeting place between God and all who worship in the times of Restitution, so that they can return into harmony with Him.

In the type, the temple was dedicated as a meeting place between the Israelites and proselytes and Jehovah. 2Chron. 6:32,33. We would, however, note is passing how at the dedication of the typical temple it was filled with a cloud of smoke (representing Jehovah) so dense that none of the priests could enter and begin the ministrations for which it had been erected. So we clearly told in Rev. 15:8 regarding the true temple, that the smoke represented a delay in putting it to its intended use, the blessing of the people until the seven vials of God's wrath - its final manifestation for the destruction of Satan's empire have been fulfilled.

"And there was seen in his temple, the ark of his testament" - Ex. 25:10; Heb. 9:24 - Diaglott footnote: "Its name suggests that it illustrated the embodiment of Jehovah's plan, the eternal purposes of God. Eph. 1:4; 3:1-11; the hidden mystery. Vol.1, study 5; Tab. Shad. p.121.

In the type the ark in the Tabernacle was the meeting place of God and his people through the high priests and his presence was indicated between the cherubim. In the antitype the ark of the testimony is God's eternal purpose as seen in the Christ, Head and body members, through whom mercy will be



extended to the world of mankind. In this way God will meet with his people of the Millennial Age through their Great High Priest and Mediator. So, during this harvest time, the John class are privileged to have this knowledge, concerning this temple and what it represents, and they will share with Christ in blessing all the families of the earth.

"And there were lightnings" - What an enlightenment came to Bro. Russell's mind when he saw and understood the Tabernacle Shadows as the Psa. 97:4 puts it: "His lightnings enlightened the earth - knowledge shall be increased." Thunderings, controversy between capital and labor, facists and communism, aristocracy and democracy, reaching the white heat of anarchy. Voices of bitterness of oppressed mankind and their oppressors. Earthquakes! We have already studied in 1Kings, regarding storm, fire, earthquakes, revolution. In this verse, the earthquakes seem to apply to the social revolution, and fire of anarchy. Hail, hard, distressing truths, (Isa. 28:17) sweep refuge of lies, waters overflow hiding places. Religious denominations are holding errors for truth so that present truth is hard and distressing to them. The people calling for justice, hard, distressing truth for those who want to lord it over the people. There has been great hail, and it is increasing. The earthquake would also indicate complete upheaval of misrule, and overthrow of all law and order. This earthquake will entirely alter the face of the symbolic earth society. Then will come peace, happiness and the blessings for all the families of the earth.

\*\*\*\*\* "the temple of God was opened in heaven" - true church revealed and plan and purposes of God.

"seen...the ark of his testimony" - the Christ, head and body in the glorified temple condition - ark represents the embodiment of Jehovah's plan in the Christ - his foreordained eternal purpose - actual resurrection of sleeping saints recognized.

"and there were lightnings" - enlightenment to feet members.

"voices" - as in vs. 15

"thunderings" - controversies in the earth as in Rev. 10:4.

"earthquake" - revolution - Armageddon

"great hail" - hard truths

REVELATION 13

Foreword - Bro. Russell:

(R) "First let us lay down a simple rule for interpreting some symbols in this chapter:

DRAGON....civil power, Pagan Rome

HEAVENS...the higher or ruling powers:

EARTH.....the people, under or obedient to the ruling powers (Heavens)

SEA.....the general masses of mankind, not under religious restraint

The first two verses of this chapter direct our attention to the Dragon which in preceding chapter we found to symbolize the Roman Empire; the same which Daniel saw in vision called, "the fourth Beast, dreadful and terrible".

This Dragon passes its power over to the beast which arose out of the sea - a government that came up from among the irreligious masses; in other words, the Roman Empire passed under a new rulership - The Leopard Beast - whose mouth was lion-like. This beast which came into possession of the Dragon's seat and power, we understand, to be Papacy; it corresponds to the "man-child" of the preceding chapter. It has qualities which resemble the first three beasts of Daniel 7, viz. the Lion, Bear and Leopard - described as representing Babylon, Persia and Greece. This new Beast then, would combine leading characteristics of the preceding empires and unite them in the power of the last - the Roman.

Babylon was celebrated for its splendor and its pride - the Lion, the King or ruler of all beasts, so Papacy had a mouth of this sort; i.e., it claimed to be a kingdom over all kingdoms by divine right - a strong mouth.

The Bear's feet suggest another of Papacy's peculiarities as an empire - viz., persistency. Like the Bear Empire, (Medo-Persia) which would besiege for years, and even turn a river aside from its channel to accomplish its ends; so Papacy moves cautiously and gets possession of kingdoms rather by strategy than a battle. This same quality is illustrated in the bear - it hugs its prey to death with its paws.

The body of the Papal Beast was like a leopard. The Leopard was a third beast seen by Daniel - viz. Grecia. Greece was noted as the center of learning, piety and wisdom; so Papacy's chief claim to be ruler of all kingdoms was based on the claim it is the center of wisdom, piety and learning..

A notable illustration of the spottedness of Papacy is found in the fact that while the bishops and priests in Spain are violent agitators against the U.S. as a protestant nation, promising prayers for, and blessing upon the Spanish soldiers and ships that would destroy the protestants, yet when a priest in N.Y. State voiced the same sentiment, he was promptly released of his congregation. Yet he merely said the American Catholics could not fight against Spain, because with all its pride, cruelty and ignorance, it is most solidly Roman Catholic. Rome knows that she must hold her freer American children with a light tether. Z.98-152; B277-361.

The Papal system was one of bondage. All who acknowledge its claim must of necessity render implicit obedience as unto God; for it claimed to be Kingdom of Heaven; and its head, the Pope to be God's Vice-Gerent; consequently, those who were for, or in favor of, such a captivity of individual thought and who acknowledge the right of that Papal system to limit and define the faith of all, by consenting, became captives.

Many protestant sects have got into the same snare of the devil, and are vainly striving to make a dominion by blending church and state. On the other hand, there are some who asserted that Papacy was a usurper of titles and powers of the true head and ruler of the church and claimed their right to the individual liberty wherewith Christ had made them free. These used 'the sword of the spirit' which is the Word of God, in the defense of their liberty, and such were put to death by Papacy - it overcame the saints during its 1260 years of power. This was a severe test of true saintship - would they go into captivity and join in the usurper's ranks, or would they remain faithful to the true king and wait for the kingdom which he promised to establish. Those whose names were written in heaven, stuck to the sword of the spirit and sealed their testimonies by death. (R318)

\* SAW A BEAST - The anti-christ, that wicked one, the Man of

Sin, the Mystery of iniquity, the Son of Perdition, the Abomination of Desolation, the Little Horn, the Papacy. B271; 276; R2174:5. A base, subtle, hypocritical, deceptive, tyrannical and cruel character; developed in the midst of the Christian Church. B272. The Papal government. R5349:1; 1409:4. The Roman Catholic system as an institution. R2495:6; OV270:8. Mystic Babylon. SM405:4. A258; B272; 277; C64.

OUT OF THE SEA - From among the masses of the people. R318:3; R63:3.

HAVING SEVEN HEADS - Rome's successive and distinct forms of government - and the ten horns; divisions of power - being mentioned to identify it (Rome) as the same beast or government, described by Daniel, and elsewhere in Rev. R306:2.

TEN HORNS - Ten powers which gave to it their support, strength, and protection. R63:5. Ten kingdoms of the great city, Babylon, Christendom; the nations of Europe. SM405:4; 406:1. See Comments on Dan. 7:7.

\*\*\* And the civil Roman authority ruled the outer fringe of the restless masses of mankind (those not barbarians). And the John class beheld the Papacy rising to ascendancy over the restless masses of mankind, it had seven successive divisions of government, and during each phase of government there were ten contemporaneous territorial divisions of government, and these ten territorial divisions of government ruled on the premise of the divine right of kings. And upon the successive division of governments the name of blasphemy (a false claim of Christianity).

\*\*\*\* "And I saw 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"

Here the sand of the sea would be the world of mankind, the beast, the Antichrist, that wicked one, the man of sin, the abomination of Desolation, the little horn would be the Papacy. But when we state that the one and only system whose history fits these prophecies is Papacy, let no one understand us to mean that every Roman Catholic is a man of sin... no man is "The Antichrist".... "The Man of Sin" described in prophecy. Popes, bishops, etc., 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. C277.

The first ten verses of this chapter describe the Papal Roman dominion. It is the Leopard, its spots showing mixture of church and empire combined, mottled; in one place liberal, almost white in its appearance; in another black, corrupt, degrading and brutal; in other places neutral or tawny, corresponding to the natural depravity of the people. It receives its power, etc., from the Dragon (Pagan Rome). Keep in mind that in symbol, 'heavens' signify the higher or ruling powers. When the dragon gave its place to Papacy, it (Papacy) became the heavens and those who were obedient to it (the church) were the earth. 'The Sea' represents the general masses of the world, without religious restraints. The Leopard arose from the sea - from among the masses of the people - received its power and dominion, etc.

In Rev. 21:1, John tells us there that the first heaven and the first earth were passed away, and that there was no more sea. Does this not suggest that 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, signifying that under the control of the new heaven or spiritual powers, the reconstructed social order will be so satisfactory that there will be no more sea class. No more restless people, no more dissatisfaction. Everything will be reduced to law and order. There will be no distress of nations, the sea and the waves roaring. Luke 21:25; Isa. 57:20; Isa. 65.

"And I saw a beast rise up out of the sea" - This would mean, as we are told in Dan. 7:2,3, that where winds are represented as blowing upon the sea it would mean there is political commotion, civil strife and revolution are indicated. So this seven-headed (seven distinct and successive forms of governments) and ten-horned (Divisions of power) leopard beast, with crowns on his horns, symbolizes a power which exercises ecclesiastical power as well as civil authority. So from the sea, the restless, turbulent masses, this leopard beast came, from whom it receives its power and dominion.

"And upon his head the names of blasphemy" B271.

Every one of these kingdoms claim to be a part of the dom of God, Spain, Portugal, France, England, Germany, Austria and Greece.

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"And I (John) stood on the sand of the sea" - on the shore.  
Church not a part of the conflict but on the sidelines - a bystander.

"...saw a beast rise up out of the sea" - this beast arose out of the irreligious or pagan masses - Papacy arose as a government (beast) by 539 A.D. - Justinian had given him power. "the last great creation of the pagan world" (Durant, III, p.595,575,522-527)

"having seven heads and ten horns" - this insignia serves to identify Papacy as a Romish beast or government (Dan. 7:7,8,20 and Rev. 12:3). Rules for interpreting symbols of Rome (Rev. 12) (R306:8) Beast - a government; Heavens = higher, ruling powers; Earth = people obedient to ruling powers; Sea = general masses not under religious restraint. While the dragon (Rome) has seven heads and ten horns (Rev. 12:3), the beast in this chapter is the fifth head (or government) of Rome (the dragon). The use of the seven head, ten horn description links Papacy with Rome - 10 horns are a constant in describing Rome (Dan. 7; Rev. 12; Rev.17)

"upon his horns ten crowns" - horns represent powers - Papacy ruled through kingdoms; gave kings divine right and kings supported her and obeyed her in return. In Rev. 12:3 the crown are shown on the heads showing powers or rulers in the Empire, but in chapter 13 the crowns are on the horns showing more dispersed power in the hands of kings.

"upon his heads the name of blasphemy" - apply to Papacy's (Rev. 17:3,5) claim to be God's kingdom on earth, God's infallible representatives, even God himself - endless blasphemies issue from Papacy.

13:2

\* AND THE BEAST - The same that is mentioned in Rev. 16:13, referring to the Papal system. DF vi; OV270:8; SM234:2.

Having qualities which resemble the first three beasts of Dan. 7. R318:3. The Roman Empire; the same which Daniel saw in vision called the "fourth beast dreadful and terrible."

Dan. 7:7. R318:3.

LIKE UNTO A LEOPARD - Mottled, in one place liberal, almost white in its appearance; in another, black, corrupt, degrading and brutal; in other places neutral or tawny, corresponding to the natural depravity of the people. R2538:6; 2308:4; 318:5. As the leopard beast of Dan. 7:6 represented Greece,

which was noted as the center of learning, piety and wisdom, so Papacy's chief claim to be ruler of all kingdoms is based upon its claim of wisdom, learning and piety. R318:5. Its spots showing mixture, or Church and Empire combined. R63:3. FEET OF A BEAR - Like the Bear Empire (Medo-Persia) which would even turn a river aside from its channel to accomplish its ends, so Papacy moves cautiously and gets possession of Kingdoms rather by strategy than by battle. R318:4. MOUTH OF A LION - As the Lion is king or ruler of all beasts, so Papacy had a mouth of this sort, claiming to be the kingdom over all kingdoms by divine right. R318:3. AND THE DRAGON - Pagan Rome, B288; R63:3. The Roman Empire, which Daniel saw in vision, called the "fourth beast dreadful and terrible." Dan. 7:7; R318:3. GAVE HIM HIS POWER - Gave Papacy the power of Pagan Rome. R288. Papacy became the "heavens" and those who were obedient to Papacy were "the earth." R63:3. AND HIS SEAT - Pagan Rome's seat. B288.

\*\*\* And the \*Papacy which the John class saw was like the Grecian Empire (leopard-like in that it was camouflaged and adapted to its environment, bringing sudden death to its prey), and the agencies of its advancement were as the Medo-Persian Empire (bear-like feet that were versatile, slow and deliberate, yet strong and crushing when once it has its prey), and its utterances like the Babylonian Empire (lion-like in that it had loud, paralyzing utterances), and the civil Roman authority gave it its power, and its government, and great authority.

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 \*The Papacy is likened to these three former empires and these empires in turn are represented by three beasts respectively. The Babylonian Empire was likened to a "lion" depicting its loud roar which tends to paralyze by reason of its fierceness. (Dan. 7:4) The king of Babylon tended to exalt himself and made great claims. (Dan. 3:19; 4:30) This same trait was characteristic of the Papacy with its "great and swelling words". The Medo-Persian Empire was likened to a "bear". (Dan. 7:5) This seems to aptly describe Cyrus' method of taking Babylon, by, as it were, sticking his claws under the walls of the city and seizing it. This same grasping tendency was characteristic of the Papacy. The Grecian Empire was likened to a "leopard". (Dan. 7:6) This was a fitting emblem of the Grecian Empire under Alexander the Great, who would pounce upon the nations and take them. This same trait was characteristic of the Papacy, which first

stealthily began to work as the "mystery of iniquity" in the early church. This class went forth to conquer and as they quietly grew in strength they gradually worked themselves into the position where they pounced upon the empire and rapidly gained control of it. The leopard is spotted or mottled in one place liberal, almost white in appearance; in another black, corrupt, degrading and brutal; in other places neutral or tawny, corresponding to the natural depravity of the people. This was true with respect to both Greece and the Papacy.

\*\*\*\* "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"

(R) In Mexico and South America, it flourishes at the expense and the ignorance and superstition of the poor benighted ones, who purchase indulgences for past sins, before starting on a fresh debauch, and whose profitable ignorance they make not attempt to remove. In the U.S. they build and maintain colleges and parochial schools and pose as the sincere friends of education to gain a standing and attract wealth and public funds. They offer no explanation of the fact that almost all the ignorant and degraded of our population are ruled for centuries and families which were Romish supervised. Z2308.

\*\*\*\*\* "the beast...was like unto a leopard" - Papacy combin-ed the leading characteristics of the three previous empires, Medo-Persia, Greece, Babylon (see description of Dan 7) and united them in the power of the last, Rome. Leopard (Greece) center of wisdom, learning, arts and piety - Papacy claimed supremacy in scriptural interpretation, was the protector of libraries and learning, was a foremost patron of the arts, and held itself as a example of Christian piety. A leopard has a mottled coat. Those that live in dark forests are almost entirely black; those living in open areas are more yellow, with smaller spots. Papacy's ways were irregular and deceptive to suit the environment.

"In each country Christianity (Papacy) took on the qualities of the national temperament. In Ireland it became mystic, sentimental, individualistic, passionate; it adopted fairies, the poetry, the wild and tender imagination of the Celt; the priests inherited the magic powers of



the Druids... (Durant, IV, p.531)

"his feet were as the feet of a bear" - Medo-Persia had great power and used siege to wear out its enemies - A bear is very powerful and Papacy used its great power to persist and conquer - "he shall wear out the saint of the most high" (Dan. 7:25)

"mouth of a lion" - Babylon noted for its splendor and pride - a lion's great roar can be heard for miles - "great mouth speaking great things" (Dan. 7:8,20,25; Ez. 28:2)

"the dragon gave him power and his seat and great authority" - 539 A.D. While Constantine recognized Papacy as a religious government, he still retained the title of Pontifex Maximus which was later bestowed on the Pope by Justinian in 539 A.D. When he also gave him temporal power over the city of Rome. Papacy's civil growth began by default when Constantine moved his capital to Constantinople, but not legally "given" Rome (dragon's seat), civil control (dragon's power) and title Pontifex Maximus (dragon's authority) until Justinian (B294-297 re: civil growth or Papacy to 539; B288 re: title Pontifex Maximus; C36 re: desire for temporal power; C58,76-78 re: rise of Papal power to 539; C7-71 re: recognition of Bishop of Rome; Durant IV, 112 re: Code of Justinian)

13:3

\* WOUNDED TO DEATH - By the great Reformation. C50; 112; R319:5; 63:5. By the sword of the spirit, in the hands of the early Protestants. R994:6.

WOUND WAS HEALED - Because the reformers did not keep on with their work, but made new unions of Church and state, thus renewing the very harlotry they had denounced in the Church of Rome. C50,112; R319:6. The sword of the spirit sheathed in the scabbard of human tradition. R994:6.

ALL THE WORLD - The symbolic earth, obedient to the ruling powers. R63:3.

AFTER THE BEAST - Because of its peculiarities - leopard body and lion mouth. R318:5.

\*\*\* And the John class saw one of the successive divisions of government (the fourth division of government during the reformation period) given, as it were, a death blow (by the reformation); and the death blow was not fatal: and all

society marvelled at the Papacy (that it successfully survived the Reformation).

\*\*\*\* "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"

And they did homage to the Dragon (Paganism) because he gave the authority to the beast. And they worshipped the beast, saying: who is like the beast?

"Wounded to death" - C-50 "Napoleon's work, together with the French Revolution, broke the spell of religious superstition, humbled the pride of the self-exalted religious lords, awakened the world to a fuller sense of the powers and prerogatives of manhood and broke the Papal dominion against which the religious Reformation had previously struck a death-blow, but which its after course had healed"

"Deadly wound was healed" - C111-112 "Thus the same kind of union between church and state which had worked such injury to the truth before. In Papacy, was the snare by which the adversary impeded and obstructed the "cleansing of the sanctuary" so nobly begun. Reformation and cleansing for a time ceased, and instead of progressing with the cleansing, the reformers gave attention to organizing themselves, and to revamping and repolishing many of the old Papal dogmas, at first so loudly condemned. Thus did Satan decoy the reformers into the very 'harlotry' (union of church and state) which they had denounced in the Church of Rome. And thus the deadly wound which Papacy had received was for a time healed.

\*\*\*\*\* "I saw one of his heads" - the dragon's fifth head - Papacy

"as it were wounded to death" - as if - not actually as it survived - 1517, the Protestant Reformation gave a seeming death-blow to Papacy - astounding mass defiance and desertion for Roman church of kings as well as peasants.

"his deadly wound was healed" - marked by slowing down of the Reformation - as soon as the virgin protestant sects began to wed the kings and princes of earth they showed themselves to be no better than their mother and Papacy's wound was healed (Dan. 11:34-35) - Papacy's harlotry condoned (C111; R64:1,2) The Counter Reformation brought many back

into Papacy (1545-1563) the healing of the wound shows  
Papacy's death blow was yet to come (B355-356)

"all the world wondered after the beast" - Papacy seemed  
indomitable.

13:4

\* WORSHIPPED THE DRAGON - Pagan Rome. B288. The people res-  
pected the civil power all the more because it had so honored  
ecclesiastical authority. R318:5.

WORSHIPPED THE BEAST - Papacy. B271; 277.

SAYING - Having concluded that the ecclesiastical power was  
stronger than the empire. R63:3.

TO MAKE WAR - To contend. R63:3. Who would be able to with-  
stand the withering curse of Papacy. R319:1.

\*\*\* And society revered the civil Roman authority which had  
given power unto the Papacy: and they revered the Papacy,  
saying, Who is equal to the Papacy: who is able to (success-  
fully) oppose it?

\*\*\*\* "And they worshipped the dragon which gave power unto  
the beast. And they worshipped the beast saying, who is like  
the beast? Who is able to make war with him?"

Originally the government represented by the great red  
dragon was both Secular and Ecclesiastical and indicated in  
12:8 where it is stated that as a result of its conflict with  
aspiring and rapidly developing nominal Christianity repres-  
ented by the man-child, its place was not found anymore in  
heaven. It (the great red dragon) seems to be represented  
thereafter merely in the civil power of Rome and the nations  
of Europe which grew out of the Roman Empire.

Thus we see that the people honored both the empire and  
the ecclesiastical or church power, finally concluding that  
the Leopard Beast (ecclesiastical power) was the stronger and  
saying 'who is able to make war' (to contend) with the Beast?  
Its time for speaking is not limited; it still speaks, but  
not so its time for action. It had "power to act".

It is to the leopard beast that the dragon gave its  
power. It is that beast that has a head that is wounded to  
death, which is afterwards healed. That beast that the whole  
world wondered after, that beast that receives a mouth speak-

ing blasphemy and that wears out the saints for 1260 years and all this before the succeeding power, the two-horned beast comes upon the stage of action at all. The leopard beast alone therefore, symbolizes the Roman Empire, in its PAPAL FORM. The controlling influence being ecclesiastical.

In order therefore to bring out this more fully, let us therefore compare the little horns of Dan. 7:8,20,24,25 and this power Leopard Beast, the little horn of Dan. a symbol of Papacy:

1. In Dan 7:25 "He shall speak great words against the most high." The Leopard Beast does the same, Rev. 13:6, He opened his mouth in blasphemy against God.

2. In Dan 7:21, the little horn made war with the saints, and prevailed against them. This beast does also in Rev. 13:5, makes war and overcomes the saints.

3. In Dan. 7:8,20 The little horn had a mouth speaking great things.

In Rev. 13:5 "There was given unto him a mouth speaking great things and blasphemy. The little horn arose on the cessation of the Pagan form of the Roman Empire. The Leopard Beast of Rev. 13:2 arises at the same time, for the Red Dragon, Pagan Rome, gives him his power, seat and authority.

4. Power was given to the little horn in Dan. 7:25 to continue for time, times and dividing of time, 1260 yrs. Rev. 13:5 "to this beast also was given power for 42 months, equals 1260 years.

6. At the end of this time the dominion was taken away Dan. 7:26. At the end of the same period of time the Leopard Beast was himself to be led into captivity. Rev. 13:10

Would we think that both of these were fulfilled in the captivity and exile of the Pope and also of the overthrow of Papal dominion in 1798? We are comparing the two (the Leopard Beast and the little horn) to show that they are one and the same thing.

\*\*\*\*\* "and they worshipped the dragon which gave power unto the beast" - the people respected civil authority all the more because of its alliance with Papacy - gave civil rulers appearance of God's sanction and since the ultimate threat was the man's eternal welfare, civil authority was strength-

ened by its connection with the church.

Constantine recognized this and used Christ to support a faltering Empire (Durant, III, 654-656; JUSTINIAN AND THEODORA, Browning, p.19; Vol. 2:289-90) Christianity gave the Roman Emperor's sovereignty new legitimacy.

"and they worshipped the beast" - venerated this ecclesiastical government which grew to rule Rome.

"saying, who is like unto the beast?" - Papacy seemed to surpass all the governments of earth (B307,295)

"who is able to make war with him" - believed to be upheld by God and, of course, no one could withstand God.

13:5

\* UNTO HIM A MOUTH - The mouth of antichrist is one of its leading characteristics. B305,06. Lion-like - strong - terrible utterance. R319:1

AND BLASPHEMIES - Indignities offered to God. B305. In the titles assumed by the Popes. B307; R1093:6. In the claim that the Pope is God on earth. B314. In the claim of Papal infallibility. B317. In the claim that the Pope is the sole judge of right and wrong. B317. In the claim to the exercise of divine power on earth. B311. In proscribing the Bible. B319. In the doctrines of eternal torture and purgatory. B323. In masses for the dead, and in the sale of indulgences B324.

POWER WAS GIVEN - Permission to put to death saints of God, whom it called heretics. R319:1; 63:3.

FORTY AND TWO MONTHS - 1260 days, or a "time, times and half" Dan. 12:7, fulfilled in 1260 literal years. B91; C64;

R5741:6; 4741:2. From 538 to 1798. R319:2; 63:3; PD46, 56.

See Comments on Rev. 12:6.

\*\*\* And there was given unto the Papacy a means of utterance which declared great things and false claims of Christianity; and power was given unto the Papacy to stay wicked for 1260 years.

\*\*\*\* "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."

This is the same period referred to in chapter 12 as

1260 days and 3 1/2 times (3 1/2 years) extending from A.D. 538 to 1798, and when 'its power to act' or put to death seems to have ceased. R63.

\*\*\*\*\* "there was given him a mouth speaking...blasphemies"  
- the many claims of Papacy to be god's on earth, the Pope's titles, teachings, etc. (B306-328; Dan. 7:25; Ezek. 28:2)

"power was given unto him to continue forty and two months" - 1260 years - 539 to 1799 (see Dan 7:25)

13:6

\* IN BLASPHEMY - This beast was a slur upon God and upon the true coming Kingdom. R319:2.

AGAINST GOD - By misrepresenting his character, plan and Word. B306.

BLASPHEME HIS NAME - His character; by the thousand monstrous edicts, bulls, and decretals issued in his name. B306.

AND HIS TABERNACLE - The true Church; by the false system which claimed to make its place. B306.

\*\*\* And the Papacy through its means of utterances cast reproach upon God, and cast reproach upon his name, and his true Church, and them that dwell in the spiritual condition (accomplishing this by their false claims of Christianity as well as by actual blaphemous claims).

\*\*\*\*\* "And he opened his mouth in blasphemy against God (by misrepresenting His character, plan and word) to blaspheme his name and his tabernacle, (the true church by the false system which took its place) and them that dwell in heaven." See Dan 7:8-25; Eph. 2:6.

B.306 "Bovier defines it this: "Blasphemy is to attribute to God that which is contrary to His nature, and does not belong to Him - and to deny what does."

With this, the proper definition of "Blasphemy" before us, how evident it must be to the simplest minds that Papacy's great swelling words and beastful claims have, one and all, been blaphemies. The establishment of a counterfeit Kingdom of God was a libel upon God's government, a gross blasphemy, and misrepresentation of His character and plan and word." B306; Eph. 2:6.

\*\*\*\*\* "and he opened his mouth in blasphemy" - the many claims of Papacy. R305.

"against God" - saying that he is God.

"his tabernacle" - perverting God's arrangements by adopting its forms and ceremonies and using them to its own agrandisement.

"and them that dwell in heaven" - true church, those dwelling in spiritual conditions.

13:7

\* POWER WAS GIVEN - Papacy's authority as a spiritual empire or "Kingdom of God" was generally acknowledged. R319:2.

\*\*\* And to the Papacy it was given to persecute the saints, and to overcome them: and power was given unto the Papacy over all kindreds, and languages, and nations.

\*\*\*\* "And it was given unto him to make war with the saints, and overcome them; and power was given him over all kindreds and tongues and nations."

\*\*\*\*\* "it was given unto him (Papacy) to make war with the saints" - Papacy sought to extinguish the truth by destroying its supporters (Rev. 6:8; Dan. 8:24; 7:21)

"and to overcome them" - by Sardis period Church nearly stamped out - but a few names remained. (Rev. 3:1,4)

"power was given him over all kindreds...tongues... nations" - Papacy wielded unchecked power over all the known world at its zenith - king and peasant alike paid it homage and few dared to oppose it.

13:8

\* SHALL WORSHIP HIM - Shall wonder respecting him. D580.  
NOT WRITTEN IN THE BOOK - All the Church, except the overcomers, whose names were written in heaven, Heb. 12:23, hastened to unite themselves with the Beast and have it enroll their names on its books. R319:2.

THE LAMB SLAIN - In the divine plan. F65; R5880:2; 5641:4; 5421:6; 5150:1.

FROM THE FOUNDATION - From before the creation of man. R5421:6. Everything pertaining to him was foreknown by the Father. R5421:6; 875:3; 788:3.

\*\*\* And all the inhabitants in earth's society worshipped the Papacy, those whose names are not recorded as worthy of life with Christ, the Meek One sacrificed in God's plan from the beginning of the order of things.

\*\*\*\* "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"

\*\*\*\*\* "all that dwell upon the earth shall worship him" - during the middle ages all who were not Jews or infidels were Christian and the term Christian was synonymous with Roman.

"whose names are not written in the book of life" - any of the true saints, even if in the institution of papacy physically, had to be living above it. They could not be in heart harmony with it if their names were to be in the Lamb's book of Life (F655-6) All the world, except true saints sought to have their names on earthly roles, hence worshipped beast system which gave them the salvation they sought.

13:9

\* HAVE AN EAR - Only those whose ears had been circumcised would be able to receive the foregoing statements concerning those who were deceived by Papacy. R319:3.

\*\*\* If any one be teachable, let him be instructed.

\*\*\*\* "If any man have an ear, let him hear"

The deception of Papacy was so complete that the world was deceived and all the church, except the overcomers whose names were written in heaven, were deceived in the same way and hastened to unite themselves with, and to worship the leopard beast and have it enroll their names on its books. From this has sprung the delusion so common to all protestants at this day, that their names must be connected with some such earthly church system, or they are not the Lord's saints. But the important thing is to have our names recorded in the Lamb's book of life. His is the only record of value. Phil. 4:3; Psa. 69:28.



\*\*\*\*\* "If any man have an ear" - calls attention to warning of vs. 10.

13:10

\* HE THAT LEADETH - Those who acknowledged the right of the Papal system to limit and define the faith of all. R319:3.

INTO CAPTIVITY - The Papal system was on of bondage. R319:3.

GO INTO CAPTIVITY - By consenting to Papacy's dominion.

R319:3

KILLETH WITH THE SWORD - Use the sword of the spirit, which is the Word of God, Eph. 3:19, in defence of their liberty.

R319:4.

MUST BE KILLED - Put to death by Papacy. R319:4.

\*\*\* He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the incentive to patient endurance and the faith of the saints.

\*\*\*\* "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."

Diaglott: "If anyone is for captivity into captivity he goes away. If anyone will kill with the sword, with the sword must he be killed. Here is the patience, endurance and the faith of the saints."

We know Papal system was one of bondage, consequently, those who were for or in favor of such a captivity of individual thought and who acknowledge the right of that Papal system to limit and define the faith of all consenting, they become captive. Again, those who asserted that Papacy was a usurpation of the titles and powers of the true head and ruler of the church, and used the sword of the spirit in defense of their liberties, they were put to death by the Papacy.

It overcame the saints during the 1260 years of power. This was surely a test of patient endurance and faith. Would they do into captivity and join up with the harlot woman or would they wait for his kingdom. This class sealed their testimony by death. Z319 1882.

\*\*\*\*\* "If any man leadeth into captivity he shall go into captivity" - the papal system is one of bondage - all consenting to it must themselves be its captives - to stand free in Christ meant consure, persecution, and even death.

"he that killeth with the sword must be killed with the sword" - the saints weild the sword of the spirit and because the truth shows up the darkness, papacy persecuted and killed them through inquisitions, holy wars, massacres (such as St. Bartholomew's Day) and, figuratively with excommunication.

"here is the patience and faith of the saints" - these were the severe tests of saintship throughout the 1260 years of papal supremacy.

13:11

\* BEHELD ANOTHER BEAST - Great Britain. R4196:3; 3698:1. A similar ecclesiastical or Church power, the Church of England DF x; R320:2; 319:4; OV272:1. In 1531, England withdrew from allegiance to Papacy and declared King Henry viii its only and SUPREME Lord. R320:2.

OUT OF EARTH - Order-loving people who had been obedient to Papacy. C66; R319:5; 63:5.

HAD TWO HORNS - The Church of England and Ireland. R5349:1; 3531:3; 320:2. In 1537, the Irish parliament in Dublin declared Henry viii Supreme Head of the Church. R320:5.

LIKE A LAMB - As a ecclesiastical power; this is a harmless one - not intended to do injury. R5349:1. Peaceably inclined merely using the horns for defense. Not the fierce aggressive character of the "leopard". R320:6; 63:5.

AS A DRAGON - As any civil power. R320:6; 63:6. The government of Great Britain, tho nominally religious, speaks or governs as a dragon or civil power. R5349:1.

\*\* "ANOTHER BEAST" - Great Britain

"EARTH" - Society, order loving people. England has had but few revolutions, her advance has been more by legislation as light increased.

"TWO HORNS" - Church of England and Ireland

"LIKE A LAMB" - The church of England makes the claim that the Church of Rome makes - that she is the true church, that all others are wrong, that she has the original apostolic

succession, that no one is commissioned to preach unless he has had divine Apostolic hands laid on him. This has been the claim of the Church of England for centuries and is the main distinction between it and the other Protestant denominations. (D-9)

"AS A DRAGON" - Through the civil power of Great Britain. The King of England is recognized as the head of the church.

\*\*\* And the John class observed church-state system rising up out of stable society, and it had two subdivisions of power temperate by nature, and it spoke as a civil authority.

\*\*\*\* "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."

We would note here that this beast ascended, that is gradually, out of the 'earth'. The earth, or the people, those obedient to the ruling powers, the heavens. Whereas the leopard beast came up out of the sea, the irreligious masses of the Roman Empire.

The first beast had ten horns or powers which gave it their strength and protection. So this beast with two horns, would indicate two powers or governments would support it. We would also note here that the second beast had two horns like a lamb and he spake as a dragon, which we have already found, signifies civil power.

We would also note here that a beast represents a government, but to become a symbolic beast like the Leopard beast, a church must become an element in or part of the government. So there is but one church which this symbol fits perfect, that is the established church of England and Ireland. This system, like the Papal, was a blending of church and state, an ecclesiastical empire.

Then what about the two horns? England of course, was one of them. History affirms that in 1537 the Irish Parliament in Dublin passed an act declaring Henry viii the supreme Head of the Church. Henry viii also took title of King of Ireland. Thus we see that the second horn came up within the brief space of five years after the first. Then from 1538-1871, a period of 333 years the title of the church was the Church of England and Ireland, thus recognizing both horns.

On Jan.1, 1871, the Irish church was dis-established, or that horn, cast off. So too, all the horns, which once supported Papacy, have broken off from her. The difference being that in Papacy's case, the horns have turned against her and in the second beast, it cast off the Irish horn of itself, believing it to be a weakness rather than a strength. Then the two horns like a lamb, would it not indicate that this beast would be peaceably inclined, no aggressive, using the horns for defense only?

"and he spake as a dragon" - Which would represent, as we have found, a civil power. The fact that the separation of English Religionist from the domination of Papacy was in its beginning, a revolt of the civil power represented in King Henry viii, fits well with the description, that he spake as a dragon.

The civil power's defiance of Papacy deceived them that dwell on the earth. The term 'them that dwell on the earth' would refer to nominally religious persons. And these nominally religious persons were exhorted to form an image of the beast, that is the leopard beast. Then the fact that they were to make an image to the beast shows the second beast does not take the place of the leopard beast, but that they exist contemporaneously.

\*\*\*\*\* "I beheld another beast" - a system similar in nature to the first - another church-state system.

"coming up out of the earth" - coming from religious society, as opposed to the sea.

"he had two horns like a lamb" - two powers supporting it - Churches of England and Ireland - 1531 Henry viii brought Church of England into being - 1537 by Act of Supremacy passed by Irish parliament, Henry made supreme head of Church of Ireland.

"like a lamb" - not aggressive - not proselytizing church - content to stay in England and not noted for burning heretics as was Papacy - executions more for treason to crown than for strictly religious fervor.

"he spake as a dragon" - not true dragon, but a dragon - utterances more civil than ecclesiastical in nature - dragon general symbol if civil goverment - while Henry lived little

doctrinal change occurred in church - primary emphasis was on homage to king vs. pope.

13:12

\* EXERCISETH ALL THE POWER - The superstition as to the authority of the Church of England is seen today in the preference of the King James Version, because it was authorized by the mighty King James. R321:3. Once admitted, the claim of both systems to be the "Kingdom of God" in reigning power justifies their persecution of individuals and nations.

R321:2. Was able to exert as much influence and power as Papacy could by its greater claims. R1948:1; 63:6.

OF THE FIRST BEAST - The Papacy. R3531:3; R271;277.

BEFORE HIM - In his presence - contemporaneously. R320:6; 63:6

WORSHIP THE FIRST BEAST - When the Reformation Church demanded respect and reverence for their own Church and empire organization, they virtually caused all to worship, respect and honor the Papal Church. R64:1.

WOUND WAS HEALED - Papacy's wound began to heal from the time the Reformation Church united to worldly empires. R319:6; 64:1.

\*\*\* And it exercised all its authority just as the Papacy which preceded it, and caused society individually and collectively to venerate the Papacy, which had survived the Reformation.

\*\*\*\* "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell herein to worship the first beast whose deadly wound was healed."

(R) "And as Rev. 13:12 makes a distinction between the earth and those who dwell on it - as the earth symbolizes those obedient to and supporting the Beast - so those dwelling on the earth would mean independent Christians who do not support either of these systems. Z80-102.

\*\*\*\*\* "he exerciseth all the power of the first beast before him" - made all the claims papacy made as to being only true church and controlling scriptures, having power to excommunicate, having apostolic succession, etc.

"before him" - in his presence - contemporaneously - first beast still exists while second does these things.

"causeth the earth...to worship the first beast" - by imitation papal system, Church of England gave it justification or approval - particularly after Counter-Reformation (1545) both beasts considered right - Church of England considered protestant - other protestant denominations followed the example of both beasts and became harlots too - in less than half of century they took kings as consorts (R64:2 - re: worship of beast) Ezek. 16:5, Samaraia, by her actions, justified Sodom.

"them which dwell therein (in the earth)" - independent Christians dwelling among papists - by 1500's earth no longer unified under papacy - protestants now present in greater numbers - these came to respect first beast for its power and unity - what protestants abhorred about papacy was that it was aligned with the state, but they followed her example, and for power, also wed the state (Dan. 11:34)

The basic error on which the churches fell was the idea that the church should establish Christ's kingdom on earth - any who admitted this were hindered from looking for the true Head of the church - hence they worshipped the systems rather than Christ.

13:13

\* HE MAKETH FIRE - Punishments in the name of the Lord for those who it shall consider to be opponents. R5349:4. Judgments, punishments, such as have been visited upon the Baptists, Puritans and other dissenters. R321:2; 64:1. FROM HEAVEN - The position of authority. R321:2; 64:1.

\*\*\* And the English and Irish church-state system showed great manifestations of power, so that it made destructive judgments and punishments come from ecclesiasticism upon society, which the people could see.

\*\*\*\* "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men."

This government, like Papacy, claimed divine powers, and its denunciations were regarded as from heaven, judgments or fires, being called down upon offenders.

\*\*\*\*\* "he doeth great wonders (signs)" - Church of England got away with casting off papacy and prospered as no other protestant movement did - despite papal denunciation England

rose as world power rather than being destroyed by God for rejecting his "vicar".

"he maketh fire come down from heaven" - C of E. claimed to be God's kingdom so persecution of dissenters such as Thomas Moore were viewed as judgments (fire) from God. 13:14  
\* AND DECEIVETH - By the pretentious claims of divine right and appointment led into error and bondage. R64:2,3.

Miracles to deceive are plainly spoken of in Rev. 13 and 16, as being done in the last days. R617:6.

THEM - The independent Christians not allied to either of the two beasts. R321:3; 64:2.

OF THOSE MIRACLES - Signs, the laying on of hands, and the claim that none are qualified to understand the Bible aright except those consecrated by the Apostolic succession. R64:2.

SAYING TO THEM - By example. R321:3; 64:3.

THAT DWELL ON THE EARTH - Independent companies of Christians. R321:3.

IMAGE TO THE BEAST - The Evangelical alliance, formed Aug. 19, 1846. DF x; R5349:2; 2092:6; 321:5; 64:4. A union on a false basis - as far from the one Church of Jesus as the Papacy was in the days of her supremacy. R694:1. A very exact representation of the beast. DF viii; R4689:6; 64:5; OV271:4. The consolation of Protestant systems, as an institution.

R2495:6. The False Prophet, the Protestant Federation of Churches. DF viii; R4689:6; 1409:2; OV271:4. In combination with the powers of darkness, the lying and seducing spirits. R2174:6.

BY A SWORD - The Word of God during the Reformation. R63:5.

\*\* "IMAGE TO THE BEAST" - The Evangelical Alliance, though organized in 1846, 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 the Alliance were declaring it 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 down; and to get vitality it must have apostolic succession. (D-9)

\*\*\* And deceived them that are in society by those manifestations of power which it performed in full view of the Papacy; intimating to the people of society, that they should create something similar to the Papacy which had survived the Reformation.

\*\*\*\* "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."

In this verse we are told that this two-horned beast, which spake like a civil power, deceived them that dwell on the earth by the powers which he demonstrated by calling down judgment in the sight of the Leopard beast, the Papal power, calling upon them that they should make an image to the Leopard Beast. So we see that this two-horned beast, by her 'example' exercising and doing the same things the Leopard Beast did, was practically calling upon them to make an image to the Leopard Beast - organize a church-state system, like the Papal system. And we know that this was done in England, under Henry VIII.

The wounding of the Papal head, referred to in vs. 3 by the sword (vs.14) refers to the Reformation work, when Luther, Calvin, Knox and others, by advocating the teachings of the Word of God as opposed to the teachings of Papacy showed that it was the system referred to in Revelation, and in Paul's writings, called the "Mystery of Iniquity", "Anti-Christ", "The Man of Sin". They struck so mightily at the Papal head, that the system had well nigh died; but as the cause of the protestants became more popular, the sympathies of some in power came to be exercised on their behalf. Soon various German Kingdoms, (Princedom) were found on the side of the Reformers, and lent their sanction to them, rather than to Papacy. Soon Belgium, Holland, Norway, Sweden, Switzerland and others withdrew all allegiance to their former head and ruler - the Pope. And although they did not acknowledge Luther, Calvin or others, as a new head or spiritual emperor, they supported the various "Reformation churches" with state funds and protection. About this time, also (A.D. 1531) the church of England cut off her allegiance to Rome and became a separate ecclesiastical government. I thus followed exactly the example of Papacy in blending civil with ecclesiastical powers, and also made the same persons, Henry VIII and his successors, head of all power. Once they had complained about empire and church being united in Papacy; had shown that the Virgin church, espoused to Christ, awaiting his Kingdom was unfaithful to him (therefore termed a Harlot) when she united with and leaned for support, upon



earthly powers.

This part of their smiting with the 'sword of spirit' soon ceased, as they began to regard the favor and smile of earthly governments upon themselves. They could not consistently condemn in Papacy what they, themselves, had come to enjoy and crave. It was their desire (lust) for power, name and influence to do a great work and have many children, that led these daughters of Rome to follow the example of their Mother, "Babylon the Great, the Mother of Harlots". 1882 R319 Rev. 17:15.

And he deceives them that dwell on the earth (not the earth itself) ie., the people who acknowledge and obey these two beasts, but refers to the independent Christians not allied to either of the two beasts (worldly organizations) deceived them by the means of those miracles (the laying on of hands, etc. C64) They concede the right of the individual to be a member of the church and to study the word if he will agree to believe neither more nor less than the clergy who form the creed. Strange liberty, thus each denomination makes an image to the Beast. The Evangelical Alliance formed in Aug. 19, 1846.

\*\*\*\*\* "deceiveth them that dwell on the earth" - the independent Christians who supported neither beast - protestant sects.

"by means of those miracles" - signs - prosperity of Church of England without Papacy.

"which he had power to do in the sight of the beast" - Papacy had claimed that any group breaking away from it was doomed, but C of E suffered no such fate.

"saying to them that dwell on the earth that they should make an image to the beast" - great confusion and fragmentation existed amongst protestant sects. The example of C of E's unity and strength made them desire organized unity for the same ends.

"image to the beast which had the wound by a sword and did live" - the "image" was made to the first beast who set the precedent of creating a controlling organization in the first place. From a worldly standpoint this had proved a very successful arrangement copied by C of E and finally by protestant groups by formation of Evangelical Alliance in

1846 - "in the effort to repel common enemies and dangers" -  
The Alliance served a threefold purpose:

1. to give authority to clergy and separate clergy from laity.
2. to stop further advance of knowledge of truth by unifying doctrine and muzzling dissent.
3. to obtain worldly influence and prestige.

It was only an "image" and not a beast, however, because it has no civil power as did C of E and Papacy.

13:15

\* AND HE - The Episcopal Church, or Church of England. DF x; R3698:1; 2495:6. The two-horned beast apparently loses its personality when it gives life to the image by becoming a member of the federation. R5349:4.

TO GIVE LIFE - Pneuma, invisible power. E174. Supposed authority. R2495:6; 1870:3; SM239:2. The effect of Apostolic succession. DF xi; R3698:1; 3390:1; 322:3; SM 239:2.

Vitality, energy, power, in the close of this Age, resulting in the Protestant Church Federation. R5349:1; 4523:2; 3390:1; 2554:2. We are now anxiously looking for the vitalization of that image. R3390:1. When the earthquake, or revolution shall have come. R5601:3. Enabling it to work great wonders, threatening, commanding in the name of heaven. R5601:3. Not until vitalized will the image of the beast have power to speak, to command, to enforce, its edicts. R4540:2. Before the Image can do any particular harm, it must receive life from the two-horned beast. DF x; OV272:7; SM239:2. Making it a living image of the Papacy and cooperating with it. R4523:2; 2554:2; SM239:2. Become as active as the Beast. R5349:2. Will get so great power that it will do the same thing that the Roman Catholic Church did in the past. DF x; OV273:3.

IMAGE OF THE BEAST - The Evangelical Alliance of Protestant denominations, under the direction and control of the spirit of Papacy. DF x; R3873:4; 3390:1; 1845:4; 1409:4. A union of Protestant denominations, remaining separate from and yet in cooperation with the Papacy, giving increased powers to both. D581. The Federation is coming nearer every day. (1913) R5329:2. Which will be closely related to the chief captains of industry, finance and politics; and the dread of Socialism, irreligion and anarchy will draw them more closely together. R3390:1. While the image or likeness of this organization to the "beast" is not yet complete, it will

consist in its doctrines and general policy. R1409:4. "The False Prophet." Rev. 16:13; SM234:2. "Say ye not a confederacy". Isa. 8:12; R3396:1. The false Christ against which Christ particularly warned his Church. D581. Represented by the image of gold which Nebuchadnezzar set up in the plain of Dura. R2494:3-2495:6. Illustrated by Belshazzar's feast. R2498:6. Suggested by Jonah's gourd. R3568:5\*.  
SHOULD BOTH SPEAK - Command and enforce its edicts. DF xi; R4540:2; 1356:1.

WORSHIP THE IMAGE - Reverence and obey its behests. R1474:2; 1409:4. All must be in harmony either with Catholicism or the Protestant system. R5349:3. An agreement between the Beast and the Image is indicted by the statement that all must worship either the one or the other - also by the scroll or two parts, yet joined and of one material. R1474:2. This is to be the great test or trial upon professing Christians in the end of this Age, and is even now in progress. R2495:6. Shown in type in Dan. 3:18; R323:5.

SHOULD BE KILLED - Not necessarily physically, but more probably socially - cutting off their influence and name, and allowing them no standing or liberty as Christians. R1409:4. Without right or privilege to preach or teach. R4109:2. Cut off as a heretic and no longer recognized as a Christian. R322:3. 64:6. By a religious, social, political and financial boycott. R1766:4. Prohibited by hate, revenge, persecution, malice, scandal, ridicule. R2282:4. Manifested in tyranny, as during the Dark Ages. R3396:1. What the Sanhedrin did in determining to oppose Jesus, the federation of Churches will probably do in the way of opposing "present truth". R4162:3. (1904) We expect this to take place before 1914. R3437:1. Typified by the fiery furnace of Dan. 3:20-25. R2495:5; 323:6.

\*\* "LIFE UNTO THE IMAGE..." - Here the scriptures intimate that the Church of England will become intimate with the Evangelical Alliance and will give it Apostolic authority to preach. Because of this union they will be able to say - "We have Apostolic Authority to Preach. Let no one speak unless he has our sanction." (D-18)

\*\*\* And the English and Irish church-state system had authority to vitalize the Protestant federation of churches, that the Protestant federation of churches should make authoritative pronouncements, and cause those who do not venerate it to be ostracized.

\*\*\*\* "And he had power to give life unto the image of the beast and that the image of the beast should both speak and cause that as many as would not worship the image of the beast to be killed."

(R) And he (the Epicopal church, or Church of England) had power (supposed authority) to give life unto the image of the beast (the effect of Apostolic succession)... and cause that as many as would not worship the image of the beast (bow the knee, submit to its unscriptural and illegal demands) should be killed (excommunicated) W.T. 2540 5377

The two-horned beast or false prophet, gave life to this image and engabled it as the established church of which the British Sovereign is still the head and is still supported by state taxes, to speak with authority and persecute other religious persons, such as dissenters and nonconformists of English history.

It should be noticed here, as suggested by one of the commentators, (W.H.) that the two-horned beast became the false prophet or false teacher, when he exhorted them that dwell on the earth to make an image of the beast. The false prophet became so completely the sponsor of the image of the beast, that the two designations are subsequently used interchangably. The two terms, the false prophet and the image of the beast, are never used together, are always either the one or the other.

(R) From the scriptures we gather that in the close of this age, the image will receive life, vitality, energy, power. No longer will it stand as a mere image. It will become as active as the beast. It will not become antagonistic to the beast, but sympathetic, and cause that all shall either worship the beast or the image. All must be in harmony either with Catholicism or with the Protestant church federation, as soon as it receives the vitalizing breath. Z.T. 13-343

Bro. Russell suggests to us in W.T. 10-309 "To us the scriptures indicate that the prosperity of the Federated Protestant image will, for a time, become so great, so pronounced and its arrogance become so great, that the sympathy of the masses will be entirely aleinated and turned into bitterness."

Again in 1906, p.6, "It is written that so popular will

Federated Churchianity become, that to even criticise it will be a crime worthy of crucifixion in some form, - socially and financially, if not physically."

\*\*\*\*\* "And he had power to give life unto the image of the beast" - Apostolic succession (Vol.4, foreword, xi, xxiv)  
Papacy and C of E claim apostolic succession but Protestants could not. Armageddon cannot precede vivification of image of the beast. Until then it cannot enforce its will. Once vivified it becomes the "false prophet".

"that the image of the beast should both speak" - issue orders, make pronouncements binding upon protestants just as pope's encyclicals are binding on Catholics.

"and cause that as many as would not worship the image of the beast should be killed" - image will have power to enforce its pronouncements after "life" is received - by ostracism, excommunication or literal death.

13:16

\* TO RECEIVE A MARK - A seal or sign of allegiance. R64:6.  
IN THEIR RIGHT HAND - The right hand of cooperation. R5349:4.  
By giving support with their might, power and means. R322:5;  
64:6.  
IN THEIR FOREHEADS - By public profession. R5349:4; 322:5;  
64:6.

\*\* "MARK...IN THEIR FORHEADS" - The croaking of the frog spirits or doctrines will gather the Kings and princes; financial, political, religious and industrial into one great army. The spirit of fear inspired by the croaking will scourge the passions of otherwise good and reasonable men to fury, desperation. In their blind following of these evil doctrines they will be ready to sacrifice life and everything on what they mistakenly suppose is the Alter of Justice and righteousness under a divine arrangement. Many noble people will assume an attitude quite contrary to their preference. For a time the wheels of liberty and progress will be turned backward (Isa. 59:13-16) and medieval restraints will be considered necessary for self preservation, for maintaining the present order and preventing the new order which God has decreed and the due time for which has come. For a brief time these combined forces of Armageddon will triumph. Free speech, free mails, and liberties which have come to be the

very breath of the masses in our day, will be ruthlessly shut off under the plea of necessity, the glory of God, the Commands of the Church. The safety valve will be sat upon, and thus will cease to annoy earth's kings with the sound of escaping steam, and all will seem to be serene until the great social explosion described in Rev. 16:18 as a great earthquake, a social revolution, will take place. At this juncture God will gather the marshalled hosts to Armageddon.

\*\*\* And the Protestant federation of churches causes all, both uninfluential and influential, rich and poor, independent and dependent to produce evidence of allegiance to it by rendering wholehearted support or intellectual assent (to the ideology of the Papacy - which all in the federation could do in that they are an image to the beast).

\*\*\*\* "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads."

(R) And he caused all, both the small and the great, rich and poor, free and bond, to receive the mark (or fear or worship) in their right hand, (by giving support with influence and means) or in their foreheads (intellects).

The mark in their foreheads, would suggest a public profession. Mark in the right hand would indicate giving able support with their might, power and means. A mark is a seal or sign of allegiance.

\*\*\*\*\* "he causeth all" - all classes of Christians - everybody in world.

"he" - refers to Protestant Federation which includes two-horned beast and image of the beast (R1845, 1948) After vitalization of image they unite to form "false prophet". This causes suppression and/or death to "heretics". (Vol.4, foreword; Vol.2: 259,263; Vol.3: 231)

"to receive a mark" - a sign of identification

"in their right hand" - to support the system by means or influence - these aren't necessarily believers but give physical support.

"or in their foreheads" - intellectual support - open

profession of faith - these are the real believers who are truly dedicated to the systems.

13:17

\* MIGHT BUY OR SELL - Exchange spiritual doctrines in the spiritual market. DF xi; R5349:4; 1845:5; OV273:2. Trade in the truth. B259; R513:5. Teach, preach, baptize or administer the emblems of our Lord's death. R322:5. A night wherein no man can work except those who worship the Beast or his Image. R1002:6. One common standard of religious belief may be promulgated, to teach outside of which will be punished as a political offence. B263. As shown in the final experiences of Elijah and John the Baptist. B263; R968:3.

THAT HAD THE MARK - The Evangelical or orthodox stamp or approval. R1845:5. Must have had a theological examination. R65:6.

NAME OF THE BEAST - A part of the Beast itself. R65:6.

NUMBER OF HIS NAME - Many denominations. R65:6.

\*\*\* And that no one might be instructed or instruct, except he be designated with the characteristic of the Papacy, or the title (membership in) of the Papacy, or the value of its title.

\*\*\*\* "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"

While this, to a large extent, has already been fulfilled, might not this statement or the Revelator mean still more than is at present experienced and like the Apostle's statement, might it not imply that a time will come in these last days when sound doctrine will not be endured at all? Ours might be like the experience of John the Baptist (in the type) who was shut up in prison. B259-260.

Also see Z2495 where Bro. Russell suggests that Nebuchadnezzar and his image are also presented in Revelation's religious system symbols, described as the beast and his image. And only those who refuse to render worship to those powerfully influential religion, the Leopard Beast and his image, will be accounted by the Lord as overcomers, and be made his joint-heirs as members of his elect church. C119; Rev. 13:15,18.

Without this mark, no one could buy or sell, this would refer to trading or exchanging of spiritual things, truths. None would be recognized as having a right to teach or preach unless they have these marks. He must have a theological examination to see whether he bears all the marks of reverence the authority of the image of the beast - he must either be a part of the beast itself, or of the number of his name 666- the number of a man - many denominations!

\*\*\*\*\* "that no man might buy or sell" - give or get truth in the spiritual marketplace - when the dark night sets in (Isa. 21:12; John 9:4; C210-211) saints will be unable to seal any more (ch 7) the door will be shut.

"save he that had the mark" - of image - approval of either protestant or papal system - both will remain distinct though in total cooperation - not necessarily a literal mark, but spirit, character, aims - may also include some formal recognition or approval such as permission to publish tracts, etc.

"or the name of the beast" - papacy's approval

"or the number of his name" - mark, name and number seem to identify three groups - mark = those actively involved in protestantism, members of protestant churches; name = Catholic clergy from Pope to parish priest, the only real members of Catholic Church; and number of his name = all the children of the Catholic Church. Only the clergy are church members, all other considered children of the church - those on the church roles.

13:18

\* THAT HATH UNDERSTANDING - Of the foregoing symbol, prove it by a proper application of the following number. R322:6. NUMBER OF A MAN - Reckoned after a human manner. R 322:6. 666 - Some of the names of the Beast are found to contain 18 letters or three sixes, thus forming 666. R355:2; 323:2. The title of Papacy. Q37:2. Three Latin words inscribed on the Pope's crown, Vicarius Felii Dei, the vicarious son of God. Q37:2

\*\*\* Here is wisdom. Let him that hath understanding reckon the value of the Papacy: for it is the standing (value) of a man; and his number is 666 (which is the total value of the



title of the Pope found in the inscription VICARIVS FILII DEI. This title translated mean Vicar of the Son of God and by accepting such as one as an earthly head it would constitute one as a part of the antichrist).

\*\*\*\* "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"

Some commentators suggest that the number six is symbolic of imperfect human views and efforts, because no matter how apparently worthy, these all come short of the number seven, which is accepted as a symbol of divine views and works. In W. 3164, Bro. Russell suggests that number six is a symbol for imperfection and evil conditions, as seven is a symbol for completeness and perfection. The repetition of the number six, literally, six hundred threescore and six, we understand, is similar to our Lord's reply to Peter that he should forgive a repentant brother, not merely seven times, but  $70 \times 7$ . This emphasized completeness and in the use of six in chapter 13 & 18, it indicates the widely prevalent error of denominations of the Christian religion, large and small, which have patterned their order and organization with reliance upon human wisdom. Reliance upon imperfect man (6) for direction in doctrine and practice. So we must gain the victory individually over the number or the value of his name, which is 666. Smith gives the number of beast, "The number of the beast says the prophecy, is the number of a man, and if it is to be derived from a name or a title, the natural conclusion would be that it must be the name or title of some particular man. The most plausible expression we have seen, suggested as containing the number, of the beast is the title the Pope takes to himself, and he allows other to apply it to him. That title is: Vicarius Filii Dei Vic- Gerent of the Son of God. Taking the letters out of this title, which the Latins use as numerals and giving them their numerical values, we have just 666. See Bro. Russell's fore- ward for breakdown of number 666.

What about the number 666? There are three Latin words inscribed on the Pope's crown: V\*I\*C\*A\*R\*I\*U\*S F\*E\*L\*I\*I D\*E\*I - The Vicarious Son of God. This title attached to the Pope would seem to be an illegitimate one. Applying the Roman numbers it may have a significance.

V I C A R I V S F I L I I D E I

-----  
5 1 100 0 0 1 5 0) (0 1 50 1 1)(500 0 1)  
112            53            501    Total=666

Then we would like to emphasize the fact that all the Popes assume to be the vicar for Christ, (See Standard Dictionary under 'Vicar') and the Latin words given are the words which expresses that title in the form "Vicar of the Son of God." Their numerical value is 666.

This explanation is also approved by Pastor Russell in B307 in a work titled 'The Pope the Vicar of Christ', by the celebrated Monsignor Capel is a list of 63 blasphemous titles applied to the Pope, and be it noted that these are not merely dead titles, from the past, for they were arranged by some of the Papacy's foremost living writers. These words "Vicarious Son of God" are also said to be carved over the entrance of the Vatican as well as on his triple crown.

THE NAME OF THE BEAST or THE NUMBER OF THE BEAST -  
Rev.13:17,18

The English Church system is certainly a beast in the same sense as Papacy was, with the different characteristics noted; and the Evangelical Alliance is certainly a perfect Image. It is what in politics or business, would be termed 'a ring'.

Therefore it would appear that the numer 666 should be open to comprehension as much so as were the other symbolic numbers of Daniel and Revelation. Let us try, then, to apply these figures in English.

First, the number is that of the first Beast. Let us see if it will apply to some of its names: the system which Paul calles the Man of Sin is the ROMAN CATHOLIC POWER (3 x 6 is used).....666

He is Revelation is called the Beast:

ROMAN CATHOLIC BEAST.....666

The system is also called "Woman" - ROMAN

CATHOLIC WOMAN Rev. 17:18.....666

She calls herself the HOLY CATHOLIC CHURCH.....666

She is truly the MOTHER OF HARLOTS (Rev. 17:5)...666

The second beast was anxious to have exactly

the same name HOLY CATHOLIC CHURCH.....666

Other names by which it is known:

ENGLISH STATE CHURCH.....666  
THE EPISCOPAL CHURCH.....666  
EPISCOPALIAN CHURCH.....666  
THE CHURCH OF ENGLAND.....666

The Image causes all who claim relationship or whom it recognizes as having a right to buy or sell - teach - to have a creed, that shall mark them as having either the 'name' of the beast, or the 'number' of his name, 666. Many take the name and in their creeds recite: "I believe in the HOLY CATHOLIC CHURCH.....666

After these are blended in the Image (and no one would be admitted to membership in the Evangelical Alliance, unless he be a member of some such sect), they all are collectively known as the PROTESTANT CHURCH - 666 - which we see contains the Beast's number.

"Here is wisdom" - Let him who had understanding (of the foregoing symbol, v.17) prove it by a proper application of the following number, compute the number of the Beast, for it is a man's number (or reckoned after a human manner); and this number is 666. (1882-9 R323)

That, like other features, are symbolic. The buying and selling refers to dealing in spiritual things. None many be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed to do so by some orthodox member of the Image.

Babylon the literal, was in ruins long before the Apostle John on the Isle of Patmos was shown in prophetic vision the mystic or symbolic Babylon 'which reigneth over the kings or the earth' today. The provinces of Babylon today are the various civilized nations, really kingdoms of this world, but deluded into calling themselves and thinking themselves kingdoms of Christ - Christendom. And parallels to the King and the image are also presented in Revelation - they are religious systems symbolically described as 'the beast and his image'. Rev.13:15-18.

Without at present examining the symbols in detail, we note the fact that worship of this symbolic beast and his image are to be the great test or trial upon professing Christians in every province of symbolic Babylon in the end

of this age; indeed, the testing is even now in progress. And we have the same inspired record as authority for the statement that only those who refuse to render worship to these powerfully influential religious systems (symbolized by "the beast and his image" will be counted by the Lord as "overcomers" and be made his joint heirs as members of His Elect Church. See Rev. 20:4.

As already pointed out, the "beast" represents not Roman Catholics (the people) but the Roman Catholic system, as an institution; and the image represents not the Protestants (the people) but the consolidation of Protestant systems: as an institution. We have pointed out that the first step in the formation of this symbolic image of Papacy was taken in A.D. 1846 in the organization of the Evangelical Alliance and that the second step must come shortly in an active living cooperation of Protestants as one system; and that this infusion of life will result from the Episcopal Church or Church of England joining or affiliating with other Protestants under some general arrangement similar to the Evangelical Alliance.

All who refuse to worship before any of these images are threatened with a fiery furnace of persecution, and the threat is generally carried out as thoroughly as circumstances will permit as in the 'dark ages' when Papacy had a monopoly of the 'church' business, it meant torture and the stake as well as social ostracism...

Thousands today are worshipping at the various shrines of Christendom who in their hearts long to be free from the sentarian bondage of fear, who fain would serve the Lord God only had they the courage. And there are some the world over who with a courage not less than that of Shadrach, Meshach and Abed-nego, declare publicly that the Lord God alone shall have the worship and the service which they can render. WT 1899-170

#### SYMBOLS FOR REVELATION 13

Sand of the Sea - World of Mankind

Beast - Leopard - Antichrist - Papacy

Dragon - Paganism

Head - Wounded to death - Napoleon & French Revolution  
broke spell

Deadly wounded healed - Reformers organized & joined  
with state

Forty & two months - 1260 days from A.D. 538-1798

Blasphemy - Misrepresenting God's character  
and plans

Another Beast with two horns- English & Irish governments  
False prophet combined with church to form  
Church of England

Horn cast off - Irish Church was disestablished

Earth - Those obedient to & supporting  
Beast

Those that dwell on earth - Independent Christians not sup-  
porting either

Image of Beast - Protestant Church Federation

Note: The two-horned beast became the false prophet or false  
teacher when he exhorted them that dwell on the earth to make  
an image of the beast. The two designations are subsequently  
used interchangeably. The two are never used together,  
always either the one or the other.

Mark of the beast - Fear or worship, giving support  
to beast

Name of the beast - Joined with a religious system

Number of his name 666 - Many denominations

666 - From 3 words (Latin) on Pope's  
crown

Wisdom - Understanding

\*\*\*\*\* "Here is wisdom" - Matt. 24:15 "let him understand"  
Dan. 12:10 "the wise shall understand" - "he that hath an

ear, let him hear" Rev. 2:3; 13:9

"let him that hath understanding count the number of the beast" - recognize the beast by its description in scripture-number 666 corroborates its identity.

"it is the number of a man" - the true church is a virgin bride - allusion to a man shows a wedded system united with civil governments - man of sin (B277) narrows the occurrence of this number to something borne by a man rather than a church or monument.

"six hundred three score and six" - 666 - VICARIUS FILI DEI on Pope's crown (Vicar of Son of God) each letter assigned its numerical value in Roman numeration yields sum of 666.

The Greek symbol for Christ becomes the number 666 when the Greek character which stands for the word serpent (Satan) is inserted between the two letters thus Papacy is Satan's masterpiece - Pope is counterfeit Christ - Anti-Christ.

#### CHAPTER 15

15:1

\* SEVEN LAST PLAGUES - Trouble - death, famine revolution, distress, overthrow - both physical and mental. R5697:6. Sectarian destruction, the fall of Babylon. R1573:4. Also for the purification and separation of the unripe wheat in Babylon. C196. Illustrated by the last seven of the Egyptian plagues. F175; R2189:5. Restricted to those in opposition to the Lord. R3994:4. Implying that others preceded them, as in the type. R155:4. Not until the last of these will every Kingdom disappear. A336. The closing act in the drama of this Age. R497:1. Representing the end of the time of trouble approaching. R2911:4. The plagues are really blessings in disguise, designed to rid the world of every form of evil and wrong. R498:3; 497:1. Contained in the seven vials. R116:1. Only the elect can escape these plagues. R3949:6. See comments on Rev. 15:8.

THE WRATH OF GOD - In God's plan, the day of wrath and its shaking are needful parts. R879:5. God's wrath will continue in the great time of trouble to its completion - the fire. R5567:4.

\*\* "ANOTHER SIGN" - Symbol, picture.

"IN HEAVEN" - Ecclesiastical heavens, powers of spiritual control.

"GREAT AND MARVELLOUS" - One of the last great signs.

"SEVEN ANGELS" - Messengers.

"SEVEN LAST PLAGUES" - Plege = lit a stroke (Of lightning, here) strokes of truth, Thunder always follows and is the report of lightening and so the seven thunders are the effects or reports of these seven strokes of lightening.

"WRATH" - Thumos = passion literally breathing hard and hence may really mean "word" or message of God.

"OF GOD" - The effects of the 7 last plagues, the 7 vials, will, when all are working together, sums up and complete the destruction of the present order of things and the humbling of human pride and ambition. This thought is typified by the fact that the 10th Egyptian plague was enough to accomplish God's purpose, and subsequently the Power of Pharaoh (Satan) was overthrown. So with the final result here, Satan's power and kingdom will be overthrown.  
Rev.11:15.

\*\*\* And the John class recognizes another great and marvelous truth, that is, that the seven harvest messages contain the seven last afflictions; for in these messages is contained the full judgment of God.

\*\*\*\*\*           SYMBOLS FOR REVELATION 15

7 Angels	Lord's People
7 Plagues -	Diaglott - Wrath of God
Sea of glass -	Masses of people in trouble
Mingled with fire -	God's judgment
Beast -	Papacy
Image -	Protestantism

Mark - Fear - Sympathy - Worship  
Number of Name 666 - Human of ideas  
Song of Moses & Lamb - Song of Restitution C237  
Harps of God - Bible  
Temple of Tabernacle - Complete plan of God  
Pure & white linen - Righteousness  
Golden girdles - Divine Servitude - servants of  
righteousness  
7 golden vials - Of the wrath of God  
Filled with smoke - Time of trouble 2Chron. 6:1-6

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues, because by them the wrath of God was to be completed."

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues for in them is filled up the wrath of God." Diaglott.

Among the weird pictures of this wonderful book of symbols, this one of the pouring out of the "seven vials of wrath" stands out in marked prominence. As its name indicates, it is understood to be the closing act in the drama of this age.

An important difference exists between our view and that of many other however, in that they suppose the end of the age to be accompanied by the destruction of the people and of the earth itself; while we understand it is the ending of the present reign of evil and a necessary preparation of mankind for the reign of righteousness....

The great source of error in understanding these, as all of Revelation's symbols, is a too-literal interpretation. It is read as though it were a statement of facts instead of statement of symbols.

Before proceeding to the account of the plagues, the



inspired penman records another symbol - the "sea of glass". This indicates that it stands related to the plagues, hence we will consider it.

15:2

\* SEA OF GLASS - People of the world, whose condition is easily recognized by those who stand on or above them. R497:2,3; 130:3. The unfettered, irreligious masses of the people. R529:5. Before the throne. R170:2. Washed or separated state. R156:2; 151:5.

MINGLED WITH FIRE - Judgments. R497:3; 168:4; 130:3. We believe that this fire (trouble) has been mingling or coming among the people since 1873. R130:3. This fire is already kindled. R529:5.

AND THEM - the Little Flock. R5231:5; 288:1; 140:6.

GOTTEN THE VICTORY - Free from Papacy and from organized sectarian Protestantism to the extent that these have no influence over their actions or thots. R497:2; 130:3.

THE BEAST - Papacy. DF vii; R497:2.

OVER HIS IMAGE - Organized sectarian Protestantism. DF vii; D581; R497:2.

OVER HIS MARK - See comments on Rev. 13:17.

NUMBER OF HIS NAME - The characteristics of Papacy and Protestantism. R497:2.

STAND ON THE SEA - None will stand except the elect. R3177:5; 3941:5. Indicating that their standing is by faith. R497:3.

Company of changed saints. R168:4. Before the throne (Not on the throne\_ R168:4. No man of these is permitted to enter the temple of heaven until after the plagues are fulfilled. R159:5.

THE HARPS OF GOD - Bible testimonies of the Law and prophets. F233; R1524:6; 497:5; 172:4. The various testimonies of the Law and the prophets are the several chords of that harp. R1524:6.

\*\* "MINGLED WITH FIRE" - Sea - discontented masses of men. Mingled with fire = trouble and consuming disaster. Sea of glass (ualinos - transparant as rain (from ualos - glass and uetos = rain). some who stand above it (not engulfed in it) can see through and beyond it.

"HARPS OF GOD" - Harps = Bible (harp of 10 strings). Old and New Test. The various testimonies of the Law and 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 his devoted servants and searchers after divine truths, 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! (F233)

\*\*\* And the John class saw as it were cleansing destructive agencies (restless and lawless masses bent on righting wrong) and they that had gotten the victory over the Papacy, and the World Federation of Churches, and over that which is expressed by the value of the Pope's title, standing fast over the cleansing destructive agencies, have the Lord's Word.

\*\*\*\* "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."

Who these conquerors are, is shown by what they overcome, viz., the Beast, Image and number. Here we see the importance of an understanding of the symbols of chapter 13, for unless we understand what these symbols meant, we could not understand who is overcoming their influence.

In this way, God has made His word self-interpreting. The understanding of one part of the symbol is the key to the understanding of another. In harmony, then, with Rev.13, we understand the overcomers here referred to are those Christians who are free from Papacy, the Beast, and from the organized sectarian Protestantism - the Image, and from all who bear the characteristics of their number, 666.

This serves, too, to show about when the plagues are due, and when this sea of glass condition may be reached; for is, as seems clear, the Image formed by the organization of the "Evangelical Alliance" in 1846, then it is equally clear that the overcomers of the "Image" could not occupy this position of favor and exaltation prior to that date. This furnishes general reason for believing that the plagues must commence this side of the date mentioned, since it is during the pouring out of the plagues that the overcomers occupy this condition upon the "sea of glass".

Having then ascertained who these overcomers are and about when they thus stand, we pass on to consider the "sea

of glass" mingled with fire, on which they stand. Sea, as heretofore explained, we understand to symbolize the masses of the people, fire meaning trouble.

We therefore interpret this to mean the people in trouble under the judgments of God. Above the troubled people are the overcomers - calm, serene, untroubled. Their position shows that their standing is by faith. To the eye of faith, all is transparent as glass.

15:3

\* AND THEY - The feet members of the body of Christ during this harvest time. C237. The overcomers. R3078:3. Only those who have learned to play upon the harp of God, who have all its chords attuned to perfect harmony. R5441:6; 926:4. Those who have gotten the victory over the doctrines of the beast and his image. R926:4. We who see God's plan. R541:6. SING THE SONG - Harmoniously declare the glad tidings of restitution. C237; R497:6; 172:4; 130:3. Make a proclamation during troublous times. R168:5. Which none but the overcomers can truly appreciate at the present time. R3283:4. With the spirit and with understanding. R5441:6; 3283:4; 3177:5. We sing this song of deliverance because we have gotten the victory over the world. R3998:6; 140:6. It costs something to sing this song. R5441:6; 497:6. This song of deliverance will be sung by mankind during the Millennial Age. R3999:1; 3283:4; 140:6.

OF MOSES - Corroborating Moses' song of deliverance from the Egyptians. R3998:5; 3078:3. Taught by him in the Law, which was "a shadow of good things to come." Heb. 10:1; C237: R497:3.

SONG OF THE LAMB - Clearly stated in the writings of the New Testament. C237; R497:3.

GREAT AND MARVELOUS - The testimony of those who come to a full knowledge of God's plan. R3337:5. Few can sing the first note of this song. R497:3. The things written in the Law and the Prophets are gloriously fulfilled in the Lamb of God and the great plan of the Ages. R2712:6.

ARE THY WORKS - Man's condemnation, redemption and restitution. R2713:1.

JUST AND TRUE - "Justice and judgment are the habitation of thy throne." Psa. 89:14; T124. Including the Divine dealings with the Great Company class, and with those who go into the second death. T41. The more advanced our conception of righteousness, truth, holiness, purity, the more we are

enabled to appreciate the divine view of sin. R3729:4. Because there is to be a restitution of all things. R497:4. We can sing of the righteousness and justice of God's dealings with the nations. R497:3.

THOU KING OF SAINTS - Ethnon, nations. R2603:6; 1002:3; 130:2; 76:3; D526.

\*\* "SONG OF MOSES" - See Song of Dedication of Temple. 2Chron. 7:3.

"THOU KING OF SAINTS" - This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by, when the glory of the Lord shall have filled the temple, the people, the multitudes, shall learn that song and all peoples shall bow to the Lord to confess his goodness and love.

\*\*\* And they proclaim the message of Moses the servant of God (Deut. 32:1-4, 28-32) and the message of the Lamb, saying, Great and marvelous are they works, Lord God Almighty; just and true are thy ways, thou King of the ages.

\*\*\*\* "And they sing the song of Moses the servant of God and the song of the Lamb, saying Great and Marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or the preaching of these overcomers is in perfect accord with the Law and the Gospel.

'The Song of Moses and the Lamb' - Now it would seem to be the time to compare this song in Rev.15 with the one mentioned in 14:3. Both of which are sung by the Lord's people in the end period of the Gospel Age. In Chap.14, none but the overcomers could learn it - Also that it was sung in the presence of the four living creatures and the 24 elders. These symbolic four living creatures would represent the four divine attributes of God, Wisdom, Justice, Love and Power. The 24 elders would represent the personified testimony of the inspired writers of the Old Testament. Note also, the similarity of the song as sung at the dedication of Solomon's temple (2Chron. 5:13) which song was sung by the Priests and the Levites.

C237 "Then in Rev.15 there is brought to our attention the feet members - the true watchmen who can at this time see clearly, as one man, the overcomers - who have gotten the victory over the "beast" - these can sing harmoniously the new song of Moses and the Lamb."

It is the same which Jesus the Lamb, taught and which Moses also taught in the Law and types...The words of the song are given saying, "Great and wonderful are thy works, O Lord God, the Omnipotent." The second note is "Righteous and true are thy ways, O King of the nations". The next note is in perfect harmony with the last; -"Who shall not fear O Lord and glorify thy Name, since thou are bountiful."

15:4

\* SHALL NOT FEAR THEE - Not venerate thee. R2603:6. In his wonderful program for dealing with sinners, God chose the very best way, which most redounds to his own glory and honor. R5430:4. When in the coming Age, his wonderful goodness is manifested. R497:4.

AND GLORIFY THY NAME - Instead of wailing, gnashing the teeth and blaspheming that name thruout eternity. R2713:2.

THOU ONLY ART HOLY - Thou are entirely holy. R2603:6. Thou art bountiful. F52; R497:4.

FOR ALL NATIONS - Living and dead. "In thy seed shall all the nations of the earth be blessed." Gen. 22:18; R2713:3.

COME AND WORSHIP - Even Sodom shall come and worship. R497:5; 331:5. A reference to the ultimate result of the work of Christ. R99:2.

FOR THY JUDGMENTS - Righteous dealings F52; R5799:5; 3283:4; 2603:6; 497:5; 130:2; 76:3. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9; R99:1. Bringing a sure penalty to every one in proportion to his degree of knowledge and wilfulness. OV170:1.

\*\*\* 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.

\*\*\*\* "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."

For all the nations shall come and worship in thy

presence, thy righteous acts are manifested." This is the last note of the song, and is full of meaning and force...But how few can sing this song of restitution, declaring that all nations shall yet come from death and shall worship their Lord and Redeemer, and be brought to a knowledge of the truth, even Sodom, a nation long since destroyed, shall come and worship. Ezek. 16:48-63.

Another symbol is the "harps of God". The song is sung in tune and harmony with the harps. The harp of God, we believe, to be the Bible, its many strings or chords are, we believe, the Law, Prophets, Psalms, Gospels, etc. The overcomers have the harp well in hand - in fact, without it and the interpretation of its music, they never could have been overcomers. Each of us should inquire of our own hearts, whether we are tuning our hearts and sing this song."

15:5

\* THE TEMPLE - The nominal Church. R498:1. The Church. R5822:2.

\*\* "TESTIMONY IN HEAVEN WAS OPENED" - The Nominal Church.

\*\*\* And after that the John class observed, and behold, the spiritual phase of the Millennial government (coming) into control was revealed.

\*\*\*\* "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

15:6

\* THE SEVEN ANGELS - The living saints; representatives or active agents of the entire anointed company. R498:1.

CAME OUT OF THE TEMPLE - Withdrew from the nominal Church. R498:1.

THE SEVEN PLAGUES - "To execute upon them the judgments written: this honor have all the saints." Psa. 149:9; R498:1.

This song is sung before the pouring out of the vials. R140:6

WHITE LINEN - They are robed in the righteousness of Christ. R498:1.

GOLDEN GIRDLES - Servants of God; girdle representing a servant, and gold, divinity. R498:1.

\*\* "SEVEN ANGELS" - The living saints in the Harvest Time.

"CAME OUT OF THE TEMPLE" - Withdrew from the nominal Church.

"HAVING 7 PLAGUES" - Psa. 149:7-9; Rev. 2:26,27. (Z.'82-9-6; R395)

\*\*\* And the seven harvest messages emanating from the honored Church (particularly its head, our glorified Lord), containing the seven last afflictions, embodied in manifest truth and righteousness, and bound in its purpose to divine servitude.

\*\*\*\* "And the seven angels came out of the temple, having seven plagues, clothed in pure and white linen, having their breasts girded with golden girdles."

The next thing shown to John is the coming of the seven messengers out of the temple to pour out the plagues.... These are clothed with white linen; these have kept their wedding garments; they are robed in the righteousness of Christ, justified by his blood. They are servants of God, the girdle representing a servant, and the gold of it representing the divine. They, as servants of God, have a divine service to accomplish.

15:7

\*\*\* And one of the four attributes of God (namely, justice) gave unto the seven harvest messages vehicles of divine provision full of the expression of the judgment of God, the One living to the ages of the ages. So be it.

\*\*\*\* "And one of the four living creatures gave unto the seven angels seven golden vials of the wrath of God, who liveth for ever and ever."

15:8

\* THE TEMPLE - The nominal Church. R511:1; 498:1. The meeting place between God and men thruout the Millennium. R5822:2; 1750:1.

FILLED WITH SMOKE - Confusion, as the deformities of her errors were revealed. R498:1. When the Church is glorified, which is just before the 7 plagues. R171:4.

THE GLORY OF GOD - The glorious harmony and beauty of present truth. R498:1. The temple must be completed before the glory

of the Lord fills it. R172:2. When the Church is glorified.  
R169:5.

AND NO MAN - No person of mature thot. The large proportion of new members now received in the various denominations is from the Sunday School. R498:2. When all the overcomers have come out, the nominal Church will be so full of confusion that no man would care to go into it. R498:1. The faithful messengers of truth having been cast out. R511:1.

INTO THE TEMPLE - Entrance into the temple in heaven cannot be effected until after the plagues are fulfilled. R159:5; 156:4; 151:5.

SEVEN PLAGUES - The Little Flock are evidently changed before the last 7 plagues are poured out, as they have some work to do in connection with their execution. R275:6. The world shall not know of the presence of the Son of Man until the apokalupsis of the King in the pouring out of the 7 last plagues. R2957:1. Will entirely demolish the sytem called "Christendom". R5565:1; 5697:6; 5478:5. A natural effect from natural causes. R3606:5. Retributive punishment upon the world, in which the Great Company will share. R3606:5; 2911:4. (See Rev. 15:1 Com.)

\*\* "NO MAN" - One of mature mind.

"ENTER INTO THE TEMPLE" - The nominal temple, because he could see nothing but error there. Typified in Solomon's temple. (1Kings 8:10,11)

\*\*\* And the church was invested with the manifestation of God's glory, and by his power; and no one was able to enter into co-operation with the glorified Church (to serve in any capacity), until the seven last afflictions of the seven harvest messages were fulfilled.

\*\*\*\* "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."

Following are the early thoughts of Bro. Russell on the 8th verse, put in for a complete, full examination of all his thoughts. Later he corrected his view.

(R) The temple symbolized the nominal church as the truth so rejected shines out with increasing glory, the whole nominal temple is seen to be full of smoke, confusion and darkness, and all who remain in it, become so blinded by it that they



cannot see the glory of God either as displayed in His Word or its fulfillment in passing events. The nominal church will be in this confusion until the seven plagues are poured out. R497-498.

NOW HERE in vs. 8 Bro. Russell suggest that the seven angels coming out of the temple represented the Lord's people during the Gospel Age. At one time the Pastor had the thought that the temple represented the nominal church, as you will see if you turn to the comments in the Bible Students Manual. It is of importance to note that eventually Bro. Russell later changed his interpretation of this verse and for 25 years or so before his death, in his semi-monthly journal, under the caption "To us the Scriptures clearly teach", he referred this passage to the true Solomon, when he saw that the temple he had come to dedicate was filled with a supernatural smoke, instead of being discouraged because the priests could not enter and begin their ministry, he recognized in this phenomenon the evidence that God had accepted the temple saying, "The Lord hath said that he would dwell in the thick darkness, and with joy he turned and blessed the assembled Israelites. 2Chron. 5; 6:1-6

So the Lord's people who are engaged in singing the song of Moses and the Lamb...are not discouraged by the present trouble, nor the assurance that a period of still greater darkness and distress is about to be present in the world, as the result of God's judgments represented in the contents of the seven vials which as the Pastor suggests are really blessings in disguise. Just as an amputation is a blessing, tho a trying ordeal of suffering to those who require it. On the contrary, they recognize that this is also an evidence that God has accepted the true temple; though it cannot begin the work of reconciliation until the time of trouble is completed.2:19

\* MORE THAN THE FIRST - An apparant recognition that the works of Thyatira were even more abundant than those of Ephesus.R389:1.

\*\* "AND THY PATIENCE" - Patient endurance (Diag.)

"THY WORKS; AND THE LAST TO BE MORE THAN THE FIRST" - Last works. This shows the Lord's appreciation of the faithful labors of the true church. The language is quite like that used to the first church, with the apparant recognition that the works of Thyatira were even more abundant than those

of Ephesus.

\*\*\* I know thy words, and love, and service, and faith, and thy patient endurance; and the last works (those of the Waldenses and Albigenses during the 12th to 14th centuries) to be more than the first works of this period of the church.

\*\*\*\* "I know thy works and love, and service, and faith and thy patience" - Moffatt: "I know your doing, your love and loyalty and service and patient endurance, I know you are doing more than you did at first."

It is interesting to note here, that the searching glance of the Lord discerns in those who are loyal to Him. He sees first their works and that the moving influence behind their works, is their love for Him. He sees how their service to Him and the brethren is the result of their faith in God and His will concerning them, and He sees how they patiently endure the hardship and persecutions permitted to come upon them.

"And thy works, and the last to be more than the first" - This clause should read, according to the chief manuscript, "and that thy last works are more than the first." The church had shown greater zeal at the end of this period than at the beginning. Notable men, like Wycliff, Huss, Jerome and others, had seen the corruption in the Papal church and because their discernment of the error, the efforts to reform the church. But their efforts only brought severe persecution and upon all who withstood the claims of Papacy. History records that the Papal Roman power, from about 1100 A.D. commenced it's persecution in a general way, upon all Christians whom it termed heretics, so that the direct attack was made upon the saints, which had the effect of wearing them out. The faithful were evidently few in number and feeble at the time. Previously, these persecutions were only leveled against individuals who dared to speak against Papacy.

\*\*\*\*\* "I know thy works" - true church commended for their faith and patience during severe trials.

"the last to be more than the first" - Inquisition grew in scope and intensity as the period wore on - greater and greater faith and zeal required as persecutions intensified. By the end of Thyatira, Papal authorities claimed they had completely eliminated Waldensian heresy.

2:20

\* THAT WOMAN JEZEBEL - Type of enemy of the saints, a great religion system, the apostate church of Rome. R5751:2; 5741:6; 557:2; B256; OV326:2. Type of corrupt Church inculcating false doctrines, which, as the antitypical Herodias, is adulterously allied to the kingdoms of this world. R4741:1; 3325:3. Representing a false Christian Church system married to earthly governments. R5751:2. The idolatrous wife of a King whom Elijah fled for his life into the wilderness. R5993:2. The protector of the priests of Baal. R5993:2; 389:2.

SEDUCE MY SERVANTS - From the proper course of Christian living. R4730:4.

SACRIFICED UNTO IDOLS - Pagan ideas taught by the Papacy and clung to by Protestantism. R389:3.

\*\* "JEZEBEL" - Papacy, see Elijah, Ahab and Jezebel. Jezebel, the protector of the priests of Baal is the type of Papacy. The Bible is a wonderful book. We find in it a faithful record of human history, and many curious events, sometimes so strange as to be almost or quite disbelieved by the natural man. Various attempts have been to prove the Bible unhistorical, that while it taught Scriptural truths, it was not intended to teach history, science, etc., and was in those directions unreliable. The light of modern research and criticism is fast scattering such infidelity, and proving daily the antiquity and reliability of the book of books. Not only is it historic and scientific truthfulness shining out clearly, but there also appears a stranger, deeper view of truth which seals its supernatural origin by revealing the fact (astonishing) that the history was a living, speaking, prophetic pantomime, a prophecy acted out in type in living characters, even their faults and misdeeds faithfully noted (to the disgust of some over particular people) being apparently necessary to fill up the type. The history of Ahab and Jezebel is one of these prophetic pictures, seen not in a vision but in real characters.

"WHICH CALLETH HERSELF A PROPHETESS" - A teacher, a mouthpiece of the Lord, the claim of Papacy.

"TO COMMIT FORNICATION" - Ahab, Jezebel's husband, was king of Israel and represents the kings or kingdoms of Europe who committed Spiritual fornication with the Mother Church.

Elijah = true church, and we see thus the flight of the true church into the wilderness from the face of the false church, during 1260 days, while the Harlot reigned as queen and lived deliciously with the kings of the earth, was clearly foretold in Elijah's flight from the face of Jezebel, and the 3 1/2 years was evidently a type of the time, times and half or 1260 years of spiritual famine - not for bread or water but for the hearing of the word of the Lord. (1Kings 17:5-9; 18:4; 40-46; 19:1-4; 21:5-10; 25; Rev. 12:6; Amos 8:11)

The union of the Church with earthly rulers that one must join these daughters of Babylon. So successful have been these seductions that Protestants generally would rather associate with an immoral member of an orthodox church, or a member of the body of Antichrist, than with a consistent Christian who has thrown off the fetters of Sectarianism.

"AND TO EAT THINGS SACRIFICED UNTO IDOLS" - Pagan ideas taught by Papacy and clung to by Protestants; immortality of all men, first taught by the most beastly of all idolators, the Egyptians; and most of all, God's character so degraded that no heathen doctrine ever invented by Pagan Priestcraft could compare with it - the hideous doctrine of eternal torture, instead of a loving Father, a vindictive giant. How better could this be described than as in this verse?

\*\*\* Notwithstanding I have a few things against thee, because thou sufferest the apostate church who calls herself the Lord's mouthpiece, to teach and to seduce my servants to unite with civil powers and to partake of man-worship.

\*\*\*\* "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.

The mention of this woman, Jezebel, whose true heart worship was towards the God of her own nation, nevertheless, she pretended to have a concern for the God of heaven. 1Kings 21:10.

The stranger, being introduced into the affairs of Israel, who were God's people, had the effect of contaminating many of the people of Israel by the influence of idol worship. So great was this influence of idol worship on the Israelites, that few remained true to the living God of Israel, causing Elijah to have the impression that he was the only one left. However, as we shall see in later verses, this was not the case. God said there were 7,000 that had

not bowed the knee to Baal.

The mention of Jezebel takes us back to the days of Ahab, king of Israel. Surely it is very evident upon examination that the Lord intended that the incidents surrounding the lives of Ahab, Jezebel, and Elijah should serve as pictures of the conditions spoken of in this message. 2Kings 9:22. Ahab broke God's law when he married a heathen woman, so that this pair would be considered adulterous in God's sight.

Jezebel's efforts to stamp out the worship of the true God, would have taken Elijah's life to bring this about, if she could but was not permitted to do so. Just so in the antitype do we find Papacy (typified by Jezebel) dominating the kings of the earth (pictured by Ahab) making great efforts to bring all the true church (the Elijah class) into subjection to her, even if it meant death in doing so. (See additional thoughts in following (R) comments).

"And to eat things sacrificed unto idols" - Israel became more deep rooted in idol worship through the alliance of Ahab with Jezebel. Evidence of this is seen when Elijah realized that he was alone in his worship of Jehovah. The fulfillment of this picture is soon in the antitypical Jezebel, the false church. Through her, wrong alliance with the nations of the earth, caused many of the members of the church to seek worldly support and recognition and to become worshippers of wrong doctrine, (which is the antitypical eating of meat offered to idols).

(R) Queen Jezebel represented the great religious system of this Gospel age which did great violence to the truth. Ahab represented the worldly governments. His wife represented a false Christian church system married to earthly governments. As Ahab represented the worldly governments claiming to be Christ's kingdoms, so Queen Jezebel pictured, or typified, a false church system, which, instead of maintaining its purity as the virgin church of Christ, became married or united to these earthly systems. Contrary to this, the true virgin church of Christ was to remain faithful to her heavenly Lord, awaiting his second coming; and her marriage to Him was then to be accomplished.

(R) As the prophets of Baal were under the care of Queen Jezebel and under the patronage of King Ahab, so the priests and the religious representatives of a great church system have been the obedient servants of the great false

institutions pictured by Ahab and Jezebel. Similarly, Elijah the Prophet and his dealings with Ahab, Jezebel and the affairs of Israel, was a type of the true church of Christ in the flesh - this side of the veil. Although the true church is indeed represented symbolically by a woman, it is also represented sometimes by a man, when the picture includes the Lord Jesus Christ, the Head of the church. Z5751.

Elijah was 3 1/2 years at the brook Korith. That would represent 1260 years in the wilderness, lost to view, beginning at 539 A.D. to 1798 A.D. when Napoleon took the Pope prisoner, to Paris.

(R) If we compare Dan. 7:25; 12:7 with Rev. 11:2,3,9,12 and 12:6,14 we find that they measure the same length of time. In symbolic language a 'time' is composed of twelve months, or thirty years each (a day thus symbolizing a year). A symbolic year is 360 literal years, and 3 1/2 of these years, or 3 1/2 x 360 is 1260 symbolic years. There is abundant proof that this is the way God intended us to calculate symbolic time.

We thus see that the flight of the true children into the wilderness, from the face of the false church during 1260 years, while the harlot reigned a queen and lived deliciously with the kings of the earth, was clearly foretold in Elijah's flight from the face of Jezebel, and the 3 1/2 years of famine. Z389.

\*\*\*\*\* "that woman Jezebel" - Type of the apostate church, Papacy - harlot claims to sit as a queen (Rev. 17:3-6)

"seduce my servants" - Papacy's continued attempts to corrupt saints - forcing them to ingest blasphemous errors and join in her fornication or die at the stake - to worship a God of hell-fire is Molech worship.

2:21

\* FORNICATION - Worldly affiliation. C164. Union with some of the daughters of Babylon - the various creed bound sects which still hold captive spiritual Zion. R389:4.

\*\* "SPACE" - 1160-1520 A.D.

"TO REPENT OF HER FORNICATION" - She wills not to reform.

\*\*\* And I gave her 360 years to reform from having worldly affiliation, and she reformed not.

\*\*\*\* "And I gave her space to repent of her fornication and she repented not" - the fact that opportunity was given her to repent, suggests to our minds that the Lord was using some means to call her attention to the wrong doctrines. Opportunity to repent was not given to the true church, but to the Jezebel class, to repent of her wrong deeds, and to prove her repentance by a confession of her sin. In this was she is allowed to remain in her position among the true church so that they might learn valuable lessons of patient endurance under temptation and testing at that time and might prove overcomers well pleasing to God. Now it is suggested by some, that this opportunity to repent, must have been in the past, "I gave her space to repent".

Now this is not necessarily correct, because God himself, used this method time and again, calling things that are not, as though they are. 1Cor. 1:28.

Other scriptures that bring this out, where the past-tense is used, where the context would demand a future existence is Isa. 53:4 "He hath born our griefs and carried our sorrows". Others suggest that the opportunity to repent was finished at the point of our study, and Jezebel's failure to do so, would mean that the time for her punishment was due and the Lord should now pronounce judgement. The word "space" here, would have a chronological aspect, for the word "space" translated from the Greek word 'chronos' meaning Time. So the space would begin from the point of time when Papacy was at the zenith of its' fame, when it had overcome all enemies, the saints having been worn out. Dan. 7:25.

It was at this time when these boastful claims were made in all directions that God raised up Luther in 1518 to oppose her. When he nailed his thesis to the church door, rallying many to his standard. The year 1518 is where the 360 years opportunity to repent appears due, to commence finishing in 1878 A.D., 3 1/2 years after the advent of our Lord.

The year 529 A.D. saw the beginning of Papacy, which was the point of time when the message to the church at Thyatira commenced. Yet that would not prove that the repenting time must be at the beginning also, for the evils committed by Jezebel as seen in vs.12:9 and the attitude of the church refraining from protesting, must have taken very nearly the whole period of Thyatira, from 530 A.D. to 1518 A.D.

To come to the degree indicated and therefore the space to repent, could quite easily be given to her from this

point. The sin of Jezebel must be in evidence before there could be any repentance, would therefore begin at the end of the time of this message.

(R) "And I gave her space (chronos, time) to repent... And she repented not. Behold I will cast her into a bed (sleep, stupor) and them that commit adultery with her into (the) great tribulation." A symbolic "time" is 360 years, as the three and half above. Her time for repentance has been, of course, since the light of the Reformation dawned upon her. On Oct. 31st, 1517, Luther nailed his ninety-five propositions on the church door in Wittenberg. The news and light spread rapidly. Dating the beginning of this "time" from the Spring of 1518, allowing the intervening months for the light to spread, 360 years brings us to the Spring of 1878; when, according to the PARALLELS, the announcement was made, "Your house is left unto you desolate: and the fall of Babylon was due to begin." (Vol. VII, Scripture Studies, explains this Chronos as ENDING in Luther's time instead of BEGINNING there, and with evident propriety, for if the Philadelphia epoch coincided with Luther's day, as stated by Br. Mann in the 3rd paragraph on this page, and by Pastor Russell in issue of Nov.15, 1916, then the Thyatira epoch was two epochs EARLIER, and this Chronos, to have been appropriate to them, must have begun in their day). The "world" who supported her are also already entering the 'time of trouble'. "And I will kill her children (daughters) with death: Spiritual death is what ails the Churches of today. The Physician has given them up and the spiritual gangrene is surely doing its work.

I gave her space to repent, a time 360 years. The 360 years from Waldo's message 1160 A.D. ended in 1520 A.D. Then began the reformation in Germany. Luther's Thesis was placed on the church door, Oct. 31st, 1517. Papal bull was issued on the 15th of June, 1520, with the excommunication of Luther, the tide of the reformation began to come in. This, following the boastful claims of the Papacy, that she had defeated all her foes is where the 360 years' opportunity for Jezebel to repent appears. Appears due to commence finishing in 1878 A.D., 3 1/2 years after the second advent of our Lord.

The year 529 A.D. saw the beginning of Papacy, which was the point of time when the message to the church at Thyatira commenced. Yet, that would not prove that the repenting time must be at the beginning also, for the evil committed by Jezebel, as seen in vs. 20 and the attitude of the church re-



fraining from protesting, must have taken very nearly the whole period of Thyatira, from 539 A.D. to 1518 A.D. So the time for repentance would begin at the end of the time of this message, 1518 A.D. plus 360 years, equals 1878, four years after the advent of our Lord.

2:22

\* THEIR DEEDS - Sinaitic, Vatican and Ephraem MSS., and other best authorities: "her works". R389:4.

\*\* "THEIR DEEDS" - Her deed (Diaglott)

\*\*\* Behold, I will cast the apostate Church and those illegitimately associated with her into a condition of great affliction (the great tribulation at the end of the age); unless they (the worldly associates) reform from her works.

\*\*\*\* "Behold I will cast her into a bed, and them that commit adultery with her, into great tribulation, except they repent of their deeds" - the punishment in this verse would seem to come after the time of repentance is finished, at the end of the space of 360 years and this would doubtless be in 1878 A.D.

This appears to be confirmed by the Apostle's words in 2Thes. 2:2-8 "That day (the return of our Lord) shall not come except the man of sin (Papacy) be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his presence. Of course, the punishment, would come after the time of repentance is finished in 1878. This is confirmed by the Apostle's words as stated above. The 7 last plagues will be the bed and the great tribulation.

From this we would gather that the punishment of Papacy, this great harlot system is due after our Lord's return. (Notice it says 'destroyed with th brightness of His presence') and it is then that she is cast into a bed and them that commit adultery with her into great tribulation.

As in the days of our Lord, immediately before His resurrection, He cast off Israel because they had refused to repent of their disobedience at the admonition given by Himself and the prophets saying, "Behold your house is left unto you desolate."

So, at the Lord's second advent, the casting off of Babylon by saying, "Babylon is fallen, Come out of her my people", intimates there was no repentance on the part of the antitypical Jezebel. Consequently, today we see Babylon, the

great, coming back into prominence and associated with the Kings of the earth.

2:23

\* HER CHILDREN - Daughters, the Churches of today. R491:5.  
Antitype of the 450 priests of Baal whom Jezebel fed and whom Elijah destroyed. R389:5.  
WITH DEATH - With spiritual death. R389:5.

\*\* "I WILL KILL HER CHILDREN WITH DEATH" - Spiritual dying is what ails the churches of today. The physician has given them up, and spiritual gangrene (mortification of living flesh) is surely doing its work.

Rome in the days of Thyatira endeavoured to kill Thyatira's children with death, literal, and the Lord cheers them with the assurance that the reverse will finally take place and while these who imbibed the persecuting spirit of Jezebel would be stricken with spiritual death (the antitype of the 450 priests of Baal whom Jezebel fed and Elijah destroyed, she [all having the spirit of Thyatira]) would receive the glorious reward according to her works. This changed condition of things will also reveal to all the Churches who it is that is doing the sifting work, for all the churches shall know that I am he that searcheth the hearts.

\*\*\* And I will cause her children (the followers of the apostate Church) to cease following her; and all the seven periods of the churches shall know that I am He which searcheth the desires and affections: and I will give unto every one of you according to your works.

\*\*\*\* "And I will kill her children with death" - Who are her children? The various sects and denominations which came out of the Roman Catholic system, but which have brought with them traits of character, similar to their mother. They have the same spirit of pride, ambitions, intolerance, bondage, oppression, and they make the same claims of being the divinely appointed channel of truth. At the time when it was due for this message to be received, their children had not come into prominence. One of the claims of Papacy was she would not know the loss of children or be a widow. Isa. 47:8; Rev. 18:7.

In Rev. 17:5, she is designated the 'Mother of Harlots', indicating that her daughters also have the same worldly spirit of harlotry, seen in the desire for recognition and ap-

proval of the state.

It is God himself, who regards them as daughters of the harlot. He hath ordained that they shall come under the same judgement as the mother - designated death. But several commentators say this would be pestilence and disease, resulting from their evil practices.

"And all the churches shall know" - indicating the seven churches, through their experiences will come to a knowledge that God, who overrules and supervises their affairs for their welfare - also judges these systems, that the faithful overcomers will be able to discern the Lord's will in all these matters.

All must eventually know that these systems are false, and will see the wisdom and justice of God displayed in these judgements which are due, resulting in the fall of the disobedient.

"That I am He that searcheth the reins (mind) and the heart" - Psa. 7:9 Wherever the word 'heart' appears, we would understand it to mean obedience to the Lord and the truth. Whereas, the word reins would indicate the love and affection which prompted obedience. Consequently, the Lord is not only able to discern the works of those he scrutinizes, but also the motives of love and affection which are behind them. He knows the true from the false.

"And I will give unto every one of you according to your works" - this would indicate a time of reckoning or judgement and, considering the keenness of the Lord's vision, He would judge not from outward appearance, but from the motives of the heart.

In verse 19, the mention of works is with the object of comfort to the church, but in this verse 23, it is rather a judgement concerning the works.

Here it seems to be the outcome of the earlier part of the verse, the Lord was searching their hearts and reins by means of the eyes of the flame of fire. At the end of this space, there would come the time of reckoning and judgement or reward - everyone reaping according to his works.

Much of the profession was not the result of real faith-obedience, but merely worldly pride.

"Try the hearts and the reins" - In the olden times, the mind was supposed to be located in the reins (Kidneys) spoken of as if the seat of joy or pain. Job 19:27; Psa. 7:9; Jer. 11:20; Psa. 16:7.

"According to your works" - Matt. 7:15-20. Rev. 18:5,6  
The Lord was searching the heart (reins) and at the end of  
the space, would come the judgement.

2:24

\* DEPTH OF SATAN - Manifested in modern Christian Science,  
etc. R2189:1.

\*\* "UNTO YOU I SAY" - Although knowing that Antichrist has  
loaded our Father's name with infamy, they still persist in  
asserting that it is not our business to attempt to clear  
him; that He will do so on the day of judgement, when accord-  
ing to their theology it will be too late to do anyone any  
good. We who see the Plan of the Ages might be content to  
wait, but we have a right to expect that those who believe  
the world is now on probation should do all in their power to  
place God's character in a proper light before the world. We  
would be ashamed to treat an earthly so, how much more the  
friend above all others.

"AS THEY SPEAK" - (See A.R.V.) "To you I say, as they  
are wont to say." "I cast on you no other burden, etc."

"I WILL PUT UPON YOU NONE OTHER BURDEN" - To the true  
children it is a burden to hear our Father's character loaded  
with infamy, and when we attempt to clear him before those  
who profess to be God's people, we are at once told that we  
cannot fathom God's purposes and that our reasonings are mere  
speculations; the whole matter belonging to the deep things  
of God.

\*\*\* But I say unto you, and unto the rest in the fourth  
period of the church in which there was a sweet perfume of  
sacrifice, as many as have not this teaching of man-worship  
and illicit union with civil authorities, and which have not  
known the degradation of Satan (as they say); I will put upon  
you none other burden.

\*\*\*\* "But unto you I say and unto the rest in Thyatira" -  
Now the word "and" here, is spurious. It should read this  
way, "But I say unto you - to the rest in Thyatira", Diag.  
From this reading we would conclude that there are not two  
companies of people mentioned here, but only one class and  
this is confirmed by the remainder of the text.

"As many as have not know this doctrine, this teaching introduced by Jezebel" - It is to this class who are standing free from the influence of this great false system that the Lord now speaks,

"And which have not known the depth of Satan" - the Lord's true people were looked upon as heretics who believed in the doctrine of Satan, who knew the depth of Satan. Our Lord sees them from the true standpoint, as His Father does, the children of God, not children of the Adversary.

"I will put upon you no other burden" - the Lord at this point recognized and still recognizes the difficulties of His people. Persecution and ostracism were the portion of those who were endeavoring to serve the Lord, causing them to have little opportunity to witness, except among themselves. So He gives them no other burden that would make the way more difficult. The fact of their going into the 'wilderness' condition, when provision was made to nourish them, supports this thought.

The Lord requires of His people, obedience to light, suggesting the thought that at the end of the Thyatira period they were not letting alone that 'woman Jezebel'; but were witnessing to the fact.

\*\*\*\*\* "but unto you I say" - I will put upon you none other burden - they were not given the burden to try to cleanse out apostacies which by this time far outweighed the true church, by only to hold fast under the bitter persecutions was enough.

"depths of Satan" - "mysteries" of Papal doctrines originating in "mysteries" of ancient Babylon - mystery of trinity, etc. (5993)

2:25

\*\*\* But that which ye have hold fast till I come.

\*\*\*\* "But that which ye have already hold fast 'til I come"  
- What have we to hold fast to in this seventh period of the church? The Lord's word!.. particularly, the harvest message given to us by that wise and faithful servant. Also the armour of God - for we are living in the evil day and as the poet suggests: "We will need all the strength that God can give - simply to live as consecrated christians."

So, they were to hold fast to these truths and commendable qualities of character, because they would require all the strength as it would be very difficult not to succumb to the spirit of error.

"Til I come" - the second advent of our Lord is the incentive to hold fast. The false church had considered that the Lord's kingdom was here and that they were already experiencing the blessings of the reign of Christ and that Christ was present in the person of the Pope, his vice-gerent.

2:26

\* HE THAT OVERCOMETH - That overcometh love of self, popularity, worldly prosperity, human theories and systems. D268.

The victory is to only those who overcome the old creature, the old will. R5778:2. Those who become the royal priesthood and inherit immortality. R5371:3.

WILL I GIVE POWER - With the Lord in his Millennial throne and dominion of earth for the uplifting of man. R4084:4; CR81:1.

OVER THE NATIONS - At the time of the establishment of the Kingdom and the overthrow of Gentile power. D624. Not merely a present work of grace in heart. A285.

\*\* The characteristic of the Thyatira period was the reign of the false church, so the promise to the overcomers is particularly appropriate. Rome, the false church was at this time at the height of her glory, claiming to be the Kingdom of God and that she alone was infallible, and alone had the right to interpret the Scriptures; that Christ's reign had begun through his vicegerent, the Pope; and claiming of course the promises given to those who reign with Christ, she literally did rule the nations with a rod of iron, dashing in pieces whom she would. The iron rule and the great power of the Kingdom was thus signified (shown by signs) (Rev.1:1) before their eyes so that even their terrible persecution was a reminder of the glory and power they were called upon to inherit.

\*\*\* And he that overcometh, and keepeth my works to a completion or end, I will give to him authority over the nations.

\*\*\*\* "And he that overcometh...to him will I give power over the nations" - we would again note here that these rewards for overcoming are all beyond the veil, without exception and

cannot possibly refer to any experiences of the Lord's people during the harvest of the Gospel Age. (See D636:1,2)

(R) The characteristic of this Thyatira period was the reign of the false church, therefore the promise to the overcomers is, "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." Z491.

"Power over the nations" - Psa. 149; 1Cor. 6:2; Zeph. 3:8,9; Rev. 5:10; D518.

\*\*\*\*\* "to him (that overcometh) will I give power over the nations" - true church very much at mercy of the power of Papacy in this era - apostate church has total power in ecclesiastical and civil spheres - crushing power - true church promised they would receive power over their enemies and all nations if faithful unto death - true church would supercede.

2:27

\* HE SHALL RULE THEM - For their blessings and uplift out of sin and selfishness. R5377:4; 4799:2.

WITH A ROD OF IRON - God's Kingdom will be established by force, assuming dominion of the world. D518; 429; Civ.2.

Outward obedience will be compulsory. R1163:6; D636. Inflexible justice. OV324:1. Wilful opponents of righteousness will be destroyed. R5286:6; D643. "Judgement also will I lay to the line and righteousness to the plummet. Isa. 28:17; A303; C371.

VESSELS OF A POTTER - The seats of Popes, cardinals, bishops, kings, princes, financial magnates, etc., created by the adversary. SM716:2. The Lord will dash the kingdoms of this world to pieces, as pottery is shivered before the blows of a iron rod. R1563:6.

SHALL THEY - The Gentile governments, empires, nations - the great systems of selfishness at the time of Christ's Second Advent and the establishment of his Kingdom. B77; SM716:2; 58:1.

BROKEN TO SHIVERS - Have their dominion destroyed preparatory to the establishment of the Kingdom of righteousness. D12; 296. Mankind will not heed (Psa. 2:9-12), and shall be dashed to pieces. R713:4. The great Redeemer will utterly dash in pieces all the existing institutions that seem so great and so wonderful. R507:2; SM 717:1.

\*\* See comments on 2:26.

\*\*\* And he (the overcomer) shall rule the nations with force; as the vessels of a potter shall they be broken to shivers: even as I (Jesus) received of my Father.

\*\*\*\* "And he shall rule them with a rod of iron" - the stone cut out of the mountains without hands which smites and scatters the gentile powers represents the true church, the kingdom of God. Not the people, but the governments are symbolized by the image and they are to be destroyed that the people may be delivered. The stone does not become the mountain until it had smitten the image and so the Church is the full sense will become the Kingdom when 'the day of the Lord' the day of trouble upon the nations will be over. A255:2.

This smiting and breaking, properly belonging to the day of vengeance and through the power and rod will still remain throughout the Millennial, their use will probably be unnecessary. Psa. 2:9; Dan. 7:22; D637; Dan. 2:; D624-626; Rev. 3:29; See Rev. 15:3.

\*\*\*\*\* "he shall rule them with a rod of iron" - the power of life and death would be reversed and as Papacy sat in judgement and power over their persecutors.

"broken into shivers" - humbled, their dominion destroyed.

2:28

\* THE MORNING STAR - These would continue to work in harmony with God's plan - are promised increasing light. R390:4.

\*\* "GIVE HIM THE MORNING STAR" - Advance light. Those who would continue to walk in harmony with God's plan, which they could do only by walking in the light of the present truth, are promised not only increased light but advanced light.

\*\*\* And I (Jesus) will give myself to the overcomer. (Rev. 22:16).

\*\*\*\* "And I will give him the morning star" - What does this mean? In the literal sense, this star precedes and heralds a new day shining brightly before that rising of the sun.

It appears more luminous as the darkness passes away and



is an indication that the morning has come. This verse has been interpreted by some to mean that the morning star represents the great light of truth which was given to the overcoming class, before the Son of Righteousness appears, just as the day star heralds the dawn.

(R) Christ is called both the Morning Star and the "Son of Righteousness", and these seem to be related to each other as the day dawn and the 'perfect day'. When Christ rose from the dead, on the first day of the week, it was early, 'when it was yet dark'. John 20:1. It was in the dawn of the day, and this together with the many evidences, seem to show that the same is to be true of the church in the dawn of the great day. The inference is, that the resurrection of these holy men of old, takes place before Babylon falls. Then, indeed, they would have the 'Morning Star', and it would be very early in the morning, while it is yet dark, to the world. W.T. 92.

The true interpretation would rather be that this morning star represents the presence of our Lord Jesus. In confirmation of this we remember that the prophetic meaning of the stars is that they portray 'individuals'. See REv. 12:1 where the woman is seen with a crown of 12 stars upon her head, referring to the 12 Apostles. Also, Rev. 8:10,11; 9:1, in each instance referring to individuals.

Before giving a fuller confirmation of this fact, we remind ourselves that these rewards for overcoming are all beyond the veil without exception, and cannot possibly refer to any experiences of the Lord's people during the harvest of the Gospel Age. The reason for this thought is obvious, because where one of God's people is recognized as an overcomer is when he has finished the course and not before. The fact that the Lord Jesus is promising the Morning Star to the overcomers would really indicate that He is promising Himself to His bride, and from that point of view, the receiving of Him would be the marriage as each member passes beyond the veil.

"And I will give him the Morning Star" - This verse then, would indicate the betrothal of the bridegroom to the bride, from the point onward, the members of the bride who are determined to fulfill all the works required of them and to be faithful to fulfill their covenant of sacrifice. Seen in this promise, the Morning Star - the great incentive to earnest diligence in carrying out God's will, so that they may possess and enjoy the most intimate union and fellowship with Him in all His future glory through the countless ages.

This is also confirmed in Rev. 22:16 where Jesus calls himself the Bright and Morning Star. This will His aspect to all His people as they go beyond the veil. When all are in that happy condition and when He has given Himself absolutely to His bride and she, being complete and entirely His, the marriage supper of the Lamb will take place, after which, this Morning Star combined with all the members of His bride - will shine forth to the world as the Sun of Righteousness with healing in his beams.

\*\*\*\*\* "I will give him the Morning Star" - Papacy claimed infallibility - true will be given actual infallibility (490) - star show heavenly light, the true church would receive advanced enlightenment and be the only ones able to recognize the arising of the Day Star (388).

Christ given in legitimate marriage to the true church in contrast to the condition of "the great whore."

2:29

\* HE THAT HATH AN EAR - (See comments on Rev.2:7)

\*\*\* He that hath a receptive and understanding mind, let him hear what the Spirit of prophecy indicates unto the seven periods of the churches. CHAPTER 18

18:1

\*\*\* And after this vision the John class saw another messenger (the Lord) came down (or sent) from the Divine authority having great power; and the society was given knowledge by the glory (of his presence).

\*\*\*\* SYMBOLS FOR REVELATION 18

Another angel - Our Lord, Jesus Christ

Babylon - That great harlot, Roman Catholic Church

Daughters - All other nominal bodies sprung from Babylon

Wine of her wrath - Mixed True & False doctrines

Merchants of earth - Clergy

Another voice from Heaven - Present truth

Plagues - Death, famine and fire

Fire - Symbolic, destructive calamities

Standing afar off - not wanting to get entangled with her trouble

Merchandise - All things pertaining to pomp & luxury

Merchants weeping - Her fall will affect everyone- symbolic of clergy

Light of candlestick - God's word

Bridegroom - Jesus

Bride - Church - the Lamb's wife

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

"another angel come down from heaven" - We have learned our Lord came in 1874 as the representative of Jehovah to do the work of Jehovah. As Jehovah's representative he had great power as we are told in Matt. 28:18, all the power of the Universe was back of him because he represented the Creator of the Universe.

"and the earth was lightened with his glory." Mal. 4:2; Rev. 7:2 - It is not lightened yet in full measure but to the extent that the harvest message made it necessary it was lightened. the whole world is to become enlightened. The bride of Christ has received the truth as we are told in Isa. 60:1,3.

(R) "The words of this prophecy have a double application - first, the spiritual Israel and second to Israel after the flesh. The great and long-looked for light is the Lord Jesus Christ, the light of the world; and the time indicated is the

end or harvest of the Gospel Age, when he come in glory and power to shine as the sun in his kingdom." We notice that, "He comes while yet darkness covers the earth and gross darkness the people and the glad message to all his faithful saints is 'Arise, Shine! for thy light is come'. 'Who hath ears to hear let him hear.'

Within these days of the Lord's presence (since 1874) the light of divine truth has been shining more brightly than ever, enabling his people to see in his mighty work a grand and benevolent plan of ages, fully worthy of the wisdom, power, justice and love of our God.

"While this harvest message comes to all the professed people of God with this stirring appeal, 'Arise, Shine!', it comes also with an inherent power to separate between the true and the false; between the faithful and the unfaithful. Like a magnet it attracts only its own kind. The Spirit of God which is in the truth must also be in every one who receives it. All such and only such have an affinity for it and can be attracted by it.

"So now, while we are made to realize and to rejoice in the presence of our Lord, the prophet bids us be mindful of our brethern to whom this joy has not yet come and to whom it is our privilege to bare these good tidings." (Z2036)

(R) "After Spiritual Zion has been glorified with Christ to shine as the sun in the kingdom (Matt. 13:43) it will shine, first upon the house of Jacob - the return of them to divine favor, mercy through your mercy, (Rom. 11:26-31) then this call will come also to them (Israel after the flesh), 'Arise, Shine! thy light is come.'" Z2037

We believe the fulfillment of this scripture include more. The beautifying and glorifying of the Lord's footstool will not be completed until our Lord Jesus, as the Father's honored agent, shall have put down all conflicting rule and authority and all power for He must reign until He has put all enemies under his feet before he delivers up the kingdom at the close of the Millennial Age. 1Cor. 15:24-28.

The entire work of the Millennium will consist in re-ordering an making glorious God's footstool, and with that wonderful plan will always be intimately indentified, first the Lord Jesus, Jehovah's Word and second the Bride, the

Lamb's wife and joint-heir in disbursing the blessings secured by the ransom. You will see the accomplishment of enlightening the world takes in a period of time.

18:2

\* HE CRIED MIGHTILY - The King of Kings to those who have ears to hear. R2498:6. From 1878 to 1914. C152,153.

BABYLON - Originally signifying "Gate of God". Subsequently meaning confusion, mixture. R5911:6; 5406:5; 5092:3; 1364:1; 472:5; SM424:2. Signifying a concentration of various errors in apostate Church systems. R5478:1; 5406:5. The Church became Babylon. R5406:5. Both Papal and Protestant systems. R5092:2. Christendom is Babylon in God's esteem, and worse than heathendom. R3610:5. The mixed condition of worldliness and lukewarm Christianity. R317:3. The tare class. R2506:4. IS FALLEN, IS FALLEN - "Babylon is suddenly fallen and broken." Jer. 51:8; C156. No longer recognized of God.

R438:4. Divine sentence has passed upon her systems; they are rejected of the Lord. F431; R3963:3. Babylon hath been a golden cup in the Lord's hands. Jer. 51:7. She had once been the receptacle of divine truth. R5092:1. The spewing out of Laodicea. Rev. 3:16; R2982:1. Sentenced to fall. CR165:4. Tho fallen from favor since 1878, the collapse of Christendom will be sudden and awful when it does come. R4842:3; 2553:2; 46:1. There was a time when Babylon was not fallen. C155.

From her exalted position of control and respect with the world, to one of ignominy and contempt. R45:6. There are true people of God still in this Babylonian system. R5680:2; 5656:4; 5478:2. While on a few realize the fallen-from-grace condition of Babylon in the present (1900), none will be ignorant of her collapse when it comes. R2553:2. "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark." Isa. 56:10, R717:3.

HABITATION OF DEVILS - "A dwelling place for dragons." Jer. 51:37; 1371:6.

OF EVERY FOUL SPIRIT - Impure principle and doctrine. C162.

A CAGE - Nominal Christendom. OV71:3. Hypocrites of every shade find a home there. R1357:5. Implying that these unclean birds are considered very desirable to be held on to. R5050:1.

AND HATEFUL BIRD - "The fowls of the air lodged in the branches." Luke 13:19; C187. A very large proportion of criminals are members of some branch of Babylon. (1873).C163.

Satan and his agents. R5406:5; 2634:6. They come in for their own benefit and convenience. R2634:6. Hypocrites who

have associated themselves with her because of her honorable standing in the eyes of the world. R275:5; 45:5.

\*\*\* And he declared mightily with a great proclamation, saying, The great Confusion (counterfeit) is fallen, is fallen (from divine favor), and is become the dwelling place of demons, and the hold of every impure teaching, and a stronghold of every indecent and detestable anarchist (later termed communists).

\*\*\*\* "And he cried mightily (to the John class) with a strong voice saying, Babylon the great city 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."

John, in saying this, was giving the full truth concerning Babylon. He gave through the time prophecies and parallels, the time that Babylon was cast off (1878) as Jeremiah the prophet tells us in Jer. 51:24, "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, sayeth the Lord...and how it is written that the Lord will avenge his own elect and that speedily." Luke 18:7,8; D39:1,2,3.

The nations of Christendom which have participated in her crime and guilt must drink with her to the dregs, that bitter cup.

Babylon the great, is a term which embraces not only the Roman Catholic Church, but religious bodies which have sprung from her, bringing many of her errors and traditions along with them. The result of the fall is that she becomes the habitation of devils and the hold of every foul spirit and a cage of every unclean and hateful bird.

(R) "The word 'cage' would seem to imply that these unclean birds are considered very desirable and are held on to by nominal Christianity - probably because regarded as being amongst their best paying members and having the most attractions." Z5050.

Does it not remind us of what our Lord said in Matt. 13:31 "The kingdom of heaven is like a grain of mustard seed

which a man took and sowed in his field which indeed is the least of all seeds, which it is grown is the greatest among herbs and becometh a tree so that the birds of the air come and lodge in its branches. That would become more emphasized in Babylon after its fall. So Babylon piles up an accumulation of sin even to heaven and becomes subject to the judgment of God which can no longer be delayed.

"Now the ax is laid to the root of the nominal Christian system - Babylon, Christendom" - as it was to the nominal Jewish system at the first advent, and the great system in which the "fowls of heaven" delight to roost and which they have grievously befouled", (Luke 13:18,19) and which has in fact become 'a cage of every unclean and hateful bird' is to be hewn down and shall deceive the world no longer. Instead, the true olive tree, whose roots are the true promise of God and whose branches are the truly and fully consecrated and faithful ones of this Gospel Age whose names are written in heaven, will be seen to be the true and the only joint-heir and Bride of the Lamb." Rev. 17:14; C187:2.

18:3

\* FOR ALL NATIONS - "The nations have drunken of her wine, therefore the nations are mad." Jer. 51:7; C156; CR165:2.

Inhabitants of the earth. R2904:6. All nations made drunk by the wine of Babylon's fornication, corruption, and misapplications of blessings and privileges. R3962:5.

HAVE DRUNK - Become intoxicated, stupefied, deceived, deluded by false doctrines; lost their senses. B348; C104; R4287:3; 2904:6. By imbibing the spirit of the world. R1896:2. "They are drunken, but not with wine; they stagger, but not with strong drunk." Isa. 29:9; R3104:3; 2904:6. This has been most literally fulfilled. R3962:6. Creed intoxication. R5474:5.

OF THE WINE - Mixed wine; false and true doctrines mixed. B348.

OF HER FORNICATION - Worldly affiliation. C164; R2300:1. Confusion of spiritual and political interests. R4031:4. Incontinency and unfaithfulness to him. R2904:6.

\*\*\* For all nations have partaken of the doctrine of its passion in illegitimate association, and the rulers of the society have illegitimately associated with it, and the preachers of the society are made influential through the abundance of its wealth (not only monetary, but wealth of

education, respect, titles, etc.)

\*\*\*\* "For all nations have drunk of the wine of the wrath of her fornication and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

---'For all nations have drunk'---concerning this symbolic wine and intoxication, the Lord declares that Babylon has made all the nations, all the inhabitants of the earth drunken with the wine of her incontinency and unfaithfulness to Him. Rev. 17:2; 18:3. The stimulating power is not the spirit of a sound mind, but the delusion of a false doctrine as the prophet declares "They are drunken but not with wine." Isa. 29:9-13.

(R) "It is the wine of churchianity, which confuses those who use it, and beclouds their minds in this respect to true Christianity. It addles their judgment and brings the people into captivity to false doctrines and false teachers, 'because they have no knowledge.'" Isa. 5:13; Amos 8:11 Z2904

Also the kings of the earth have committed fornication when they joined in the illegal relationship, thus will be fulfilled this picture by Herod-civil power; Herodius-Catholic power; Salome-Protestant power.

"In horror and wonder we ask ourselves, why did Kings and princes and emperors, and the people at large, permit such atrocities?" "The answer is found in this scripture, 'the nations were drunk (stupified) they lost their sense in drinking the mixed wine (doctrines false and true-mixed), given them by the Apostate Church.'" B348:2.

18:4

\* VOICE FROM HEAVEN - The voice of our present Lord, King, Bridgroom, Shepherd. R3113:1; 2693:4. The voice of present truth - a presentation of the doctrines of the Scriptures, with their times and seasons. R5478:5,6; 3884:4; 3452:4. Seeing that the teachings of the nominal Churches have been grossly in error, and that we are now living in the time when these systems are to be rejected - should we not leave? R5478:3. The voice of God, the voice of conscience and enlightenment, calling us out of Babylon. R5479:3; 5173:1. SAYING - Not audibly, but by a display of the truth and the principles of righteousness, revealing Babylon's real condi-



tion. R3884:2.

COME OUT - "Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." Isa.52:11; B240. "Pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20; D578. "Escape for thy life; look not behind thee." Gen. 19:17; D607. "Flee out of the midst of Babylon, and deliver every man his soul:" Jer. 51:6; R1371:6; CR165:2. "Come ye out from among them, and be ye separate." 2Cor. 6:17; R3963:3. "We would have healed Babylon, but she is not healed; forsake her." Jer. 51:9. "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51:45; R1371:6. "And he went out, not knowing whither he went." Heb. 11:8; R2847:1. "Gather the wheat into my barn." Matt. 13:30; D600. All things must be brought with us, our life, our talents, our influence, etc. R2847:1. Get out from under her influence - stand free from bondage to error and worldliness. R5696:6; 5092:4. In the end of the Age, the message is; get out of the denominations. R5092:2. From this confused mess of people (Babylon), God is calling out his people. R5565:1. The faithful ones are delivering themselves out of Babylon during this harvest time. R5478:2; SM423:4. Satan is doing a great business in the nominal Churches; and D.D.'s hate the truth and combat it in every possible manner. F641; R5478:3. Because Babylon is full of error and corruption of doctrine, and filled with the spirit of the world. R5478:3. Because she has been spewed out of his mouth. R5478:2. "Because thou art lukewarm and neither cold or hot, I will spue thee out of my mouth." Rev. 3:16; C180; R5478:2. Because Babylon will not permit "the voice of the bridegroom and the of the bride" to be heard. R2592:6. Loyalty to God and to the truth, will call a person out of Babylon. R3653:1. Those who are in the right condition, having heard and understood the voice of truth. R5479:1; 3884:4; 3643:4; 472:6. No one should be urged to come out of Babylon. R3643:4. No sacrifice we can offer will be acceptable to the Lord unless we are first obedient to his Word. R5647:3; 5431:1. It will be especially difficult for Christian people who are seeking to convert the world, and to teach beginners to hear and obey that call. R5456:4. Some babes in Christ may be helped out of Babylon into a better understanding of the divine plan. R5134:5. Some are held back from liberty and obedience to this call by falsely reasoning that the majority cannot be in error. R694:4. It is time for all who have any moral honesty to show it. R2614:6. Into joy, peace, and liberty in Christ.

R378:2. It is a difficult matter to flee out of Babylon.  
R5092:3. In such matters we need the wisdom which comes from above, and the faith and courage to follow it. SM125:1.  
During the interim between Babylon's fall from divine favor and her collapse. R2553:2; SM423:4; 411:2; 127:1; C165. This call must be heard and heeded before the disaster comes; for it will come suddenly. SM424:1; 411:2; 127:1; D158.  
OF HER - Not only Babylon the Great, but other denominations-mother and daughters. R5092:3. The great institutions called Christendom. R5565:1. The nominal Church systems. R5478:3; SM423:4; 411:1;. Confusion, mixing of things of God and men. R5730:1; Q351:2.  
MY PEOPLE - The loyal followers of Christ, his true sheep, the saints of God, the true Church, spiritual Israel. R5479:2; 5431:2; 5092:2; 3884:4; 2498:6. The Lord's people, who have ears to hear. R3884:4; 2498:6. Those counted worthy to have part in the first resurrection. R1649:2. Including foolish virgins and babes in Christ. R5134:4. "The Lord knoweth them that are his." 2Tim. 2:;19; R2047:4. The Lord's people in Babylon are well illustrated by certain insects, the young of which are injected into the backs of their enemies, where they are nourished and developed until their complete birth, which usually means the death of the insect that carried them. F656. The saints of God are scattered thruout the denominations. R5680:2; 5656:4; 5092:2. Many of God's people were still in her at the time of her fall from favor. C155; F206; R1577:6. Not all in Babylon are Babylonians. D267. They could not be God's people unless they were spirit-begotten, and they could not come out of her unless they were in her. Q155:2. God cares for every grain of wheat, and now calls them by his Word. R46:4. The Great Company are so overcharged with the affairs of this life that they come not out until Babylon goes down. R5656:2; 5574:5; 275:6.  
BE NOT PARTAKERS - Which will be the case if you continue in her after you learn that she is cast off. C162; R4016:1; 1578:1; 1577:6. Be not of those who cannot see the errors of Babylon. R5092:3. The class who are called out and obey are not partakers of Babylon's sins, but overcomers. R399:4.  
OF HER SINS - Errors of doctrine and life. R2693:4; 1578:1; 945:3.  
THAT YE RECEIVE NOT - All who are in any degree in confederation or sympathy with her will be sharers in her plagues. D38; R5478:4. Those who see her errors and lack the courage to come out are more responsible than are the majority of people in Babylon who do not see. R5092:5; 2553:3; 2693:4.

The Great Company class will not all have fled from Babylon before its overthrow. R5656:2; 3884:3.

HER PLAGUES - Sore troubles which will result in the complete overthrow of the present order of things - political, social, financial and religious. R5565:1; 5478:5; 5092:2; 2883:6; SM125:2. The pain from these will consist largely of mental chagrin, the disappointment of sectarian hopes and plans, and the wounding of sectarian pride. R1573:4; 172:4. Death, famine, revolution, distress, overthrow. R5697:6. Great time of trouble. R5092:2; 3994:4; 2883:6; SM125:2. Some drastic trouble which will come upon Babylon as soon as the loyally obedient have been gathered out. SM424:T. Part of the great tribulation with which this Age will terminate and Messiah's Kingdom be ushered in. SM411:2. Chastisements. R2168:5. A retributive requirement. R2911:4. The disaster will come suddenly, as in an hour. SM411:2. The scapegoat type pictures the Great Company, who after consecration were unwilling to go voluntarily "outside the camp". R4016:4. The Great Company will have part in Babylon's great fall. R4926:4. This will open the eyes of many to the true situation. R2135:3.

\*\* "RECEIVE NOT OF HER PLAGUES" - As a rule, only the warm and zealous ever get free from Babylon. The other coolly calculate and weigh matters so long that the spirit of the world, the flesh and the Devil put fresh binds on them, even after they have gotten in the light and see considerably. (Z.'98-112; R2289) Obey! See margin. Refs.

\*\*\* And the John class heard another proclamation from the Divine authority, saying, Come out of it, my (true) people, that ye be not partakers of its sins, and that ye receive not of its afflictions.

\*\*\*\* "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.'"

(R) "All about us we see the fulfillment of this prophecy. We see that the daughter systems have proceeded out of the mother system; that they are all developed from her." "Rev.18 traces the history of the Apostate Church and foretells that Babylon - both Papal and Protestant systems - will fall. But the Lord has a true church, to which he says, "Come out of her, my people!" In other words, the saints of God are scat-

tered throughout the denominations. But now, in the closing of the age, God sends forth the message that his people shall no longer remain in the denominations; for the time is coming when the doom of Babylon will be upon her and she will fall. (Isa. 13:1-22) Z5092.

From 1878 - Divine sentence has passed upon her systems. They are rejected of the Lord. "No wonder the chief priests and scribes and doctors of divinity today hate the truth, hate the light and combat it in every possible manner." F641. Indeed, it is the neglect to preach the truth of the narrow way that has brought such prosperity to nominal Christianity, and made a desirable place for the fowls of the air.

(R) "What is this voice from heaven? Apparently, the voice is Present truth - a presentation of the doctrines of the scriptures with their time and seasons - a showing that while there has been confusion and error, all the way down through the age, we are now in the harvest time, when truth is clearer than ever before." Z5478

(R) "The Lord's call out of Babylon is not an audible one - he merely calls us by the principles of righteousness. He lifts the curtain before the eyes of understanding of his consecrated ones and thus lets them see some of the errors and falsities in which they and others of Babylon are involved - dishonoring the holy name, blaspheming the holy name by misrepresentation of the divine character and plan." Z3884.

This is and should be call enough for those who are of the Lord's spirit, this fallen condition of Babylon signifies not her destruction, but her complete rejection from God's favor so that God will use her no more as a channel for the bestowment of his best blessings. (Rev. 18:25)

No one is called out of Babylon until he sees her true condition. This call applies not only to Babylon the Great, but to those in other denominations, Mother and daughters.

Let us not be of those who cannot see the errors of Babylon and who consequently are not of the called one.

(R) "Come out of her my people, is a call to associate with Christ, with Messiah. This call is given by the Lord thru the Prophet when he says, 'Gather my saints together unto me, those that have made a covenant with me by sacrifice'. (Psa.

50:5) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with Him." Z'12-277.

Those who remain in spite of seeing the light, fail to be overcomers of the highest class. They fail therefore, to be in the elect bride class and must be counted in with the Great Company which will come through great tribulation and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea - in the time of anarchy with which this age will close. '06-343 C155,156.

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 - 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 (1878)...for it is after Babylon's rejection, or fall from favor, that these (God's people) are called to - 'Come out of her, my people'.

"Unhealed Babylon is now sentenced to destruction; the whole system - a system of systems - is rejected. C156; Jer. 51:7-9.

In the sixth volume, p.656, Bro. Russell suggests that "The begetting of these spiritual children of God, through the word of his grace, and their being to come extent cherished and nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies and there warmed, nourished and developed up to the time of their complete birth and deliverance which means, usually, the death of the insect which temporarily carried them about. So now, the New Creatures, begotten of the Lord, are more or less, closely connected with the institutions of Babylon, and have been more or less brought forward, contrary to the will of Babylon, but under divine supervision and arrangement, until now the point of deliverance has been reached, and he who begat the New Creatures, calls to them, 'Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues'.

"That ye be not partakers of her sins" - Z'14-18-81

Pastor says, "If we fail to obey the Lord thru fear of earthly loss, it will prove that these things are more precious to us than his favor and he will treat you as he treats the hypocrites. You will have a share in their experiences."  
D38. The plagues coming upon Babylon are sore troubles which will result in the complete overthrow of the present order of things. Political, Social, Financial and Religious. This order of things in its various phases, is one cause under different uniforms. These interests are all united in one great policy. The Princes and the Kings of the earth and their supporters are Babylon's great army and pitted against it, is another vast army composed of the masses of people. The conflict between these two great armies will here long, precipitate the present order of things of the world into anarchy. Isa. 66:5; Num. 16:26.

(R) "The Pastor suggests the "The seven last plagues to be visited upon Christendom do not mean a particular disease, as the black plague or cholera, but the word stands for 'trouble'. The Scriptures indicate what these are - death, famine, revolution, distress, overthrow. These distresses will be both physical and mental. It will be a great trouble and distress to Babylon when she realizes her walls are fallen. She has realized for some time that there was a danger of a collapse, and has been seeking to repel anything that might come near to injure her walls. Many good people have been fighting for these denominations thinking that they represent the Lord's people - being themselves, bound more or less by the institutions of the present time. Z'15-166 Z5697.

"These plagues or troubles foreshadowed in the troubles upon the rejected Jewish house, are pictures in such lurid symbols in the book of Revelation that many students have very exaggerated or wild ideas of the subject, and are therefore unprepared for the realities now closely impending. They often interpret the symbols literally and hence are unprepared to see them fulfilled as they will be - by religious, social and political disturbances, controversies, upheavals, reactions, revolutions, etc.

"But not another item here. Between the time Babylon is cast off, falls from favor (1878) and the time when the plagues or troubles come upon her, is a brief interval, during which the faithful of the Lord's people are all to be informed on this subject and gathered out of Babylon. This is clearly shown in the same verse for with the message

'Babylon is fallen', is coupled the call 'Come out of her, my people, that ye...receive not of her (coming) plagues'. This same interval of time and the same work to be accomplished in it, are also referred to in symbolic language in Rev. 7:3 "Hurt not the earth...till we have sealed the servants of our God in their foreheads." Suggesting that the classes are to be marked and separated before the plagues come upon rejected, cast-off Babylon. Is not the sealing going on now? C165,166.

"For those who would obey this command to come out of Babylon there is but one place of refuge; and that is, not in a new sect and bondage, but in "The secret place of the Most High...the place or condition of entire consecration, typified by the Most Holy of the Tabernacle and Temple. (Psa. 91) Coming out of Babylon would mean a separation from all the binding yokes of Christendom. To have no part or lot in her civil, social or religious organizations, and this, both from principle and from a wise and divinely directed policy." D43,44.

18:5

\* REACHED UNTO HEAVEN - "Forsake her, and let us go every one into his own country; for her judgment reaches unto heaven, and is lifted up even to the skies." Jer. 51:9; C156; R1371:6.

HER INIQUITIES - See Comments on Rev. 18:6.

\*\*\* For its sins have accumulated unto (the attention of) the Divine authority, and God hath remembered its iniquities.

\*\*\*\* Rev. 18:5,6

"For 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."

As we call to mind the long train of evil by which Babylon has oppressed and worn out the saints of the Most High, and that according to her deeds he will render unto Babylon a recompense (Isa. 59:18; Jer. 51:6) we begin to realize the some fearful calamity awaits her. When we think of the burning, butchering, banishing, imprisoning, and torturing of the saints in every conceivable ways, in the days of her power, by the arm of the state, a full measure of

just retribution awaits her - for she is to receive double for all her sins in the cup which she has filled - fill to her double. The word 'double' in the sixth verse gives the thought in the Greek of double or twice the amount.

18:6

\* AS SHE REWARDED YOU - "Take vengeance upon her. As she hath done, do unto her." Jer. 50:15; R1371:6.

TO HER WORKS - "Recompense her according to her work.

According to all that she hath done, do unto her." Jer.

50:29; R1371:6.

FILL TO HER DOUBLE - The horrible decrees of Papacy - for the torturing of the saints in every conceivable ways, executed with such fiendish cruelty by the arm of the state - await the full measure of retribution. D39.

\*\*\* Render to it as it also dealt with you (the faithful saints), and recompense equally for its works: from the Bible which it used (or misused to mingle its intoxicating teachings), use equally (in administering the judgments written).

\*\*\*\* See Comments on Rev. 18:5.

18:7

\* LIVED DELICIOUSLY - With the kings of the earth. R305:2.

I SIT A QUEEN - Typified by Jezebel in the days of Elijah.

B256. Only for a little moment shall great Babylon seem to succeed and to make this claim. DF 3; R996:1. During this reign the world will be in great strain in re. the truth.

DF 3. Lifted up in order that she may have the greater fall.

R5993:6; 1002:2; D37. Papacy still claims the right to rule the nations of earth. A268; D38. Papacy is now making this

claim (1909). R4343:6. This great system, in cooperation with the Protestant Federation, will in a few years take a prominent part in the stirring events of the world. R4343:6.

AND AN NO WIDOW - "I shall not sit as a widow, neither shall I know the loss of children." Isa. 47:8; D43.

\*\*\* How much it hath magnified itself, and lived in wantonness, so much affliction and sorrow recompense unto it: for it concluded with itself, I am situated as an associate ruler, and am not without associated rulers, and shall see no sorrow.



\*\*\*\* "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."

At the very time she hath said in her heart, 'I sit a queen and am no widow' many of the kings of the earth are even now hating the harlot and cutting her off. Yes, in a moment - a day - the loss of children and widowhood in their full measure shall they come upon thee despite the multitude of thy sorceries, despite the multitude of thy enchantments, because thou hast trusted in thy wickedness, thou hast said, 'None seeth me'. Isa. 46:8-10.

18:8

\* THEREFORE - Because she will violently struggle for life and power. D39.

HER PLAGUES - See Comments on "Her Plagues" in Rev. 18:4.

COME IN ONE DAY - "These two things shall come to thee in a moment, in one day, the loss of children and widowhood." Isa. 47:9; D43. Her destruction will be sudden, violent and complete. R2553:2; 1352:6; D37,39. The catastrophe coming upon our civilization will be a very sudden one. R5328:2. Prophetic time is a day for a year. R2553:3.

BURNED WITH FIRE - With destructive calamities. D39. See Comments on Rev. 8:6.

\*\*\* Therefore shall its afflictions come in one year, destruction, and sorrow, and destitution; and it shall be utterly consumed with destruction: for strong is the Lord God who judgeth it.

\*\*\*\* "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."

"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) shall utterly consume her. D39

Yes, the hour of judgment is come and even now upon her walls the warning hand of divine providence is tracing the mysterious words "Mene, Mene, Tekel Upharsin" - God has num-

bered thy kingdom and finished it!" And as the prophet says in Isa. 47: "Therefore hear now this - thou that art given to pleasure...that sayest in thy heart I am and none else beside me. I shall not sit as a widow, neither shall I know the loss of children", but as our text suggests these two things shall come to thee in a moment, in a day, in a short period of time, the loss of children and widowhood in their full measure shall they come upon thee...for thou hast trusted in thy wickedness."

18:9

\* **KINGS OF THE EARTH** - The more or less dependent nations not actually a part of Babylon, Christendom. D73. Babylon will be on the side of the mighty men and Kings of the earth, in the struggle with which this Age will close. R4144:2.  
**SHALL BEWAIL HER** - "At the noise of the taking of Babylon the earth is moved and the cry is heard among the nations." Jer. 50:46. "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed." Jer. 51:8; R1371:6.  
**LAMENT FOR HER** - Because she has exerted a mighty influence upon the masses of the people, and has greatly aided governments in controlling them. R409:2.  
**THEY SHALL SEE** - Babylon will fall before the kingdoms will fall. R5348:6; 1355:5; Q626:4.

\*\*\* And the (financial and political) rulers of society, who have illegitimately associated with it and live in wantonness with it, shall mourn it, and lament for it, when they see the evidence of its destruction.

\*\*\*\* "And the kings of the earth, have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning."

Hence, when Babylon goes down suddenly, the effects will be most serious upon all the more or less dependent nations which in the symbolic, are represented as greatly bewailing the fall of that great city, Babylon, when they witness her confusion and signs of her coming destruction.

18:10

\* **STANDING AFAR OFF** - They will not come in to help her,

perceiving that the masses of the people have turned against Churchianity. Q626:4.

THAT MIGHTY CITY - Religious government, backed by power and influence. D25.

IN ONE HOUR - Not necessarily a literal hour, but a very short space of time. R5569:2. Suddenly, unexpectedly, speedily. R4690:3; SM424:3; 127:1; CR271:3.

THY JUDGMENT COME - The Great Company will be partakers with Babylon in her sins and have part in her great fall. R5463:2; 4926:4; 4546:4; 2161:3; C364,365.

\*\*\* Abiding far off for the fear of its afflictions, saying, Alas, alas that great government of confusion, that mighty government, for in 83 1/3 years is its crisis come.

\*\*\*\* "Standing afar off for the fear of her torment, saying, Alas, Alas, that great city Babylon, the mighty city! For in one hour is thy judgment come."

"Standing afar off for the fear of her torment" - That is, not desiring to get entangled in anymore than absolutely necessary. "But not alone in Babylon's fall will the heathen nations suffer; for the swelling waves of social and political commotion will quickly spread and involve and engulf them all, and thus the whole earth will be swept with the besom of destruction...and the judgment of the Lord upon both Christendom and Heathendom, will be on the strictest lines of equity." D.73:2.

"for in one hour is thy judgment come" - This relates the effect this will have upon the kings, business men and merchants and traders of the whole earth.

18:11

\* AND THE MERCHANTS - The business men. D187. Symbolic of the clergy. R603:4.

\*\*\* And the preachers of society shall lament and sorrow over it; for no Christian will receive their teachings any more.

\*\*\*\* Rev. 18:11,12

"And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise anymore."

"The merchandise of gold and silver, and precious stones, and of pearls and fine linen and purple, and silk and scarlet, and all thyme, wood and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron and marble."

In this verse we have an enumeration of the great Babylon merchandise, which includes everything pertaining to luxurious living-pomp and worldly display - all kinds of mercantile traffic are brought to view. 18:12

\*\*\* The teachings concerning divinity, and the spirit nature, and character adornment, and character development (through trial), and righteousness, and royalty, and nature transformation (through baptism and actual death), and justification, and everlasting life (which is a savor of life unto life), and all the standing (or conditions) of the saints, and noble humanity, and of perfect humanity, and strong authority.

\*\*\*\* See comments on Rev. 18:11.

18:13

\*\*\* And (counterfeit teachings of) understanding, and spice (Amomum) knowledge, and the perfect sacrifice, and wisdom, and praise, and the vicarious sacrifice (of Christ), and the Holy Spirit, and worship, and true discipleship, and sacrificial service, and docility, and church dogmas, and organizations, and (concerning) humanity, and the lives of Christians.

\*\*\*\* "And cinnamon, and odours and ointments, and frankincense, and wine and oil, and fine flour, and wheat, and beast and sheep, and horses and chariots, and slaves and souls of men."

Those principle spices represent things which go to make up the anointing which we receive to become priests and kings with Christ. See Lev. 30:23.

(R) "In the above parallel, we find knowledge parallel with calamus and understanding with cinnamon, and each a like quantity is prescribed, even 250 shekels. So we would also expect in our anointing to find our knowledge and understanding equal - that is, we would have the understanding of all the knowledge received of God, so that seeing we might dis-

cern and hearing we might understand."

"Myrrh, which represents and is parallel with wisdom, is equal in amount to calamus and cinnamon combined. 500 shekels of myrrh and 250 shekels each of calamus and cinnamon. So we find that God in the anointing also gives wisdom equal to our knowledge and understanding, combined. Wisdom is knowing what to do...Again, the knowledge that Jesus died for our sins brings responsibility, and the understanding of the ransom brings added responsibility, and our responsibility is equal to what we see we ought to do, or our wisdom."

"Now cassia, which represents workmanship or counsel or might, amounted to 500 shekels, the same as Myrrh. So God after showing us our responsibilities or what we should do, accompanies it with an equal amount of advise or information on how to do it and also enough ability to perform what is expected of us." Z'07-349

"and the slaves and souls of men" - This would probably refer to the spiritual domain, and have reference to slavery of conscience by the creeds of these bodies which in some cases is more oppressive than physical bondage.

18:14

\*\*\* And the fulfillment of the desires of its heart are departed from it, and all things which were costly and magnificent are departed from it, and it shall find them no more at all.

\*\*\*\* Rev. 18:14,15

"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 shall find them no more at all."

"The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing."

We know that should calamity come upon a literal city, it would be natural for its inhabitants to flee from that city if they had opportunity and standing afar off, lament its cause and just in proportion to their terror and amazement at the evil impending would be the distance at which they would stand from their devoted city.

So the figure which the Apostle uses would not be complete without a feature of this kind, and so he uses it, not to imply that people would literally flee from the symbolic city, but to denote their terror and amazement at the descending judgment upon a city they had been wont to trade with.

(R) "This picture to us, Queen Jezebel as representing a great religious system of this Gospel Age, which did great violence to the truth...As Ahab represented the worldly governments, claiming to be Christ's kingdom, so Queen Jezebel pictured or typified, a false church system, which, instead of maintaining its purity as a virgin Church of Christ, became married or united to these earthly systems." '15-252.

Yes, as the day trouble draws on, ecclesiasticism will endeavor to use its power and influence more and more to secure its own political welfare, but in the crisis the lawless element will spurn all conservative influences and the red hand of Anarchy will do its dreadful work and Babylon, Christendom - social, political and ecclesiastical, shall fall.

18:15

\* SHALL STAND AFAR OFF - Keeping clear of too close affiliation with her. DF 3.

\*\*\* The preachers of these things, which were made rich by it, shall remain aloof for the fear of its afflictions, lamenting grievously.

\*\*\*\* See comments on Rev. 18:14.

18:16

\* ALAS, ALAS - They will greatly lament her destruction, realizing that it forebodes their own. DF 3. Only the saintly few will recognize its true import and rejoice. CR165:4.

\*\*\* And declaring, Alas, alas the great government, that was invested with righteousness, and royalty, and justification, and adorned with divinity, and having apostolic succession and the succession of the ancient worthies!

\*\*\*\* Rev. 18:16-19

"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!"

"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."

"And cried when they saw the smoke of her burning, saying What city is like unto this great city?"

"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."

These scriptures relate the effect which Babylon's fall will have upon Kings, businessmen, merchants and traders of the whole earth.

"For no man buyeth their merchandise at all" - Here Bro. Russell gives an illustration from Acts 19:24-35:  
(R) "And there is a class today, like Demetrius, and his fellowcraftsmen, who as the Scriptures express it, 'look every one to his own quarter for gain'. It will be noticed that the business of Demetrius and his associates might be considered a religious business, inasmuch as they were forwarders of the worship of Diana; and so it is with a certain class today are financially identified with the worship of the 'image of the Beast.'" Z2207 (Rev. 13:14-17)

These support various religious systems from which they also draw goodly compensation of honor, praise, titles, money and respect. These, likewise, often oppose the truth and go as far as public sentiment and civil government will permit in opposing the truth, and those who serve it by inciting opposition among the masses. Their reason, therefore, are similar to those which influenced Demetrius and his companions. They realize that their craft is in danger. Let us therefore, be on guard lest we be led astray with the error of the wicked and be found to fight against God either for financial interest or for earthly ambition."

18:17

\*\*\* For in hora or hour so great wealth is laid waste. And every missionary, and all the converts in the missions, and mission workers, and as work among restless society, remain

aloof.

\*\*\*\* See Comments on Rev. 18:16.

18:18

\*\*\* And lament when they see the evidence of its destruction declaring, What (government is) like unto this great government!

\*\*\*\* See Comments on Rev. 18:16.

18:19

\* ALAS, ALAS - "We would have healed Babylon, but she is not healed." Jer. 51:9; C156.

\*\*\* And they sorrowed in great despair, and declared, Alas, alas that great government, wherein were made successful all that had missions among restless society by reason of its resources! for in eighty-three and one-third years is it made desolate.

\*\*\*\* See Comments on Rev. 18:16.

18:20

\* REJOICE OVER HER - "True and righteous are his judgments, for he hath judged the great harlot which did corrupt the earth with her fornication." Rev. 19:2; CR165:5. The overcomers will be taken to glory before the closing tribulation is fully poured out upon Babylon. R3737:1; 2975:2; 2161:5.

\*\*\* Rejoice over it (its fall), (spiritual) government, and saints, and apostles and prophets; for God hath avenged you on it.

\*\*\*\* "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

What causes for rejoicing when this great Babylon, that great city, is uprooted, destroyed, to make way for the Holy City, the new Jerusalem - not reared by man, but descends from God out of heaven. Yes, those the saints who will com-



pose the New Heavens and the aposles, prophets, faithful teachers of the church, who suffered so much at her hand, (drunk with the blood of the saints) are called upon to rejoice at the destruction of such a monstrous system, Satan's counterfeit masterpiece. Luke 6:22; Isa. 66:5.

(R) "And a mighty angel took up a stone like a great millstone and cast it into the sea saying, 'Thus with violence (violent sudden and complete destruction) a wonderful and everlasting overthrow shall that great city be thrown down and be found no more at all."

And again (Z'13-343) "The masses of the people no longer ignorantly stupid as during the Dark Ages will awaken to the true situation and will execute upon Babylon the great, already repudiated by the Lord, the Judgment foretold. She shall be cast like a great millstone into the sea, never to rise again. The sea represents the masses of the people, especially the restless opposition class."

18:21

\* TOOK UP A STONE - Lifted up that she may have the greater fall. D37; R5993:6.

A GREAT MILLSTONE - The fall of Babylon will be tremendous. DF 3. The fall of Babylon will astonish the entire world. CR165:6.

INTO THE SEA - The restless sea of ungovernable peoples - anarchy. DF v; R5478:2; 5463:1; 5349:4. The world on plane R of the chart of the Ages. R275:6. The present nominal Church system shall be "shaken" (Matt. 24:29), "removed" (Heb. 12:27), "pass away with a great noise" (commotion) (2Pet. 3:10). R712:1. The collapse of Babylon. R2553:2. In the terrible trouble which will suddenly burst upon the whole world of mankind. R5463:1; 5058:6. Oct. 1914 will witness the full end of Babylon, utterly destroyed as a system. R4842:3.

THUS WITH VIOLENCE - With violent, sudden and complete destruction. D37; R2553:2; 1352:6. In some Scriptures spoken of as a whirlwind, the result of letting loose the four winds. R5058:6. A wonderful and everlasting overthrow. A313. Great will be the fall when Satan's house, Babylon, thus suffers complete collapse. D612.

THAT GREAT CITY - Especially the mother of harlots and also all of her daughters who partake of her nature. R177:6. See comments on Rev. 17:18.

BE THROWN DOWN - "Thus shall Babylon sink, and shall not rise." R1371:6; 45:1; CR165:2. There is a difference between Babylon falling in a judicial sense, by being rejected by the Lord, and the actual falling, as when she goes down like a millstone. Q381. A part of the work of the second advent. R5092:3.

NO MORE AT ALL - But shall go to sheol, oblivion. E369. There is no remedy, these systems must die. R498:5.

\*\* "...SHALL BE FOUND NO MORE AT ALL" - The lifting of the stone signifies that Papacy is to regain some of her power before her fall, and protestantism as part of the Babylonish System will also gain power for a short season. (Rev. 13:11-17) (D-37)

\*\*\* And a mighty messenger (the fourth volume), referred to a church which (allegedly) was like a great preparer of spiritual food (the Papal Church claimed to have apostolic succession and claimed to have the keys of Peter), which overwhelmed by restless society (during the French Revolution), declaring, Thus with violence shall that great government of Confusion be thrown down, and shall be found no more at all.

\*\*\*\* Rev. 18:21-23

"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."

"And the voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee; and no craftsmen of whatsoever craft he be shall be found anymore in thee; and the sound of a millstone shall be heard no more at all in thee."

"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."

(R) "The merchants (symbolic of the clergy) the voice of the harpers and musicians and of pipers (organs) the light of the candlestick, (the lamp, God's Word) shall shine no more in thee, and the voice of the bridegroom (Jesus), and the bride (the Lamb's wife) shall be heard no more in thee. These are but God's denunciations, the final doom of a false system

since 1878."

18:22

\*\*\* And the message of those who interpreted the Word of God, and the Bible harmonizers, and of character teachers, and proclaimers of dispensational truths, shall be heard no more at all in it; and no constructor (of character structures), of whatsoever talent, shall be found any more in it.

\*\*\*\* See comments on Rev. 18:21.

18:23

\* LIGHT OF A CANDLE - Lamp - the Word. R603:4. "And will remove thy candlestick out of his place." Rev. 2:5; R590:6.

AND THE VOICE - Babylon has been God's mouthpiece and thru her he has spoken to the world, but it shall be no more.

R1388:6; 177:2.

THE BRIDEGROOM - The Lord Jesus. R603:4; Q720:4.

THE BRIDE - The Lamb's wife. R603:4. The Church prospective. Q720:4.

SHALL BE HEARD NO MORE - Babylon will not permit them to be heard. R2592:6. The time will come, whether now or at a future time. (1911). CR292:4. Only here and there can any be found who know the joyful sound. R2569:3. We are not to expect truth in Babylon. Q720:4.

AT ALL IN THEE - In Christendom after it was cast off in 1878. C181.

\*\*\* And the truth of the Scriptures shall no more at all be in it; and the message of the Lord and of His Church shall be heard no more at all in it: for its preachers were the great members of society; for by its doctrines of demons were all nations deceived.

\*\*\*\* See comments on Rev. 18:21.

18:24

\* AND IN HER - As typified by Jezebel. R3408:3; B256.

THE BLOOD - No wonder that her fall will mean a great time of trouble. R1702:5. "She wore out the saints of the most high God" and "was drunken with the blood of the saints". Dan.

7:25; Rev. 17:6; R3408:3. See comments on Rev. 18:6.

\*\* "...THAT WERE SLAIN UPON THE EARTH" - This is the parallel to Matt. 23:35. If the light that has been given to the

world had been received rightly it would have made Christendom ready by now to receive the King. But each generation had rejected the light until the present condition of selfishness, hatred and murderous spirit is reached as the result. The cup of iniquity is full nearly and retribution will be poured out on Christendom (Babylon) (v.6). This is the just and logical result of the harboring and nourishing of the spirit of murder which killed the Lord's saints. As in Rev. 6:9-11 the voice of Justice cries. Apparently the Lord purposes that in the end of this age, he will do as he did in the end of the Jewish age, having a summing up, or accounting as it were and a satisfaction of Justice as respects these special trespasses against the "Body of Christ, the Church." (Z.'10-235; R4651) The Jer. 51:49 indicates that this retribution is on account of the murder of God's people - These are the sins (wilful), which are atoned for by the Great Company (the scape goat class). See notes on Scapegoat for Lev.

\*\*\* And in it was found the (excommunicated or literal) lives of (true) speakers, and of (true) saints, and of all that were excommunicated in society.

\*\*\*\* "And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

"And in her" (typified by Jezebel) as had been predicted, so it was fulfilled; "She wore out the saints of the Most High God, and was drunken with the blood of the saints." C180; Z'04-236. CHAPTER 19

19:1

\* MUCH PEOPLE - The Great Company set free by the fall of Babylon. R5383:2; 275:6. Individuals out of Babylon which arise from among her ashes. R177:6. Who gain light and liberty in Christ after Babylon's fall. D40, 623.

\*\*\* And after these things the John class heard as a great acclamation of the Great Company in the (new) spiritual phase of the kingdom, saying, Alleluia; Salvation, and glory, and honor, and power (is) of the Lord our God.

\*\*\*\* Forward

Continuing the subject of Chp.18 in the first four

verses of Chp.19, the Apostle introduces the song of triumph to a great multitude in heaven when they beheld the complete destruction of that great system of opposition to God and his true worship - many of this large company may have passed through all or part of the time which consumed Babylon...When this voice is heard, all that is left of Babylon the great Harlot, is her memory, the smoke of her torment, indicating her complete destruction.

The very fact the John says, "After these things..." would mean that this vision follows that of Chp.18. Also, the song of rejoicing is voiced after that event has been fully accomplished, the destruction of the harlot system, which would place the first four verses of Chp.19, sometime in the future. But how far in the future, we do not know. There is no doubt about it, that the destruction of this harlot system according to Rev. 17:18 will extend over a period of time as Rev. 18:7,8 states, "Her plagues come in one day." The Beast and its ten horns make her desolate, naked, eat her flesh, and finally burn her with fire."

Now in fact that this great voice is located in heaven, we would think it to be the voice of a spiritual company. It could not be the voice of the "Bride" because she is mentioned in verse 7, but as the Pastor suggests, and it seems very reasonable to believe, that this is the song of triumph of the Great Company developing in this Gospel Age, who in Chp.7, as specially related to great tribulation. The necessary discipline to awaken them to the fact that their robes had become soiled and that they were able to cleanse them by washing them in the blood of the Lamb, and thus be prepared to be the servants of God in his temple before his throne.

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."

This would refer to after Babylon has fallen, never to rise again.

In Z.5411 Bro. Russell in 1915, suggests that we have reason to believe that at the present time there are a great many in the Nominal churches as intimated in the 19th chapter of Revelation which states that when Babylon falls the number of those released at that time will be a great multitude. That the voice of these will be 'as the voice of many

waters'.

We do not think we should understand the scriptures to teach that the Great Company will attain to the same degree of spiritual development as the Little Flock, but would rather suffer death than deny the Lord's name. Some of these have probably suffered martyrdom during the Gospel Age. This class is pictured here as saying, "Hallelujah, Salvation and glory, and honour, and power unto the Lord our God", for their deliverance from Babylon or the other sects.

19:2

\* THE GREAT WHORE - Babylon. D23. Papacy. D28. See comments of Rev. 17:5.

WITH HER FORNICATION - Worldly affiliation. C164; R2300:1.

AVENGED THE BLOOD - That the punishment of Babylon will be great is assured. D37,39,40.

\*\*\* For true and righteous are his judgments: for he hath judged the great unfaithful church, which did corrupt the society with its illegitimate association, and hath avenged the death (literal or symbolic) of his servants (caused) by its power.

\*\*\*\* "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."

19:3

\* AND HER SMOKE - The remembrance of her destruction. R2609:6; 894:1.

ROSE UP - As a testimony that the fire had done its work. R2609:6.

FOR EVER AND EVER - The lesson will never be forgotten. R2609:6.

\*\*\* And again they said, Alleluia. And the memory of its destruction continued to come up for the ages of the ages.

\*\*\*\* "And again they said, Alleluia. And her smoke rose up ever and ever."

Smoke as used in the Revelation is a symbol of remem-

brance. That is to say, the remembrance of the destruction of their systems of deception and error will be lasting; the lesson will never be forgotten, (as smoke which continues to ascend, after a destructive fire is a testimony that the fire has done its work). Se Isa. 34:8-10 Hell Book p.64.

19:4

\*\*\* And the twenty-four orders of the priesthood (including those occupying the offices) and the four attributes of God glorified and worshipped God that ruled the divine government saying, So be it; Alleluia.

\*\*\*\* "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

The introduction of the symbolic four living creatures and the twenty four elders and their remarks and actions seems to act as an intended line of separation between this portion of Chp.19 and the verse which follows. This separation is of great importance to an interpretation of the following verses (5-8 seems definitely to place the events symbolized in vs. 5-8 as subsequent to, 1. the destruction of Babylon and, 2. the completion - in the same period of great tribulation - of the Great Company).

19:5

\* OUT OF THE THRONE - Thru the living saints as his mouth-piece. R328:4.  
ALL YE HIS SERVANTS - The Great Company class will be the first to recognize the Kingdom as being established. R148:2.

\*\*\* And proclamations came out of the divine government, saying, Praise our God, all ye his servants, and ye that reverence him, both small and great.

\*\*\*\* "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."

"out of the throne" - We believe the words out of the throne, refers to a message given through the living saints in this harvest time. Z.'82-3,4

Would not this mean that when the time for this portion of God's plan arrives, it will be announced in a wide-spread proclamation just as clear and arresting as the proclamation of the Harvest message during the past 80 years?

"All ye his servants" - We would note here that there is a reference to two classes. 1. All ye, his servants - the Great Company. This is referred to in A240-241, where this class 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 the great prize, but then they begin to see the beauty of God's plan as one of Love, both for them and for all the world, they will quite overcome their grief and they will shout, Alleluia, the wife hath made herself ready. (Rev. 19:6,7). 2. Then we have the second class - "Ye that fear him, small and great." Rev. 11:18:

"...In the age to come when God shall 'pour out his spirit upon all flesh' as during the present age he pours it out upon his servants and handmaids, 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 honour to God for the marriage of the Lamb is come and his wife hath made herself ready." Rev. 19:7; A86,87.

As we compare chp. 11:18 with Rev. 19:5 we would note that they both speak of these servants also who fear God - "the small and the great". In Rev. 11:8 these, the small and the great, are one of the groups to be rewarded when the kingdom is set up. All those who will come into harmony with the Lord during the 1000 years thus pictures the blessing of restitution coming to all mankind - as they show their obedience to Him in all things during the sounding of the seventh trumpet. Z5567.

In Rev. 19:5 evidently, the time for this group to be dealt with has arrived, in the near future. See Z5567, A86-87 states: "They will rejoice in the glorification of the Church through which blessings will be flowing to them."

19:6

\* A GREAT MULTITUDE - All mankind, but especially the Great Company. A87,240; F128. The Great Company liberated from



Babylon's chains and influences after she has fallen to pieces. R5411:6; 276:1; 275:6. The Great Company realizes the reign has commenced and the Bride has been taken, and that they are left out of the Little Flock. R148:2.

VOICE OF MANY WATERS - Considerable in number when Babylon falls. R5411:6.

LORD GOD OMNIPOTENT - The world's spiritual, invisible, but all-powerful King, who is so soon to take unto himself his great power and reign. R5458:5.

REIGNETH - The Great Company recognizes the reign commences by the overthrow of Babylon the great. R276:1.

\*\* "A GREAT MULTITUDE" - These may be the Great Company. At the fall of Babylon they will be fully set free from the timidity which has restrained them and be glad to acclaim the Bride. Later they will hear an invitation to participate in the marriage supper of the lamb. (V.9) (Z.'10-230; R4649)

\*\*\* And the John class heard as it were in the proclamation of a great multitude, and as the proclamation of many people, and as the proclamation (in volume like) controversies, saying, Alleluia: for the Lord God omnipotent reigneth.

\*\*\*\* "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, Alluluia; for the Lord God omnipotent reigneth."

"Voice of a great multitude" - We believe that there are a great number in the nominal churches whose minds are gradually becoming more and more awake to the truth. Z'14-168.

19:7

\* LET US - The Great Company. R5865:4; 5383:2; 3416:6; CR101:5; Q290:1. Antitype of Elisha. R3417:1. There might be a million - during the Gospel Age. R5411:6.

BE GLAD AND REJOICE - In the fall of Babylon R5383:2; Q381:1, 291:T, 295:6. Recognizing what they have missed, they thank God that his plan, will still be carried out. R5865:4. At the fall of Babylon, they will be fully set free from the timidity which has restrained them. R4647:6; DR101:5. This is the Benjamin class rejoicing to know the Joseph class. Q381:1.

MARRIAGE OF THE LAMB -The unifying and full glorification of the entire body of Christ with the Head. A235. At the

second coming of the Lord, the faithful ones of the Church are married to the Lord just as soon as they are received by him. Q300. The Church of Christ is not to reign with the princes of the earth, nor to be married to them, but to wait for her marriage till the second coming of her Redeemer, to be united with Him in the first resurrection. SM122:T; PD91, 79. At the time of the establishment of the Kingdom. OV320. The event of the very near future. (1903) R3200:6.

IS COME - Greek, past tense - is accomplished. R276:1. We know not how long after their "change" the full and complete company will be united with the Lord in power and great glory. A235.

AND HIS WIFE - The Bride. R5400:5. The Church bears the name of Christ, just as a wife shares her husband's honors and name. E43. Selected from among the Gentiles, typified by Moses marrying a Gentile wife. R4232:4; 1651:6.

MADE HERSELF READY - For joint-heirship with the Bridegroom. R1702:6. "With the washing of water by the Word." Eph. 5:26; R2201:6. "She shall be brought unto the King in raiment of needlework." Psa. 45:14; C193. In heart (and nearly as attainable, in the flesh also) "without spot or wrinkle or any such thing." Eph. 5:23; R2429:4. The witnessing to the world during the present Age is quite secondary and incidental to the Church's more important work of making herself ready. T115; F608; R4878:6; 1430:6. Those who have the heavenly ambition should seek to get ready themselves and to help others of the dear family of God. R5185:2; 919:1; 845:4. Let the bride of Christ be diligent in making herself ready. R3200:6; 2609:4. Each member of the body cooperating unto the edification of the whole body. R2202:1; 845:4. None can sever connection with the body without serious loss. R733:5. The Church's commission has not been to conquer and reign during the Gospel Age, but to make herself ready. R4799:2. Not without the Bridegroom's supervision and assistance, but with it and as a part of it. R3937:5; 2201:6; 153:1. By using the means provided by the Bridegroom. R830:4. In the end of the Age. OV224:1. The bride completed and united to the Lord. R827:2; 276:1.

\*\*\* Let us be glad and rejoice, and give honor to him: for the union of the meek humble One is come, and his church has made itself ready.

\*\*\*\* "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."

"let us be glad" - We would note here that the two classes (Great Company and all mankind) mentioned in Rev. 19:5,6 and 11:18 rejoice in the fact, first that the kingdom has been established - "The Lord God omnipotent reigneth" and secondly, that the 'marriage of the lamb has come' or as the Diaglott says, "Because the marriage of the Lamb came and His wife prepared herself."

They know too, that the bride is composed of noble characters - she is arrayed in fine linen, clean and white which represents the righteous acts of the saints. (Diaglott Rev. 19:8)

"The Marriage of the Lamb" - We understand that at the second coming of the Lord, the faithful ones of the church who had died, were raised and at once received of the Lord so that, that portion of the church is married to the Lord just as soon as they are received by him. They were merely betrothed before, but now he has received them to HIMSELF. We are going in and being changed in a twinkling of an eye. This was represented by the five wise virgins. They did not all go in at the same instant, but followed one another. So with us, we shall be changed the moment of our dying. We shall be changed in a moment and so we will be with the Lord forever. That will be the MARRIAGE WITH THE LAMB. Q299-300.

In Rev. 21:9-11 we find there that the Lamb's wife is more fully described as the holy city, the new Jerusalem coming down from God out of heaven. His bride, the Lamb's wife, is then, under her head, the new government of earth - the helpmate in his great 1000 year task of human restoration to harmony with the Creator. Eph. 1:22,23; Col. 1:18-20.

"made herself ready" - We all know that the witnessing to the world is secondary, and the most important work is making herself ready. On the other hand, both the Lord and his church were made ready through the witness of the truth. See. '04-78, Manna Comments 10/19.

19:8

\* TO HER - The bride, the victorious Church. R2159:6.  
IN FINE LINEN - The Jewish nation was at one time symbolically "Clothed in purple and fine linen", Luke 16:19; R2604:2. Symbolic of righteousness. R1086:6; 1002:6. Representing

personal purity, completeness and perfection. At the present time, the saints have no righteousness of their own. R2159:6. RIGHTEOUSNESS OF SAINTS - Not limited to theology, but including character. R50:2. Justification - the wedding garment. SM254:2. Her own righteousness, in the resurrection. Q490:3.

AND HE SAITH - A special message from God. Q296:T. BLESSED ARE THEY - The Great Company. A240: R5865:4; 5415:5,6; 3834:5; 276:1. "The virgins her companions that follow her." Psa. 45:14; R2764:4; 343:6. Beloved of both Bridegroom and bride. R343:6. They come up out of great tribulation by washing their robes. R593:5.

THE MARRIAGE SUPPER - Merely a picture of the joyous occasion that will follow the marriage. Q296:T. To take place shortly after the glorification of the Church. R3417:1; 1388:5; 172:6; Q296:t. After the Great Company come up out of the great tribulation. R172:6; 88:6. Altho specifically the nuptial feast of Christ and the Church, nevertheless the Great Company will be invited to share. R3834:5. They can go to that marriage supper only thru much tribulation - even unto death. R5865:4; 5415:5.

\*\*\* And to it was granted that it should be arrayed in fine linen (actual righteousness), clean and white: for the fine linen is the (actual) righteousness of saints.

\*\*\*\* "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints."

This 8th verse refers to the church class who are to bear his name through the washing of water by the word. 'These are they who counted not their life dear, but faithfully walked in the footsteps of their master bearing witness to the truth even as he did faithfully being conformed to his image' day by day, precept by precept, until being found worthy, they are called home to their King.

And great will be the rejoicing in heaven and in earth at her abundant entrance into the King's palace (2Pet. 1:5,8,11) when the Bridegroom - our Lord Jesus, King of Kings, shall present his Bride before the heavenly Father at the close of this age, after she shall have been glorified by the first resurrection and is possessed of the Divine nature, glory, honor and immortality which is shown by her clothing which is wrought with gold. (Psa. 45:13,14; Rom. 2:7; C193)

Notice that they don't get in by the skin of their teeth, but are more than conquerors!

19:9

\*\*\* And he (the literal angel or messenger) saith unto me (John the Apostle), Write, Blessed are they which are called unto the spiritual feast at the union of the meek humble One. And he saith unto me, These are the true sayings of God.

\*\*\*\* "And he saith unto me Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto men, these are the true sayings of God."

"The marriage supper" - This is a picture. There is an invitation. The union between Christ and the church is this represented. When the member of the body shall have finished his course and has been changed into the glory of the Lord, then the marriage will be consummated, that is the union will be consummated. Q462.

The Bride of Christ will be there. The Bridegroom will be there and the virgins, the bride's companions that follow her, will be there. They are represented as the Great Company.

Notice too, the abundant provision of the Lord. The message is sent to them. 'Though you are not of the Bride of the Lamb, you may be present at the marriage supper of the Lamb'.

Thank God the Great Company is going to be invited to share in the marriage supper of the Lamb, to share in the glorious blessings and favors of God, which will make their hearts rejoice and compensate them for all their trials and difficulties in the present time. Q462.

This will be the nuptial feast, in honor of the marriage of the Lamb after his wife hath made herself ready. Rev. 19:7-9. At that feast we are assured will be a secondary company, not worthy to be of the bride class. These may be figuratively styled the "bridesmaids", the Great Company class, for after the account of the gathering of the bride, we have the Lord's message to these subsequently delivered from Babylon, saying 'Blessed are they that are called to the marriage supper of the Lamb'. The aroma of the good things

coming already reaches us in the anteroom before we enter the banquet hall. Coming to us, through the great and precious promises of God's word, while many originally bidden, will not taste of that supper, divine provision has arranged for another banquet, which through the kingdom will be spread for all nations, kindreds and tongues and peoples, a feast of fat things. Luke 14:16; Isa. 25:6,8.

19:10

\* AND I - The Apostle John in a measure represented the faithful of the Lord's people in the end of this age.

R4200:1.

TO WORSHIP HIM - Some might be in danger of worshipping the angel thru whom the enlightenment at the end of the Age was sent. R4200:1; 3572:4; 496:5.

SEE THOU DO IT NOT - Anything in the nature of personal idolatry is rebuked. R4200:1. The true messengers of God always seek to give the honor unto God and decline it for themselves. R3971:1; 1624:6. We should take this unselfish view of our opportunities to serve the Lord and his brethern.

R3970:6.

WORSHIP GOD - The angel that blessed Jacob refused for this reason to give his name. R3970:6; 1634:6.

\*\* "SPIRIT OF PROPHECY" - See 2Pet. 1:21; 1Pet. 1:11.

\*\*\* And the John class glorified and revered him (the Laodicean messenger, Brother Russell). And he said unto the John class, See thou do it not: I am thy fellow-servant, and of thy brethern that have the testimony of Jesus: rever God: for the witness of Jesus (which I have brought) is the teaching of prophecy.

\*\*\*\* "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 brethern that have the testimony of Jesus; Worship God; for the testimony of Jesus is the spirit of prophecy."

The thought brought to our attention where John, as a representative of the church, having heard and seen wonderful things, falls at the feet of the angel who had showed him these things, to worship him. The command was, 'See that thou do it not, for I am thy fellowservant: Worship God'. So if there come to any of us a thought of doing homage to the Lord's messengers or servants, through whom his blessings has

been bestowed upon us, it will be proper for him to give the admonition, "Do it not; Worship God!" and in any event it would be our duty to fully recognize that our blessings come not from any human being but from God, however much he may use human instrumentalities in conveying his blessings. He alone is to be honored and revered and appreciated as the Author and Giver of every good and perfect gift. James 1:17; '07-105 Z3970.

19:11

\* FAITHFUL AND TRUE - The Christ in glory. R5451:4. "The faithful and true witness." Rev. 3:14; R328:1.

JUDGE AND MAKE WAR - Rise up to judgment against the nations, taking vengeance upon all the wicked. D549.

\*\*\* And the John class saw spiritual truths and prophecies revealed, and behold a pure teaching; and he that directed it was called Faithful and True, and in righteousness he judges and wages offensive combat.

\*\*\*\* "And I saw heaven opened and behold a white horse and he that sat upon him was called Faithful and True and in Righteousness doth he judge and make war."

In this symbol, John gives us a description of the Christ in glory, picturing a warrior riding forth to battle. Why is he represented under such a figure? Because he is going forth to war, to meet the king of the earth and nobles, financial, political and social, their armies. This would be the only proper character in which to represent him on such a mission.

Yes, verse 11 would seem to be another vision of the battle of the great day of God Almighty. Also in Isa. 63:1-4 the prophet represents the Lord as a victorious warrior, who makes a great slaughter in Edom (Representing all Christendom) and especially in Bozrah. The name 'Bozrah' signifies sheepfold, and Bozrah is specially of vengeance and is said to be of the Lambs and goats. The goats would correspond to the tares while the lambs would represent the tribulation saints. Rev. 7:14.

In Isa. 63:1, the prophet beheld a mighty warrior riding forth victoriously on all his enemies (the same ones pictured in Rev. 19:11 whose garments are stained with the blood of

his enemies). The prophet asked the question, "Who is this that comes from Edom with dyed garments from Bozrah?" In answer to his question, this same one might be described by the Revelator in the 19:11-16 "the King and Kings and the Lord of Lords"... "I that speak in righteousness, might to save, Jehovah's annointed, our blessed Redeemer, the Lord Jesus. D17,18.

Then we would note here that the climax of this final conflict will be delayed until all the members of the Lord's body are with him in glory. The treading of the winepress is the last feature of the harvest work. The reaping and gathering is all done first. It pictures to our mind the last feature of the great time of trouble, which shall involve all nations. The very fact that the King of Kings is represented as treading the winepress alone, indicates that the power exercised for the overthrow of the nations, will be divine power and not mere human energy.

"He shall smite the earth with the rod of his mouth, and with the breath of his lips (with the force and spirit of the truth) shall he slay the wicked." (Psa. 98:1; Isa. 11:4; Rev. 19:15)

(R) "A somewhat similar description of The Christ in glory is given to us in Rev. 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.

19:12

\* NO MAN KNEW - No unregenerated man. R328:4.

BUT HE HIMSELF - The members of his body. The nominal Churches know not that Jesus has entered on his reign as King of Kings and Lord of Lords. R328:4.

\*\*\* He had omniscient wisdom of discernment, and had authority over many (all) kingdoms; and he had a character that no one knew except himself (the body members would be included in the word "himself").

\*\*\*\* "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."



"His eyes were as a flame of fire" - This tells 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 our heart. '16-344

"and on his head were many crowns" - The crown and cross of Christ are inseparable in our minds. The one is the consummation and flower of the other. Christ had many conflicts and in each he triumphed and therefore he is presented to our view on this occasion as the wearer of many crowns. It is therefore, with reference to his many past conflicts that we now notice the many crowns which he wears. There was not one struggle into which he didn't enter and triumph most gloriously for us in it. Nor was there one conflict which did not lead to a corresponding crown. We are sure of the ultimate triumphs and the church of Christ, just because on his head are many crowns. Surely Christ's victory over the world, the flesh and the devil, is a guarantee that the church will also triumph in him!

19:13

\* DIPPED IN BLOOD - "who is this that cometh from Edom, with dyed garments from Bozrah." Isa. 63:1; D17.

THE WORD OF GOD - "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1; R2060:5; 421:3; 338:1; 21:2; 1060:5. One of our Lord's title. R1060:5

\*\*\* And he was invested with official authority to exterminate: and his name is called the Spokesman of God.

\*\*\*\* "And he was clothed with a vesture dipped in blood and his name is called the Word of God." D17; Isa. 63:1-3.

19:14

\* AND THE ARMIES - The heavenly army may possibly be in two divisions - one on this side the veil, the other on the other side. R5451:4. The "called, and chosen and faithful" (Rev. 17:14), their part is to oppose false doctrine and to slay the sword of the truth. R774:6. The risen dead in the spiritual (heavenly) condition. R328:1. Christ and member of his body made one. R22:6.

UPON WHITE HORSES - Pure doctrines. R774:6.

FINE LINEN - See Comments on Rev. 19:8.

\*\*\* And the Church (on both sides of the veil) in the divine government followed him upholding pure doctrine and invested with actual righteousness,\* pure and holy.

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\*The fact that those who follow the Lord are spoken of in the plural "armies", implies they must be at least divided into two groups. This would infer that the Church this side of the veil was working with the Church on the other side of the veil. In that they are spoken of as possessing actual righteousness it would mean those included in that number this side of the veil had obtained complete development as New Creatures in Christ Jesus.

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\*\*\*\* "And the armies which were in heaven, followed him upon white horses clothed in white linen, white and clean."

Upon a white horse (clean, pure doctrines). We would notice here, that the rider on the white horse rides not alone. The armies of heaven followed him upon horses also clothed in white linen which would represent the righteousness of the saints.

(R) 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 is Psa. 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 be ever permitted participation in the Kingdom glories and power. '14-135(5451)

The armies, (the glorified church) they also ride upon white horses (pure doctrines) and they have their part in the fray which is to oppose false doctrines and to slay with the sword of the spirit of the truth.

Great is the multitude of Babylon, grand and imposing their appearance; yet, fear not, Little Flock, the race is not to the swift, nor the battle to the strong and mighty; for great is he that is on our part that all that be against us. His word assures us that the slain of the Lord's shall be many, "but he smites to bless, he wounds to heal". When the conflict is ended, Great Babylon, with all its legions will be no more. R744; Psa. 149:8,9.

19:15

\* OUT OF HIS MOUTH - "He shall smite the earth with the rod of his mouth." Isa. 11:4; D19. Signifying the judgments which he has already expressed. R2374:3. The Lord in glorious majesty. R5493:6.

GOETH A SHARP SWORD - The truth, the Word of God. B100; R1469:6; 780:4; SM51:T. Forceful words of truth and grace. SM51:T.

SMITE THE NATIONS - "Wound the heads over many nations." Psa. 110:6; B101. Break in pieces the false kingdoms of Christ. R1519:6. In the time of trouble. A324. The Lord smites to heal. R5493:6. Overthrow the oppressors and corrupters of the earth. R817:5.

WITH A ROD OF IRON - Temporarily, for man's uplift out of sin and selfishness that they may be brought back to full blessing. R5377:1; 4799:2. The rod will be merely for temporary service. R5377:4. The iron rod of Christ's rule must bring down every high thing and subdue all things unto him. R1735:3. God's Kingdom will be established by force. D518,636.

THE WINEPRESS - One of the last features of the time of trouble. A324; B171; D18, 311; F207. The last feature of the harvest work. A324; D18,51,311; F207. Into which the false vine which has misappropriated the name Christian, is cast.

D18. In the great time of trouble which is nearing. R5055:5; 3544:3. Preparatory to the establishment of the Kingdom of righteousness. D296; R817:5.

WRATH - God's wrath will continue in this great time of trouble to its completion - the fire. R5567:4. Before the blessings come, the day of wrath must pass upon the world. R3684:4.

\*\*\* And out of his (Christ's) agencies of proclamation proceed the cutting truths of God's Word, that by it he might strike the nations: and he shall rule them with rigid authority: and he causes the great time of trouble of the wrath and anger of Almighty God.

\*\*\*\* "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, he treadeth the winepress of the fierceness and wrath of Almighty God."

Isa. 11:4: To no human generalship can the honors of the coming victory for truth and righteousness be ascribed...the grand victory of justice and truth, and the punishment of iniquity with its just desserts will be brought about by the mighty power of the King of Kings and Lord of Lords. All these things are to be accomplished in the closing days of the Gospel Age. B100; D19; Isa. 63:4, 34:8.

And out of his mouth goeth a sharp sword" - The sword of Messiah is the truth and with it he shall smite the nations. The smiting of the truth comes upon all who come into contact with it. The sword in the hands of him who now takes his great power to establish righteousness, is the truth, and is to fulfill the prayer, 'thy kingdom come, thy will be done on earth'. It is no respecter of persons and opinions and he only that doeth righteousness shall go unrebuked. The sword of truth already sharpened, is to smite every evil system, and custom, civil, social and ecclesiastical; this smiting has been going on for quite a time. Freedom of thought and human rights, civil, religious, long lost sight of under kings and emperors, Popes and Synods, Concils, traditions and creeds, are beings increasing knowledge of it is the sword which is perplexing and wounding the heads over many countries. Psa. 110:6.

"And he treadeth the winepress of the fierceness and wrath of Almighty God" - 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) This represents the last work of the eventful harvest period. D18.

D624 - Our Lord assured his faithful that at the time of the establishment of his kingdom, and the overthrow of the Gentile power, the overcoming church would be with Him and have a share in his work. Rev. 2:26,27. 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 saints beyond the veil. Psa. 2.

That the saints will share with him in the breaking to pieces of present kingdoms, there seems to be no doubt. Because in Rev. 2:26,27 he tells us that '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 a vessel of a potter shall they be broken to shiver. B100

Yet all this trouble is a blessing in disguise, preparing mankind for a fuller appreciation of righteousness and truth under the reign of the king of righteousness when they shall come to realize that the strict rules of justice alone can secure the blessings which all desire. B101-102.19:16  
\* KING OF KINGS - The saints are risen "King and Priest" unto God, so that Jesus is King of heavenly Kings. R328:4. Jehovah's anointed, our blessed Redeemer. D17.

\*\*\* And he was invested with authority of the title designated, KING OF KINGS, AND LORD OF LORDS.

\*\*\*\* "And He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords."

Great is the multitude of Babylon, grand and imposing their appearance; yet fear not, little flock...the slain of the Lord shall be many. Isa. 66:14-16 He slays them with the words of truth, then they become his friends, by so doing, he blesses and heals.

(R) But who are with the Lord in this great work of smiting down error and oppression? The Kings of the earth? No! Financiers and capitalists? No! Their interests are on the other side - the question also is where will the professed

ministers of Christ stand, who are sent to declare the good tidings of the deliverance which the King of Kings is now bringing about? Where will the dignitaries and the influence of the Nominal Church be found? With the Lord? Ah no; they have become so identified with the world, that their interest will be bound up together and their influence will be given on the side of error and oppression, on the side of Kings and capitalists from whom they receive their support and upon whom they have become dependent.

Who then are with the King of Kings in this conflict? Those close to him, his "regular army" are few, a Little Flock. Among those, his followers, all faithful and true, are not many great or rich or mighty, according to the course of this world, but they are rich in faith - chosen and faithful. Rev. 17:14; 1Cor. 1:27.

When the conflict ended, great Babylon with all its legions will be no more. The sword of the conqueror will prevail against them, until they shall see Him and surrender themselves and their banners to him and take a place in his army be being converted to the truth, (there will be no more sea).

19:17

\* IN THE SUN - The Gospel. D590.

TO ALL THE FOWLS - The vultures; communists, socialists, anarchists, nihilists. R817:3. Communists vultures. R899:3.

OF THE GREAT GOD - "For the Lord hath prepared a slaughter, he hath bid his guests." Zeph. 1:7; A315.

\*\*\* And the John class saw a messenger (those who poured out the "vials" of the 16th chapter) abiding in the Gospel light; and he (they) proclaimed with a great proclamation, saying to all the anarchists that are in the ecclesiastical realm, Come and gather yourselves together unto an acquisition brought about by the great God.

\*\*\*\* "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."

"Cried with a loud voice" - Would this represent a declaration of the meaning of events at that time, but prior to

the final conflict by those who were enlightened and ready to make the proclamation...similar to the pouring out of the vials of God's wrath by the Church who were enlightened by the glorious gospel of divine grace.

"All the fowls in the midst of heaven" - Well, we know that the Lord's people are likened to birds as suggested by the Psa. 91:3 "Surely He shall deliver thee from the snare of the fowler". A fowler is one who catches birds. Satan is the great fowler and the fowl (or birds) are the Lord's people. Fish live in the water, animals live on the land, but the birds are far above the world, pictured as being in the heaven. Yes, they shall mount up on wings like eagles. So the heaven mentioned in the 17th verse would be the ecclesiastical system.

Babylon has been likened in the scriptures, to a cage and many of the Lord's people, Bro. Russell has likened them to meek and gentle doves who are sadly mixed up with those unclean and hateful birds. We know that the bait is the amount of truth which may be in any of these systems. So in this great gilded cage of Babylon, Satan's masterpiece, he has beguiled many, telling them that this was God's kingdom set up to reign in power and great glory.

The angel was announcing a great carnage and in symbolic language calls to all the carrion birds of heaven to come to a feast which God is preparing, the supper of the great God, and this is elaborated by the prophet Zeph. 1:7; "Hold thy peace at the presence of the Lord God, for the day of the Lord is at hand, for the Lord hath prepared a sacrifice, he hath bid his guest - all the fowls that fly in the midst of heaven." Yes, Babylon is a cage which securely holds not only the Lord's meek and gentle doves, but also unclean and hateful birds. How true it is that the most execrable of society seek and wear the garb of Christian professions and ceremonialism in some of the various sects or quarters of Babylon. C162, 187; Luke 13:18,19.

19:18

\* EAT THE FLESH - The vultures get their fill in the over-turning of earth's Kingdoms. R817:3.

OF KINGS, MIGHTY MEN - By the overthrow of the great and mighty in Church and state. R377:6.

\*\*\* That ye may consume the substance of rulers, and the substance of religious leaders (of the alleged Christian army), and the substance of prominent (imitation) Christians, and the substance (used to support and carry forth their) doctrines, and of those directing these doctrines, and the substance of both those not serving (the church) and those serving (the church), both uninfluential and influential.

\*\*\*\* "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 great and small."

So in our lesson here, God is calling these fowls to his great supper, the complete overthrow of this Babylon which has ensnared so many of the Lord's people. Yes, these vultures, socialists, etc., likened in other scriptures to locusts, they will be the ones used by the Lord to eat the flesh of Kings, to destroy this great system of evil.

19:19

\* THE KINGS OF THE EARTH - The Church - Papal and Protestant - will rapidly become the tool and mouthpiece of these, and they will all go down together. R817:2; 356:6.

THEIR ARMIES - Chief captains, rich men and mighty men. R166:5.

GATHERED TOGETHER - To the side of oppression rather than the side of right and freedom. A270. The Nominal Church will take side with and fall with the earthly empires in their overthrow. R939:4; 899:5.

TO MAKE WAR - The conflict represented by the seventh plague (Rev. 16:14) in which all oppression and bondage will cease. R377:6.

HIS ARMY - The poor and oppressed of every nation. R2045:2; 420:4. The masses of the world, who will not know God, yet will fulfill his purpose. R362:5. There are many troops and divisions, in the great army by which present institutions are to be overthrown. R938:5.

\*\*\* And the John class saw the Papacy, and the rulers of society, and their supporters (in the conflict), organized (or united) to oppose the Lord who was upheld by the (true) doctrines, and against his supporters (on this side of the veil).



\*\*\*\* "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."

As Zeph. tells us so that they may see this great overthrow of wealth and power in this time of trouble and how those who will be for the time, the instruments of heaven in breaking down the present system, will also be punished for their equally unjust and unrighteous course, for the coming trouble will involve all classes, and brings distress upon all the multitude. Z.315-316; Zeph. 1:7-9.

19:20

\* AND THE BEAST - One of the systems of error which constitutes Babylon. R2608:6; 2609:1. Papacy. DF viii; B277; R510:4.

THE FALSE PROPHET - Another of the systems of error constituting Babylon - Christendom. DF x; R2608:6; 2609:1. False systems, which during the Gospel Age have deceived and led astray. R1040:5. The Protestant systems, including the English Church. R834:4.

THE MARK - See Comments on Rev. 13:16,17

WORSHIPPED HIS IMAGE - The Protestant Federation. D581.

THESE BOTH - The Church - both Papal and Protestant - is largely controlled by the influence of governments and wealthy men...they will all go down together, fighting against God and liberty. R356:6. The Roman Catholic system as well as the Protestant system, will be together, and fall together. D37; R2045:2.

WERE CAST ALIVE - While still organized and operative. R2608:6.

A LAKE OF FIRE - Gehenna, Valley of Hinnom, figure of the second death, utter destruction. R2608:4; 2601:4; 893:2. The overthrow of the great and mighty in Church and state. R377:6. A great consuming trouble in the close of this Gospel Age. R1040:5. The systems of error will be judged worthy of destruction. R893:2.

WITH BRIMSTONE - Used on the Valley of Gehenna: Buring brimstone is the most deadly agent known, and symbolizes the utter destructiveness of the second death. R2608:4; 2601:4.

\*\*\* And the Papacy was taken, and with it the Church of England (a vital member of the World Federation of Churches) that made great manifestations of power in full view of it

(the Papacy), by which it deceived those who had the spirit of the Papacy (Protestants have the spirit of Papacy) and those that had venerated the World Federation of Churches. These both, while vitally functioning, are everlastingly destroyed.

\*\*\*\* "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 were both cast into the lake of fire burning with brimstone."

The beast and the false prophet are taken, (representing) the Papacy-beast - and the false prophet-Christendom). The false prophet is the one that works miracles before the beast. (The false prophet and the image are one and the same, both representing Protestantism) This proves him to be identical with the two-horned beast in Chp.13, to whom the same work for the very same purpose is there attributed. Then the fact that these are cast alive into the lake of fire shows that these powers will not pass away and be succeeded by others, but be living powers at the very end of the Gospel Age. (The beast and the false prophet represents the Federation and these both were cast alive (while still operating) into the lake of fire burning with brimstone -D58). Yes, the beast and the false prophet, these great false systems, which have long fettered and oppressed Nominal Christendom, shall never escape from it. These are said to be cast 'alive' (that is while they are still organized and operating) into the lake of fire burning with brimstone. Rev. 19:20. This element of brimstone being mentioned is used to intensify the symbol of destruction. Second death-burning brimstone being one of the most deadly elements known, it is destructive to all forms of life. (Hell Fire Book, 57-58)> This destruction or death is called the Second Death.

The great trouble, the Lord's judgment, which will utterly destroy them, will undoubtedly cause great social and financial and religious difficulty and pain to all those identified with these deceived and deceiving systems before they are all utterly destroyed. As we have said before, the beast and the false prophet are the chief symbols and represent the organization or system of error which together constitutes Babylon and will all be cast into a great consuming fire in the close of this Gospel Age. (The mark of the beast represents fear and worship). The torment of these systems, will be Aonian - age-lasting - it will continue as long as

they last, until they are utterly consumed. Rev. 19:3, speaking of this system says, "Her smoke rose up forever and ever." That is to say, the remembrance of the destruction of these systems of destruction and error will be lasting, the lesson will never be forgotten. As smoke which continues to ascend after a destructive fire, is testimony that the fire has done its work. Isa. 8:10

19:21

\* WITH THE SWORD - The truth, the Word of God. B100; R1469:6; 780:4; SM51:1.

\*\*\* And the remainder (referring to the "kings" and their "armies") were destroyed (as opponents) by him that was upheld by the (true) doctrines, and the (Word) proceeding from his agencies of proclamation: and all the anarchists were enriched with their substance.

\*\*\*\* "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."

This could not necessarily mean that they were literally killed, but would describe a work of grace upon their hearts for conversion. You will notice here, they were not numbered with the beast. These were slain with the sword which proceeded out of his mouth, and his name is called the Word of God.

We might ask here, who were the remnant that were slain? These would refer to the people who were misled into opposition to the Lamb, and those who are with him. Would this not picture the conversion of the people? The armies which have doubtless (for the most part) ignorantly made war with the Lamb. And in Psa. 45 we have a picture there where it describes our Lord saying, "Gird thy sword upon thy thigh, O most Mighty and glory and thy majesty. And in thy majesty ride prosperously, because of truth and meekness and righteousness. Thine arrows are sharp in the heart of the King's armies whereby the people fall under thee (be delivered from bondage into the glorious liberty of the sons of God) life, peace and joy for those who are thus slain." Psa. 45:3,5; Rom. 8:21.

But the new and rightful king has an immense army of

"irregulars" in every kind of uniform (except the white of the "regulars"), communists, infidels, socialists, anarchists; nihilists, all these fight in the battle of the great day, though ignorant of Him whose Kingdom they help to establish.

And these "irregulars" are the vultures of verses 17, 18 & 21, who battle for plunder and get their fill in the overturning of earth's kingdoms. Because the time is come for Messiah to take dominion of earth and to overthrow the oppressors and corruptors of the earth. Vs.15 and Rev. 11:17,18 show this is preparatory to the establishment of everlasting peace upon the only firm foundation of righteousness and truth. R817. CHAPTER 20

20:1

\* AND I SAW - In the dawn of the Millennial Age. A324.

Before the fulfillment of the Parable of the Sheep and the goats. R2606:3.

AN ANGEL - The Messenger of the Covenant, Christ Jesus.

R2799:4; 1736:2; 1233:3. The Christ, Head and Body. R331:1.

CAME DOWN FROM HEAVEN - Our Lord's second advent. R1233:3.

HAVING THE KEY - Authority. R331:1.

A GREAT CHAIN - The Truth - not only relating to God's plan, but every feature of truth relating to human rights and privileges. R4609:6; 1233:4. Light is a restraint upon darkness.

R4610:1; Representing restraint. R2645:6; Q620:6.

\*\*\* And the John class saw a messenger (our Lord) proceeding from the divine government, having the authority of dormant condition (to confine or release) and many particles of truth in great combination in his power.

\*\*\*\* SYMBOLS FOR REVELATION 20

Angel - Christ Jesus - Jehovah's  
Messenger

Heaven - Spiritual Ruling Powers

Key - Authority

Bottomless Pit - Inactivity - restraint

Great Chain - Strength - The Truth

Dragon -	Satan
Beast -	Papacy - Man of Sin
Image -	False Prophet - Protestant Federation
First Resurrection -	Chief, most important Resurrection
Gog & Magog -	Foes from the North
Camp -	Ancient Worthies - the Gates of New Jerusalem
Beloved City -	New Jerusalem
Lake of Fire -	Gehenna, Second Death
Books -	Word of God
Another Book -	Book of life for the World
Sea -	Restless masses of people
Death & Hell	Prison House of Death

(R) "And I saw (in the dawn of the Millennial Age, immediately following the time of trouble mentioned in the preceding verse) and angel comes down from heaven, having the key of the bottomless pit and a great chain in his hand. (An angel is seen with the key of the abyss - a covered, hidden place - and a chain). The key represents authority and the chain represents strength. The word angel signifies 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. The execute upon the judgment written; this honour have all the saints."

"This language too, reminds us of one who declares that he has the keys." Reprints 331.

Rev. 20:1,2

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

"And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

Now there are some questions we might ask here: 1. Who is the angel that comes down from heaven? The word "angel" signifies messenger, signifying God will send some messengers with authority and power to subdue evil - the adversary of truth and righteousness. Yet all these agents, typified by one messenger. This would seem to indicate that the Christ, head and body (church of the first-born) is the one in whose hands is the power of authority to bind and control evil. In Rev. 1:18, tells us that "he has the keys and all power". What does the key represent? Authority! What does the chain represent? Strength! We know that "the binding or suppression of evil during the Millennial Age will result from the exercise from the authority and power by our Lord when he takes unto himself his great power and reigns. (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 the truth binds error and error binds truth; like light and darkness, they are constantly opposed to each other. During this Gospel Age, the powers of darkness and error hold control, but light and truth will come with the new rulership." Z331.

Then in the Question Book, p.625, Bro. Russell's thought in 1916 was that Satan was being bound and as a proof, points to the prohibition movement for the control of liquor. And then further the Pastor suggests that Satan is being bound in proportion as the truth becomes known and the collapse of Babylon will be an indication that Satan has been quite fully bound.

In the Question Book, p.627 in 1916: "Whether this binding shall be accomplished by the Word, truth or some other power, let us not worry about that. The Word says he will be bound for 1000 years, How? The Bible does not tell us this.

"And he laid hold upon the dragon" - Then the names "dragon, Devil and Satan" would seem to refer not only to the person of the Adversary, but to all that system of things for which he stood as the representative of head or center. We

are told in Rev. 12:7-9 of a great religious system spoken of as the devil.

"Thus we are taught that Satan must first be bound, restrained and deposed before Christ's reign of righteousness and peace can be established. This binding of Satan is accordingly shown to be the first work of the new dispensation." A69.

"We believe that there is a personal devil and that he will be literally restrained in some manner, but in the expression the name "Devil" or "Satan" refers not merely to the person of the Adversary, but particularly the Roman Empire System." (10-154)

20:2

\* ON THE DRAGON - The Roman Empire. R44:3.  
THAT OLD SERPENT - All sinful agencies and powers which had their rise in Satan, including the fallen angels. R4609:3; 2174:4; SM103:2; Q621:T. A reference to the beguilement of mother Eve. A61.

THE DEVIL AND SATAN - Whose very existence is not being denied by many. F609. Not merely the person of the adversary but all that system of things of which he has stood as the representative. R4609:3; Q621:T.

AND BOUND HIM - The binding of Satan could not begin until 1878, the date of the assumption of power by our Lord.

R1233:3; 4976:1. The restraining of his influence is in operation in our day thru the restraining of error. R4610:4; 1233:3,4; Q625:6, 621:4. The increase of knowledge is one of the mighty influences which are now at work binding Satan.

A265. At the end of this Gospel Age, Satan's binding will be gradually accomplished. R3784:5. From about 1874, disorder began to operate in Satan's household - the undermining of his authority is in progress. R4609:6; D612. Since 1874, great influences have been let loose in the world that are breaking the shackles of superstition and ignorance. R4610:1.

"To bind their kings with chains and their nobles with fetters of iron; this honor have all his saints." Psa.

149:8,9. Truth binds error, just as error binds truth.

R331:1.

A THOUSAND YEARS - The Millennial Age. R5139:5; 2993:3; 4:2. Messiah's glorious reign for the blessing of mankind.

R5818:4; 5378:4; 5057:3; SM791:1. When Christ and his saints shall reign as kings and priests unto God. R4976:1. Claimed

by Papacy to refer to the 1000 years beginning in Charlemagne's time, AD 800. B354; C57. Apparently the matter of when the thousand-year period should be reckoned as fully beginning and fully ending will be an open question until the close of the Millennial Age. R2739:3.

\*\*\* And he apprehended the dragon, that old serpent, which is the Devil, and Satan, and restrained him a thousand yrs.

\*\*\*\* See Comments on Rev. 20:1.

20:3

\* CAST HIM - And all his wicked deceptions. R1233:4.  
BOTTOMLESS PIT - The abyss; covered, secret, hidden place, representing oblivion. R2645:6; 331:1.  
SET A SEAL UPON HIM - The sudden revolution of public sentiment in favor of the Lord's ways will constitute the seal. R1233:5. Preventing him from intruding upon others. E246. Divine care that none shall interfere with God's arrangements. R2645:6. Not by missions or any power of ours, but the Lord shall interpose his power. R3686:6. We cannot say positively just what day or hour Satan will be fully bound. R5450:2. Restraining his every deceptive and misleading influence. D519; E218; R2415:5; OV192:3, 341:6. Destroy his works. 1John 3:8; R542:2. Despite his desperate struggles to retain control of mankind. R3941:5; 2189:2. "How can one enter into a strong man's house and spoil his house." Matt. 12:29; Mark 3:27; A69; C341. The first work of the new dispensation. A69; OV192:3, 341:6; SM130:2. When the Kingdom is set up. R5896:2. We believe that this will not be brought about until the Great Company class is completed. R4610:5. The time for the binding of Satan is not yet - tho we believe it is very near. R3941:5; SM567:2. The collapse of Babylon will indicate that Satan has been quite fully bound. Q626:1. The place which he has occupied will then be vacant. R5182:1. Injustice will not forever obtain. Q539:3. When the bride class is gathered. R3784:6; 3665:3.  
THAT HE SHOULD DECEIVE - Lead us astray thru his deception. CR463:6. Now Satan is exercising a blinding, deceiving influence upon all except true believers. R4908:5; 1962:1. "The god of this world hath blinded the minds of them that believe not." 2Cor. 4:4; R3274:2.  
THE NATIONS NO MORE - Mankind, people, the world. R5378:4; 4610:4; 4350:3; SM130:2; OV271:2. In the manner in which they are now deceived. E18; R5378:4. Implying that deception



was one of the main things in which he had been previously engaged. R4610:2. No longer will darkness be permitted to masquerade as light, and light slandered as darkness.

R5378:1; 5190:5; D519; OV380:5. His rule of selfishness shall be set aside, supplanted by the laws of Immanuel's Kingdom. R2724:5. Thus making the trial of the world much less severe than that of the Church and the Ancient Worthies. A146.

SHOULD BE FULFILLED - Be finished. R4610:2; OV271:2. HE MUST BE LOOSED - To tempt, to test, to try, to prove all those that dwell on the earth. R5253:6; 5240:5; 5182:5; 5116:5; 5080:3; 4999:3; 4986:1; 4575:6; 4263:4; 2833:2; 1234:1; OV271:2; Q187:T. By relaxing the rigor of the hitherto iron rule. R1234:1. By allowing evil deeds for a time to go unpunished. R332:1. To manifest those who have a goat-like disposition of wilfulness. R2304:3. This temptation will be open and above board, to be witnessed by angels and men. R4999:4. Satan will attempt to establish some measure of authority and influence among men. R1687:1.

A LITTLE SEASON - Which will follow the thousand years of Christ's reign. R5253:6; 5182:5; 5116:5; 5073:6; 4999:2,4; 4986:1; 4903:1; 4882:1; 4704:5; 4263:4; 1234:1; Q423:3. After the Mediatorial reign ends. R4631:2; 4704:5; 4575:6. Claimed by Papacy to refer to the present season since 1799. B354; C48, 57; DF vi; R1969:4; 1770:2; 1002:2; OV271:1.

\*\* "A LITTLE SEASON" - During the Millennial Age the New Cov. at the hands of the Mediator will mean a blessing to all under the Mediator and shielded by him from the full requirements of Divine Justice and under this beneficial arrangement they will come up to the full perfection of their nature and in end of Mill. be fully able to meet all the Divive requirements and no longer need a Mediator between them and the Father. And so, having put down all sin and disobedience, having destroyed death, having uplifted humanity from death except those who will go into second death the Lord will deliver over the Kingdom to the Father not for its destruction but because it will at that time be fully able to enjoy all the blessings of Covenant relationship with God, which in an imperfect condition it could not be. Such will be the Cov. relationship in fullest sense at close of Mill. Man will be back to the same place exactly as Adam was at the beginning, when created in the image and likeness of God, and was called Son of God. As Adam was tried after he was a Son of God, so these will be tried. After the 1000 years Satan shall be loosed that he may test and attempt to deceive them. If

after all their experience with sin they would have any lurking sympathy with it, the deception will be sure to discover this sympathy, thus determining their unfitness for eternal life. (Z. '10-124 and 334; R4695 and 4704)

\*\*\* And placed him in the dormant condition, and confined him therein, and set a security against him (his escape), that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a short time (a literal year).

\*\*\*\* "And cast him into bottomless pit, and shut him up and set a seal upon him he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

(R) "This word 'deceive' gives us the thought that deception was one of the main things in which he had previously engaged, and that henceforth he would be so restrained or disabled, whether by the light or present truth or be 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 may be doing our little might be advertising, sermons, and the giving out of literature. 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. Indeed, without the Adversary, we don't see how this time of trouble could come which will be world-wide, when the kingdoms of this world will become the kingdoms of our Lord and of his Christ." (W.T. 4610)

"Bottomless pit" - This bottomless pit would represent inactivity, restraint. The activities of the Adversary would be prevented, thus making the trial or judgment of the world so much easier than that of the Church and the Ancient Worthies has been.

"And set a seal upon him" - Seals, in olden times, were used for various purposes. So in Rev. 20:3; Rev. 10:4; Matt. 27:66; the thought seems to be 'to make a secret', 'to render secure against intrusion'.

"After that he must be loosed a little season" - Since no sin is to go beyond the Millennial Age, therefore it would

seem but right that those who had experienced the blessings of knowledge and restitution should be proved and tested before they should be considered sin-proof. So their testing is to make manifest whether their obedience comes from the heart, love of God, or from a fear of the punishment of evil-doing. Yes, in order to be considered trustworthy, it is necessary that they may be tried.

20:4

\* AND I SAW THRONES - The thrones of present earthly kingdoms. R331:3.

AND JUDGMENT - Judicial sentence, condemnation. R331:3.

WAS GIVEN UNTO THEM - Was passed upon them as unfit to longer continue. R331:3.

THE SOULS - The persons. R331:3.

THAT WERE BEHEADED - Literally in the dark ages, and in a more refined manner even now. D52. Dead to self-will; cut off from all other heads except Christ. "The head of every man is Christ." 1Cor. 11:3; R2844:6; 2827:4; 2700:6; 331:3; Q190:2. Few, if any, of the apostles were literally beheaded; very few, if any, of the Lord's saints died in this manner. R2844:3; 2007:4. Suffered earthly disadvantages, laying down their lives in the defence and service of the truth. R2007:4. Killed in influence for the truth's sake.

R2416:6. Reproved and slandered and cut off from fellowship by the wicked. R2109:6.

HAD NOT WORSHIPPED - Only those who refuse to render worship to those powerfully influential religious systems will be counted by the Lord as "overcomers". R2495:6.

THE BEAST - One of the systems of error which constitutes Babylon. R2609:1.

NEITHER HIS IMAGE - Specially mentioned as among the needful qualifications to a share in the Millennial reign. R694:5.

See comments of Rev. 16:13, 19:20.

RECEIVED HIS MARK - Of fear, sympathy or worship. D263. See comments of Rev. 13:16.

AND THEY - All sharing in the first resurrection. R5179:5.

The Great Company will have no part whatever in the first resurrection. R5105:2.

LIVED AND REIGNED - This language implies that there will be somebody to reign over. N'03-10-27. Sharing in the work of converting the world. A91. The reign of the saints cannot be properly said to begin before all the "jewels" have been gathered, R2740:1.

A THOUSAND YEARS - During which time the whole world of man-

kid shall be in judgment or trial for eternal life. E469.  
The reign of Christ and the Church will evidently continue long enough after the thousand years to destroy all found unworthy in the final test. R2740:1. On day of restitution following 6 days of evil. R763:6.

\*\* "REIGNED WITH CHRIST A THOUSAND YEARS" - The ancient and popular doctrine of the Millennium was intimately connected with the second coming of Christ. As the works of Creation had been finished in 6 days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to 6000 years. By the same analogy it was inferred that this long period of labor and contention, which was now almost lapsed, would be succeeded by a joyful sabbath of a 1000 years; and that Christ with the triumphant band of the Saints and the elect who had escaped death or who had been miraculously revived would reign upon earth till the time appointed for the last and general resurrection...The assurances of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenaeus who conversed with the immediate disciples of the Apostles down to Lactantius who was preceptor to the son of Constantine. Though it might not be universally received it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehension of mankind that it must have contributed in a very considerable degree to the progress of the Christian faith. But when the edifice of the church was almost completed the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism. A mysterious prophecy, which still forms a part of the Sacred Canon, but which was thought to favor the exploded sentiment, has very narrowly escaped the proscription of the Church. (Gibbon's Rome. A533-535)

\*\*\* And the John class envisioned positions of authority, and they (the rulers of the old order) occupied them, and judicial sentence was rendered against them: and (they saw) the beings of them that had given up their own wills (and all others and accept only the Lord's will) for the testimony of Jesus, and for the word of God, and who had not venerated the Papacy, neither its likeness (the World Federation of Churches), neither had received its spirit in their minds, or in lending their power (of support); and they lived and

reigned with Christ a thousand years.

\*\*\*\* "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."

The throne are those of earthly kingdoms at the present time, all under the "prince of this world". They are all condemned as unfit, to be overthrown, to give place to the dominion of Christ. The Greek word rendered "judgment" here is the same rendered "condemnation" in the following passages: Luke 23:30; Jas. 3:1; Jude 4.

"And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God."

It is required of every one who would be counted in as a member of the true church that he should be not only beheaded, lose his self-will, but that he should be united to the true head of the Church and recognize himself as a member of the "Church of the Living God, whose names are written in heaven." There are not many bodies of Christ, but only one. There is one body, one Lord, one faith, one baptism, Eph. 4:4-6. The light of present truth is for the purpose of revealing to the faithful ones that the beast, representing the Papacy and his Image, Protestantism's various sects, are all of one family, Babylon-Confusion, and the Lord's true church are admonished to come out of her, Rev. 18:4.

(R) "This scripture shows that such as are of this bound class, not separated - beheaded - cut off - from others than the true head, are not overcomers, while the class described of all who will live and reign with Christ a thousand years are; "This is the first resurrection." Z331.

What an honour and dignity are thus given to the word of God - and the testimony of Jesus Christ. Only those loyal to the spirit of the truth, the spirit of Christ, working in us in conjunction with the word of God, the precious promises that will work upon us to effect the change of our own wills to the will of Christ - beheading us, making us dead to self- and alive toward God through Jesus Christ our Lord, "Making

us meet for a share with him in the kingdom." R2845.

"They lived and reigned with Christ a thousand years" - The nominal church, walking hand in hand with the world, the outcome of a great falling away from the real hope of the Gospel. How many there are who profess to be looking for the return of Christ, and in whose live, this hope of reigning with Christ 1000 years seems to make no real material change. There can be only one reason, and that is that they have not the vital essential "Christ in you" which constitutes living hope. How different surely, would have been the history of the professing church right down to this age if the real hope had maintained its transforming power in the life. Let us ever remember that it is only as we are in faith-union with him now, as members of his body, can we have a real expectancy of, or desire for, that glorified union beyond, and that crown of righteousness which the Lord, the righteous judge, shall give unto all them that love his appearing. Again, during this 1000 year reign, this great priesthood, after the order of Melchisedec - the Christ, Head and body, will bless the world and through restitution, bring them back to human perfection.

(R) "The reign of the saints can not be properly said to being before all the jewels have been gathered, nor before the times of the Gentiles end in 1914. Nor is it said that their reign will be no longer than a thousand years."

"After the thousand years reign, Satan will be loosed out of his prison. But the reign of Christ and the church will evidently continue long enough after the 1000 years to destroy all found unworthy in that final test and to thus complete the work for which this reign is instituted, for as the Apostle says, 'He must reign till he hath put all enemies under his feet.'" Z2739-40

20:5

\* BUT THE REST, ETC. - This sentence is not found in the oldest and most reliable MS. However, it is true that the dead will not regain the fulness of life until the end of the 1000 yrs. of restitution. A288; F721; R5079:4; 3487:2; 1210:4; 1772:5; 1108:5; 1105:2,3,5,6; 366:1,4; 278:5. The only ancient MS containing this sentence is the less reliable Alexandrine, written about the middle of the fifth century. R62:6. The Church gets life at least a thousand years before

the world. R5103:2. The wicked shall never see life in the full sense. R1106:4.

THIS IS THE FIRST - The chief, the most important. F706, 720; R5166:5; 5132:4; 4823:2; 4614:3; 1511:2.

RESURRECTION - Represented by plane "L" on the chart. R5060:5. Only the blessed and holy have part in it. R4504:1; CR277:3. The bride and Bridegroom must be perfected before the Kingdom can be established. R5069:4; 3175:5.

\*\* "BUT THE REST...FINISHED" - These words are not found in Sinaitic MS. but are nevertheless true when rightly understood that the world will not regain the fulness of life lost - perfect life - until the end of the Mill. (A288; F721). Those in the Mill. age who come forth from the tomb will still be dead (2Cor. 5:14; Eph. 5:14), in the sense that they will not have perfection in life, they will not be thoroughly awake intellectually. (N-6-20-09)

\*\*\* This is the primary resurrection.

\*\*\*\* "But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection."

The words in the first line of the verse are spurious. They are not found in the Greek MS. (Sinaitic-Vatican-Syrian MS). However, in A288, the pastor suggests, "It would be strictly true to say that the rest of the dead will not regain the fulness of life lost, until the thousand years of restitution and blessing are complete."

"This is the first resurrection." First (Chief, most important) which the church, the New Creation, under and associated, with our Lord will be raised up complete out of death to perfection of life on the Divine plane. (See F706-720)

20:6

\* HOLY IS HE - The Church. F695; R4793:3; 3564:3; CR471:4; 244:5. Those who have cultivated the fruits of the spirit. R5208:5. The sanctified in Christ Jesus. R4793:5. The bride class. R5149:6; 4823:1.

THAT HATH PART IN - Our participation with our Lord in the glories of the Kingdom is dependent upon our faithfulness in following him. R4966:6. Because they are associated with

Christ in sacrificing during this Age. R1511:2. Completing the work begun at the time of their anointing and begetting of the spirit. SM598:1.

THE FIRST RESURRECTION - Chief, or most important. R5232:5; 5166:5; 4966:6; 4793:3; 1508:3. Or choice resurrection.

A197. Christ's resurrection. R5711:1; 4715:5; Sm152. To the divine nature; immortality. A197; D6,8; R5711:1; 5504:5; 5132:4; 4794:6; 1442:1; OV346:3. The resurrection of the Church. D618; R5612:5; 4793:3; OV215:4; Q461:5. Not only first in rank, but also first in order of time. OV215:3;

Q16:2; PD67, 79. The condition represented by the "Most Holy". T21. Which began with our Lord Jesus and is not yet completed. R5465:1; 5179:5. The spirit body will be perfect in itself and need no imputation of the merit of Christ.

Q490:4. Like the second coming of Christ, it will be invisible. R4799:2. At the close of the Gospel Age. R4793:4. The Great Company will have no part in the first resurrection.

R5105:2. The resurrection is different from the resurrection of the world. R4914:3; Q461:5. The first work of God in the redemption of mankind - the gathering of the bride of Christ. R5465:4; 4973:5.

THE SECOND DEATH - Endless death. R1478:4. The first death is recorded in the first part of the Bible, and the second death is not mentioned until the last part. R1498:1. Not an enemy - See comments of Rev. 20:14.

HATH NO POWER - They will obtain the inherent quality of the divine nature; immortality. R1642:4. Others will come forth to a resurrection over whom the second death may have power. R5612:5.

BUT THEY - The elect, 144,000. Q756:2. Joint sacrificers with Jesus. PD47, 59. The Christian worthies. R5859:3. The ones "that have done good". John 5:29; R3026:3; CR278:4.

SHALL BE PRIESTS - The work of a priest is one of intercession and instruction in righteousness, and logically implies subjects and a future work of salvation. R2247:3; 12:2. The present mission of the Church is to prepare to be Kings and Priests in the next Age. R5822:2. Members of the body of Christ, anointed with the holy Spirit and power. T38; R4972:2

AND SHALL REIGN - "If we suffer, we shall also reign with him." 2Tim. 2:12; T48; SM67:1. "We shall reign on the earth." Rev. 5:10; C128; R1351:6. During the Millennium, the Kingdom authority and power of God thru Christ and the Church will be exercised amongst men. R5465:4; 5455:3; PD47, 59; CR216:1. The reign with Christ is not in this life. A285; CR227:1. After the full number of his elect Church shall have been perfected in the first resurrection. R5406:3. This



excludes the Great Company and applies merely the Little Flock. R5166:5. Only toward the close of the thousand years of the reign of the great Mediator will the work of completely overthrowing death be accomplished. R4999:5.  
WITH HIM - As joint-heirs with Immanuel. D425. There can be no Kingdom of God until the King comes. A288. Our participation in the glories of the Kingdom is dependent upon our faithfulness in following him. R4966:6.  
A THOUSAND YEARS - The 1000 yrs. of the world's uplift, in which Satan will be bound, and knowledge shall fill the earth. R4973:5. Every eye will see that the Kingdom is established. R5455:4.

\*\*\* Blessed and holy is he that hath part in the primary resurrection: on such the second death hath no power, but they shall be priests both of God and of Christ, and shall reign with the thousand years.

\*\*\*\* "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."

We all surely rejoice in this precious promise made to the church, the called ones. "We shall be like Him (the glorified, changed Jesus) for we shall see Him as his is." The express image of the Father's person, far above every name that is name", (Heb. 1:3) and hence far above perfect manhood. F722.

(R) "This (verse) seems scarcely to require comment. It is a blessed thought, that we will be both kings and priests and reign with him a thousand years."

"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 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." Reprints 331.

(R) "If we know how to reproduce the human voice, we can see how God, the Great Creator with His unlimited power, can preserve everything recorded by the convolutions of our brains and of how there could be preserved in the future, absolutely everything by which we could know ourselves in the future."

Z'14-315.

"But they shall be priests of God and of Christ." (Tab. Shad. 47) The antitypical consecration of the antitypical priests is confined to the present Gospel Age. It has progressed steadily since our Lord and forerunner offered up himself, and will be complete before this age has fully ended. And if we fail to be among the priests now, during the time of consecration, we cannot be of them when they begin their service for the people of the Kingdom. When these same priests, now despised of men, but a sweet savor of God, will have the title of King added and will, with their head Jesus, rule and bless all nations. 2Tim. 2:12.

"And shall reign with him a thousand years" - "The kingdoms of this world even while being crushed by the kingdoms of God, will be quite ignorant of the real cause of their downfall - until, in the close of this day of wrath, the eyes of their understanding shall open, so that they will see that a new dispensation has dawned and learn that Immanuel has taken to himself his great power and has begun his glorious and righteous reign." C129.

20:7

\* ARE EXPIRED - At the end of the Millennium, the perfected race will be without any mediatorial interposition. OV13:3.

SATAN - The personification of evil. R4999:2. Satan, sin and everything which Satan represents. OV130:5.

SHALL BE LOOSED - Roman Catholics claim this was fulfilled when Napoleon took the Pope prisoner to France. OV271:1.

OUT OF PRISON - To test the loyalty of all who have been rescued from sin and death during the Millennium. F129; R4986:1; 4882:1; 3730:1; SM106:2; OV130:5. So thoro as to prove and make manifest the hearts of all. R1057:3. That test will be crucial, no excuse or allowance can be made for any. R2051:5. Guaranteeing that none will remain who will be in danger of falling. R3461:6. Doubtless the temptation will again be - ye shall not die, even if you disregard the will of God. R1687:2. See also comments on Rev. 20:2,3.

\*\* "SATAN SHALL BE LOOSED OUT OF HIS PRISON" - The world will not be on trial for eternal life until the end of the Millennium. They will be given all Millennial age to subscribe to the New Covenant.

\*\*\* And whenever the thousand years are expired, Satan shall be released out of his confinement.

\*\*\*\* "And when the thousand years are expired, Satan shall be loosed out of his prison." (To test the loyalty of all who have been rescued from sin and death during the Millennium)

(R) "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 fear or from a heart love of God, and a desire to do those things well pleasing to Him." (R331-332)

20:8

\* SHALL GO OUT - Showing no repentance; upon the first opportunity, after the restraint is removed, he engages afresh in his former work of exalting himself and opposing God. R726:4. Probably with the old error that God cannot or will not utterly destroy those not in heart harmony with him. R1687:2; 1234:4.

DECEIVE THE NATIONS - All armed with complete knowledge and experience and fully able to stand the test. E418, 402; R4986:1. Those who will not have learned to hate sin and love righteousness will not be fit for eternal life. R5294:1; 4986:1. All that love unrighteousness will be deceived by Satan. R5294:1. How many will prove unfaithful is not indicated. R4575:6; 2609:3; 1773:4. Manifesting those who have the goat-like disposition of wilfulness still remaining in their hearts after they have enjoyed all the blessings of the times of restitution. R2304:4. Those is whom the goodness of God has not wrought humility and submission will be deceived. R1687:2. All that dwell on earth - thousands of millions. SM714:T.

TO BATTLE - Apparently, thinking the period of Christ's mediatorial reign ended before the Lord's time, some will make a demonstration and demand of the princes that full dominion be at once restored to perfect men. R2739:6.

NUMBER OF WHOM IS - Whose numbers will then be. R2609:3.

THE SAND AND THE SEA - The world will then be very populous. R332:1.

\*\* "SHALL GO OUT TO DECEIVE" - Satan will have to deal with perfect men here, thoroughly experienced as to the compara-

tive results of righteousness and of sin. The iron rule will be taken away, the restraint taken away from those who are evil-minded, and sin for a time go unpunished. If there is a single speck of sin in the heart it will then manifest itself, and when all the disloyal are manifest they will be destroyed as at the flood.

"...AS THE SAND OF THE SEA" - The earthly seed of Abraham, the perfect race. (Z.'10-227; R4646)

\*\*\* And shall go out to deceive the nations which are in every place in society, the High (exalted ones or proud ones) and those of kindred mind, to gather them together to oppose, of whom the number of them (is) as the sand of the sea.

\*\*\*\* "And shall go out to deceive the nations which are in the four quarters of the earth. Gog and Megog, to gather them together to battle; the number of whom is as the sand of the sea."

In Ezek. 38:39, Gog would seem to typify the foe from the north. Then in Psa. 66, we are told of a class during the 1000 year reign who render feigned obedience, they outwardly obey all the laws of the kingdom, but who at heart do not love the Lord with all their soul. Would they not be included in this Gog and Megog class? The instigators who come against the camp of the saints.

We would notice here how the attack is made after all mankind have been uplifted to human perfection and God-likeness, that Adam and Eve had in their paradise of the garden of Eden. Then these hosts of Gog and Megog, merciless plunderers (Ezek. 38) will instigate a rebellion of some kind which will test their loyalty and obedience to God. Their failure to manifest implicit faith and obedience to the divine program after all their wonderful experiences which would be proof sufficient that they are unworthy of eternal life. (D554)

AT the end of the Millennial Age, there will be a "harvest" time for the sifting and separating amongst the billions of human beings then living, each of whom will have enjoyed a full opportunity to have attained perfection. The Harvest of the Millennial Age will witness the complete separation of the "goats" from the "sheep". D644; Matt. 25:31-46; Z'14-268.

While the blessing of the Lord will provide an abundance for all nevertheless, the provisions will be in the hands of their fellows. It will be the "sheep" that will be specially interested in, and praying for, and preparing for, those who are in the great prison house of death. John 5:28,29. Anyone not interested in that would be lacking in God's spirit and this is what is charged against the goat class.20:9

\* AND THEY - The goat class of the Millennial Age. D644; R2609:5. All who obey merely because compelled by force. D520, 654. Who have not by the end of the Millennial Age learned to love righteousness and hate iniquity. A303. Who have even sympathy for sin, tho outwardly obedient. D645. The incorrigible. A291. Typified by the Jew who offered a peace offering and then touched an unclean thing. T98.

WENT UP - Possibly the temptation will be the desire to take possession of the government of earth before due time. R4882:1.

AND COMPASSED -Perhaps saying; "These Ancient Worthies are holding back government from us." R4882:4. Implying a protest; rebelling against the Lord. R5182:6; OV305:3.

CAMP OF THE SAINTS - The Ancient Worthies, who, perhaps, after the Millennial Age, will be granted heavenly honors. R5182:6; 4389:1,2; 3445:2; 4018:5. The earthly phase of the Kingdom. OV305:3. Typified by Mordecai. R4018:5. Even when mankind has reached perfection there will still be a distinction between the Ancient Worthies and mankind in general. R4882:4; 4389:4; 3445:2.

THE BELOVED CITY - The New Jerusalem, the Church in glory, the Christ. R5182:6.

FIRE CAME DOWN - God uses fire as a symbol of utter destruction. R2608:3; 1040:4. Indicating a testing and punishing by divine justice, which would not be possible so long as the Mediatorial Kingdom held sway. R5253:6; 4704:5. Divine judgment. R5182:6; 4986:1; 2739:6; SM554:3. The Lord Jesus, and the Church, his body, associated with him, will be the Father's agent. Q425:T.

FROM GOD OUT OF HEAVEN - God's justice. Q425:T.

AND DEVoured THEM - Destroyed them from among the people. D645; E30; R4986:1; 3091:2; SM546:1. In second death. R2739:6; PD96, 110. Their destruction - also shown in Matt. 25:46; R5925:4. Satan and all those who took the side of self-will. F619; OV305:4; SM546:1; Q425:T. All who even secretly love evil will be made manifest. R3091:2. Because of individual wilful sin. R5925:4; 2980:2.

\*\*\* And they went up from every place in society and encircled the fortified camp of the saints and the beloved city and fire came down from God out of heaven, and consumed them.

\*\*\*\* "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."

(R) "The 'beloved city' is the 'New Jerusalem' the church in glory, not the church in the flesh. The rebellion incited by Satan will be not only against the earthly princes, but also against the Christ." Z'13-53.

(R) "By that time having reached perfection of organism and powers, the people will assert themselves in thus going up to encompass the camp of the saints. That the church cannot be meant is evident from the fact that human beings could not attack an unseen force of spirit beings, as the church will be then." Z'13-53.

(R) "This shows also, the condition of many at the end of the Millennial Age. Many will become restless. They will say: "these Ancient Worthies are holding back the government from us. We do not need to have anything stand between us and the government of this world." This attitude will be disloyalty to God. Knowing that all these things are of divine arrangement they should say, "The 1000 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 the affairs that God has permitted. Those who can see this by faith, are now demonstrating their loyalty of heart to God." Z'11-361.

(R) "Since this rebellion is to occur at the close of the Millennial Age, and since mankind, will, at that time, have reached perfection, therefore this separation of the Ancient Worthies from the rest of the world seems to imply that God

has special purpose in respect to them. The term 'camp' itself implies that theirs is only a temporary condition or arrangement and that God has some better thing in store for them." Z'13-53.

(R) "In rebelling against the earthly phase of Messiah's kingdom however, they are rebelling against the Lord. Consequently divine judgment will overtake them and fire from heaven come down and devour them. R5182.

(R) "If our surmise that the Ancient Worthies will some day attain the spirit nature be true, we can readily see that it will not be necessary for them to die in order to attain that plane of existence. If those members of the body of Christ who are living in the time of his second presence can be changed 'in a moment, in the twinkling of an eye', so could the Ancient Worthies have their change from a perfect human nature to a perfect spirit nature as a reward for faithfulness in the service of the Lord." Z'13-53,54.

The fire judgment from heaven will destroy such from among the people in the second death, as unworthy of life eternal. R4071 10/07 Luke 13:28. The Pastor says, regarding this scripture, "Ye unfaithful Jews shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God (earthly phase) and ye yourselves thrust out."

Yes, under these men of faith, the Ancient Worthies, as princes in the earthly phase of the kingdom, under the direction of the unseen spiritual members of the kingdom, these will be given the noble work of elevating the race. Psa. 45:16. This is surely a high honor which God has delegated to them. Z291-294. D625.

20:10

\* THE DEVIL - The system of error which will manifest itself at the end of the Millennial Age, called Satan after its instigator. R2609:5; 1040:5. "That...he might destroy him that had the power of death, that is, the devil." Heb. 2:14; F619; R696:6.

THAT DECEIVED THEM - The final test will be general to the human family, corresponding to the trial given to Adam, except these will have had experience with sin and righteousness. R3730:1.

THE LAKE OF FIRE - The Second Death, utter destruction.

R2609:6; 2608:3. The antitype of the valley of Hinnom (Gahenna) outside the walls of the typical Jerusalem.

R2601:3; 2051:5. The separation and destruction of the "goats" from the "sheep" is the last act of that judgment Age. R2051:5.

AND BRIMSTONE - Mentioned to intensify the symbol of destruction, the second death; burning brimstone being one of the most deadly elements known. R2608:4. Because of God's plan for redeeming the race from Adamic death, it is called a "sleep", but the strongest figures of total destruction are used to symbolize second death. R2608:5.

WHERE THE BEAST - One of the systems of error which constitutes Babylon. R2609:1. One of the systems which during the Gospel Age has deceived and led astray. R2609:5; 1040:5.

THE FALSE PROPHET - Another of the systems constituting Babylon which has deceived and led astray. R2609:1,5; 1040:5.

A comprehensive symbol representing all systems teaching error. R510:4.

SHALL BE TORMENTED - Not individuals, but systems. R2609:5. With great social, financial and religious difficulty and pain to all those identified with them. R2608:6.

FOREVER AND EVER - Aionion, lasting, as long as the systems last. R2609:5; 1040:5. The lessons attendant upon the destruction of the systems of deception and error will be lastingly remembered. R894:1.

\*\*\* And the devil that deceived them was delivered into second death, where the Papacy and the World Federation of Churches (including the Church of England) are, and shall be examined constantly for the ages of the ages.

\*\*\*\* "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, forever and ever."

At the end of the 1000 years Satan is loosed and with Gog and Magog they attack the beloved city. Satan is cast into the lake of fire where already the beast and the false prophet had been cast. Gog is from the land of Magog in Ez. 38:2. In Gen. 10:2 he is called Magog, the son of Jappeth. Elsewhere they are both leaders in battle against God and Messiah and here they would represent all the faithless upon the earth.

(R) "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 the Gospel Age. These we have seen to be symbols representing, not persons but systems; and these systems are said to be alive (while they are yet active and powerful systems) into the same lake of fire or Gehenna - fire of trouble and destruction. The devil and those followers shall be tormented day and night forever and ever; more properly "unto the ages of ages or "until" the perfect ages are due." R332.

For Rev. 20:10 please see notes on Rev. 19:20 which deals with Hell. B62. Second death.

20:11

\* GREAT WHITE THRONE - Of purity and justice. E480; OV312:3; 256:3. Of justice and mercy, in the Millennial Epoch.

R4331:2. In which the Church will sit with Messiah. OV311:5. Represents the powers of the government. OV41:4. "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."

Matt. 25:31; A345. "A scepter of righteousness is the scepter of thy Kingdom." Heb. 1:8; R332:2.

THE EARTH - Organized society, composed of "upper crust" and "lower classes", each holding its position by oppressing those below it. R332:3.

AND THE HEAVEN - Powers of spiritual control. A318. The ecclesiastical heavens. OV312:3.

FLED AWAY - Will not stand in the presence of that August Tribunal. OV312:3; 256:3. In the end of this Age and the opening of the Millennial Age. OV41:4.

FOUND NO PLACE FOR THEM - All forms of evil, oppression, injustice will be driven from one place after another, but can remain nowhere. R332:2.

\*\*\* And the John class saw a great and pure ruling authority, and he that exercised it, from whose presence the (old) order of society and the religious ruling authority passed away; and there was no room for them.

\*\*\*\* "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."

"A great white throne and him that sat upon it" - "This

scripture represents the judgment of that great Millennial day as before a great white throne of purity and justice. Then, as we are told in Matt. 25:31 when the Son of Man shall come in His glory, then He shall sit upon the throne of His glory and all nations shall be gathered before Him for judgment. Our text is one of the symbolisms with which the Revelator is fitting God's people guided by His Holy Spirit who in due time will appreciate these symbols. For many of them that due time is already here. The throne is Messiah's. It represents his Mediatorial dominion of earth for a thousand years. Its whiteness symbolized the purity - the justice of his kingdom of righteousness under the whole heavens." Sermon Book 696.

The heavens and the earth which will flee from is presence of the Great Immanuel will not be the heavens of God's throne nor the earth which he has given to the children of men. The heaven and the earth which flee away and for which no place will be found are, of course, the symbolic ones. In Bible symbolism, the earth represents the established civilization. The sea, the restless, dissatisfied masses of humanity. The mountains, the human governments, kingdoms which constitute the backbone of the present social institutions. The symbolic heavens represent spiritual influences, ecclesiasticism, churchianity. Thus interpreted, our text declares that when Messiah assumes control of the world, the result will be that the social system, of today, as well as present day ecclesiasticism, no place will be found for them.

(R) "The scriptures represent the judgment of that great Millennial judgment Day as before a great white throne of purity and justice, and portray the decision of the Judge to the effect that those who have during that time, cultivated and developed the spirit of the heavenly Father - the spirit of love to perfection, shall be accounted as the Lord's people and be granted "the kingdom prepared for them (the earthly kingdom) from the foundation of the world". Others, who during the favorable opportunity, shall fail to develop to the fullest extent the spirit of love as their character, in the likeness of the Lord, shall be accounted the Lord's opponents, and, with Satan, such shall be destroyed.

20:12

\* I SAW THE DEAD - All mankind, except the Church. R2609:2; 332:5. All are dead, under death's dominion. R1854:1. The

judgment or trial will not merely test those living at the time of the establishment of the Kingdom, but will include all the dead. OV312:3.

SMALL AND GREAT - High and low, humble and proud. R332:4.  
STAND BEFORE GOD - Before the throne, The Millennial Throne - the throne of Christ. R3433:3. For trial; not to see whether they were sinners, for that is conceded; but to determine whether or not they will come into full harmony with God. R4331:2.

BOOKS WERE OPENED - The Old and New Testaments. R5804:1; 3433:4; 1753:3; 332:6; OV41:6. Bringing a full knowledge of the truth. R3433:4; 2609:2; 527:5; 312:4; 256:4; OV381:5. Implying that up to that time they were not opened. R5804:1. They are open now to God's people in a large measure, but we do not know of anything in the Scriptures which says that these books will be understood in every detail this side the veil. R5804:1

AND ANOTHER BOOK - The record of those who shall pass the restitution trial or judgment satisfactorily. R3433:5; 2677:5; 701:1. Appertaining to the Millennial Age. R5377:3.

THE BOOK OF LIFE - The record of those of the world who will be accounted worthy of perfect human existence everlastingly. R501:4. Another book of life is open at the present time. (Rev. 3:5) R5377:4; 3433:5; 2677:5. Signifying friendship, love and blessing. God keeps a permanent record of his friends, but no record of his enemies. N'04-313.

THE DEAD - The world. R3433:3; 2338:1; 256:3; OV381:4,6.  
WERE JUDGED - Krino, tried, tested. R332:5. Not according to their faith, but under the New Covenant of law and works. R4331:2; OV256:4; Q402:4. According to the teachings of the Scriptures. R1753:3; OV41:6. To determine whether they will come into fullest harmony with God. R4331:2. During the 1000 years of Christ's reign. R2338:1.

WHICH WERE WRITTEN - "My words shall judge you in the last day." John 12:48. R332:6.

IN THE BOOKS - Of the Bible; not in creeds or opinions of our fellow men in any capacity. D66; R1903:3; 701:1.

TO THEIR WORKS - By contrast with the present, when it is "According to your faith." But even in the Millennium, faith is required. R2195:4; F112. Not according to your faith, as with the Church now. R3580:2; 2304:2; 2195:4.

\*\* "BOOK OF LIFE" - Not the Lamb's book of life, for that is open only during the Gospel Age, and closed at its end; but a new book of those who are worthy of life in the Millennial age. The Bible mentions 2 books of life - one belonging to

the present time and the other to the Millennial age. 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 to the Holy Spirit it is appropriate that we should be reckoned as belonging to the family of God. (Z.'14-11; R5379) (F165).

\*\*\* And the John class saw the dead (humanity sentenced to death in Adam), small and great, rise (in judgment) before the ruling authority; and the Scriptures were made plain: and another (recording) book was opened, which (the book) of (everlasting) life: and the dead (humanity) were judged out of those things which were written in the Scriptures, according to their works.

\*\*\*\* "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."

"And the sea gave up the dead which were in them; and they were judged every man according to their works."

(R) "This trial includes all the world (except the Church) and is indeed the grand prospect held out before them. Another book, the book of life, was opened. This suggests to us that there is a book (record) of life in which the names of 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. They will not be judged according to their faith, but as it is written; "they were judged every man according to their works." Z333.

"God is no respecter of persons. Before his judgment throne punishments will be meted out to small and great when found to be violators of the principles of justice. Let us remember that the great white throne speaks blessings only to those who love righteousness and hate iniquity." Sermon Bk. 696

"And the books were opened" - That is, the words of Jesus and His apostles and the prophets will all be understood. No one will need to know the Lord for all will know him from the least to the greatest. "My word shall judge you in the last days."

"And another book was opened which is the book of life"-  
(R) "The first book of life is called the Lamb's book of Life" containing the names of the elect church - his bride. This other book of life will be the book or record of those who shall pass the restitution trial or judgment satisfactorily." W.T. '00-239.

"And the dead were judged out of those things which were written in the books according to their works" - All shall see the oneness of the Divine message of righteousness and each who would have everlasting life must conform his living and his thinking to those standards therein contained."  
Z.345; Acts 17:11; John 12:48-50; Isa. 8:20; 1Thess. 5:21.

"According to their works" - The test during that time will be of works, whereas the tests of the church at the present time are of faith, as Jesus said, "According to your faith be it unto you." When the Millennial Age shall have been fully ushered in, it will be impossible to doubt the general fact, and hence it would be out of order to continue to offer a special reward to those who will not doubt. F113.

"And the sea gave up the dead which were in it" -  
(R) "Those of mankind not now under religious restraint will gradually be brought out of the sea condition and when all are thus restrained or converted, there will be no more sea.  
Z333.

"Death and hell delivered up the dead" - "This scripture shows us that at the proper time not only will the dead (those under the sentence of death, who have not yet gone into the tomb) be granted a full trial or judgment to determine their unworthiness or worthiness for life everlasting, but also all of those who have gone into hell, sheol, hades, oblivion, shall come forth from unconsciousness, from the sleep of death, to be judged during the Millennial age."  
E379.

20:13

\* WHICH WERE IN IT - Those of mankind not under religious restraint will be brought out of the sea condition. R333:1.  
AND DEATH - The Adamic death. R2608:4.  
AND HELL - Hades, oblivion, the dark, secret condition, the grave, which now speaks of a hope of future life. D640; E379;

R2608:5; 2601:1.

AND THEY - The world. Q402:3.

TO THEIR WORKS - Under the New Covenant, Israel and the world will attain an actual restitution thru works. R4474:3; 4342:4.

Increasing knowledge and strength under the blessing of the Lord's Kingdom will make possible increasing good works of obedience, which will measure the progress of each individual. R3433:4.

\*\*\* And the restless masses relinquished (those condemned (in sin) which were in that condition (this would take in those literally alive); and death (the condition of condemnation of those literally alive) and hell (the condition of literal death) relinquished the condemned (in sin) which were those conditions: and they were judged every man according to their works.

\*\*\*\* See comments on Rev. 20:12.

20:14

\* AND DEATH - The first or Adamic death. R380; R2608:4; 1592:5; 769:5. The first death and the hopes of resurrection which were attached to it will pass away, all having been accomplished. R894:2. Including every improper, injurious and useless thing. R2609:6.

AND HELL - Hades, oblivion, the grave in which mankind awaits a resurrection. E380; R2608:4,5; 894:1; OV363:2,3; Q830:2.

Hades is never associated with the second death. R894:4.

WERE CAST - Destroyed by resurrecting all who went into it.

R769:5. Requiring the entire Millennium to accomplish.

R2609:6; 2608:4. The one (Adamic death) is destroyed in the other (second death). R769:5.

THE LAKE OF FIRE - Utter destruction. E380; R4627:3; 2608:5; 2601:1. Fire is very properly a symbol of destruction.

R4627:3. "And there shall be no more death." Rev. 21:4;

R2601:1. If Hades is to be destroyed, how could anybody be tortured there everlastingly? OV363:1.

THE SECOND DEATH - So-called in contradistinction to the first or Adamic death; the devil, death and hell were never destroyed before, yet their destruction is for them the

Second Death, death everlasting. R893:1; 2608:4. Everlasting destruction. E30. "Everlasting destruction from the presence

of the Lord, and from the glory of his power." 1Thess. 1:9;

R2607:6; 2304:6. From which there will be no resurrection, no redemption, no hope of recovery. R5992:5; 5057:5; 4999:6;

4965:4; 2607:6; 769:5. Not included amongst the enemies, and not the death that Jesus will destroy. R4999:6; 3175:6. Second death is the friend of God, and of all who love righteousness. R4999:6; 3175:6; 2609:6; 1511:4; 1219:4; 1107:4; Q623:6; 261:1. Second Death will never be destroyed. R2609:6; 1219:6. For those who intentionally reject the grace of God, the incorrigible. R4965:4; 4794:1. The "everlasting punishment" of the "Goat" class of Matt. 26:46. R3528:4; 655:6.

\*\*\* And death (the condition of condemnation of those literally alive) and hell (the condition of literal death) were cast into the lake of fire. This is the second death.

\*\*\*\* "And death and hell were cast into the lake of fire. This is the second death."

"The lake of fire (Gehenna) represents utter destruction, the second Death, which shall utterly destroy all evil things." The present state of condemnation, the result of Adam's transgression if styled death and hades, - the dying condition of those now called the living and the oblivious, the sleep of the fully dead. After the Millennial Age...the Adamic death, and the sleep in oblivion consequent to it, shall be no more, because they shall be merged into or swallowed up by the Second Death condition." E380.

Already described as representing wrath and destruction. So called Second death, in contradistinction to the first or Adamic death; the devil, death and hell are never destroyed but once, yet their destruction is for them, the Second Death - death everlasting.

20:15

\* AND WHOSOEVER - At the end of the Millennial Age. A144.  
NOT FOUND WRITTEN - Not found worthy of life. R2601:3. Those whose hearts are not completely won by the instruction and favorable opportunity for coming to a knowledge of God's goodness, wisdom and grace. R2304:4.  
WAS CAST INTO - Destroyed with Satan. R3433:3. Thus will God make a thoro end of evil and the evil-doers. R2609:6; 764:5.  
LAKE OF FIRE - Gehenna, utter destruction. R2601:3; SM167. Symbolized by the fire in the valley Hinnom..R4840:1; 4559:1. Death, extinction, the same sentence as in the first judgment from which they had been reckonedly released. There will be no release from the second death. A144; R1882:4. Everlasting

destruction. E30; R1882:4; 769:5; 726:4. Shown typically by the penalty of touching unclean things. T98. See also comments under Rev. 20:14.

\*\*\* And whosoever was not found written in the book of (everlasting) life was cast into the second death (oblivion).

\*\*\*\* "And whosoever was not found written in the book of life was cast into the lake of fire."

"In the future no one will die for Adam's sin, the only death thereafter will be the Second Death. In that day, he that dies shall die for his own sin." E380.

(R) "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." Z333. CHAPTER 21

21:1

\* SAW A NEW HEAVEN - The new spiritual ruling power - under control of Christ. A334,319,70; C258; R2832:2.

AND A NEW EARTH - The new social order wherein righteousness and justice will prevail. A319; B168; D551; R2832:2; 716:1.

According to the Bible there have already been two worlds, and the third one is coming; this earth has been the scene of all these. Q231:2.

THE FIRST HEAVEN - Powers of spiritual control. A69. The nominal religious systems. R2832:2.

THE FIRST EARTH - Human society as now organized under Satan control. A69.

WAS NO MORE SEA - The anarchistic masses; "because the abundance of the sea shall be converted unto thee." Isa. 60:5; D638. Turbulent, dissatisfied masses. A318: R2832:4.

\*\* As the new heavens do not mean a new place for God's throne, so the new "earth" does not mean another planet. The new heavens are a new condition, the spiritual power and control of Christ and his glorified church; so the new earth means a new social order on this planet - the new heavens and earth constituting the world to come wherein dwelleth righteousness. (Z.'16-392; R6024)

"NEW HEAVEN " - New religious ruling powers. Christ and the church (and the Great Company as servants).





New Jerusalem - The church in glory

Lake of fire & brimstone - The second death

12 Gates - 12 Apostles

12 Foundations - 12 Apostles of the Lamb

Golden Reed - Heavenly measure to determine who is worthy

Foursquare - Sign of complete perfection

144,000 cubits - The number of the church which is to be His bride

No temple - God would dwell among the people in The Christ

Sun - Gospel

Moon - Mosaic Law

Lamb's book of life - The book wherein are written the names of the church.

(R) This chapter brings us the glory side of the glorious Millennial Age to view.

"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."

(R) "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." '01-199

"and a new earth" - Representing earth's society, reorganized under God's kingdom on a new basis of Justice and love, instead of selfishness and oppression. D528-551; W.T. 1916-392

"the first heaven and the first earth were passed away" - The scriptures show us that in this general rapture, the Nom-

inal church, including all denominations, will be gradually drawn more and more to the side of the governments and the wealthy, will lose much of its influence over the people and will finally fall with the governments, thus the heavens (ecclesiastical rule) being on fire will pass away with a great hissing. Z333.

"for the first heaven being on fire, justice and love shall be dissolved" - 2Pet. 3:10-12; B168.

"and there was no more sea" - This symbol signified that the new arrangement, under the control of the new heavens (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 dissatisfied class, no more anarchists. Everything will be reduced to law and order and under the new regime, law and order will secure justice to every creature, obliterating the differences of wealth and power as they now exist. Isa. 2:12-22; W.T. 1916-392, Dec. 15.

21:2

\* SAW THE HOLY CITY - Government of God. R2606:3; 334:2; CR216:3. CITY; a religious government, backed by power and authority. D25; Q789:4. The church in glory. R3570:6. The city condition. R307:1. A city always represents a government or kingdom. R3571:1; 2832:4; 1388:6; 1352:5. All the saints, down to the last member of the Church. R3570:6. NEW JERUSALEM - The Church in glory. R5189:5; 4387:5; 3571:3. The new heavens, the gospel Church in glory and Kingdom power, invisible to men. R5189:5; 4973:3; 4387:5; 3571:3; C258. The glorified Church, of which Christ is the Head. Q6:T. Typified by literal Jerusalem. A296; R2601:3. Symbol of the Kingdom of God. A296; R2231:1; 701:1; Q789:4. Symbol of the new Millennial government, the Church united to her Lord. F209; R2832:4. The entire Gospel Age has been its preparation time. R3570:6. COMING DOWN - "Thy Kingdom come." Matt. 6:10. It is gradually coming into control; ultimately God's will will be done on earth as it is in heaven. C258; R2606:3. To begin her great work for the blessing of the world of mankind. OV410:2. The New Jerusalem will be established, and the great city, Babylon, destroyed, simultaneously. R1352:6. Not until all the members of the Church have been chosen and found faithful will this city descend to earth in power. R3571:1; SM441:1.

OUT OF HEAVEN - The Lord and the glorified Church will all be spirit beings, fully able to administer the world's affairs.

R5181:5.

AS A BRIDE - Beautiful, pure, gorgeous, resplendent. R3570:6.

Her cup of rejoicing will include unfading glory, perpetual peace, cloudless joy. R1211:1. Counted as one and treated collectively. R1879:5.

FOR HER HUSBAND - "I have espoused you as a chaste virgin unto one husband, which is Christ." 2Cor. 11:2; F363.

\*\*\* And the John class saw the holy government, new government of peace, coming down out of the divine authority from God, prepared as a bride for her husband.

\*\*\*\* "And I John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

In the symbolism of scripture, a city represents a government...symbolic Babylon, for instance is called that great city or government which ruleth over the kings of the earth. Rev. 17:18.

(R) "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 her pictured, it descends from God out of heaven. It is for this Kingdom, the 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. And additionally too, it reminds us that in this government of the future, the judges of the world are the saints now being selected through faithfulness in trials and tribulation, frequently called the Bride, the Lamb's wife and joint-heir in the Kingdom." '01-199

"prepared as a bride adorned for her husband" - This would speak of the beauty, the grandeur and perfection as a bride adorned on such an occasion is particular and elaborate to the last degree. Again, this statement would remind us that in the government of the future the world's judges are to be the saints selected through the Gospel Age and qualified through faithfulness in trial and tribulation. 1Cor.6:2.

In the scriptures these (saints) are frequently called

the "Bride, the Lamb's wife" and "Joint-heirs in the Kingdom". The Holy City is not composed of literal stones coming down through the air as the Apostle explained in 1Pet.2:4-7; Eph. 2:19-22. The saints of the Gospel Age are "living stones". This glorious city is not visible to the natural eye.

"coming down from God out of heaven" - Not until all the members of the body of Christ have been chosen, found faithful, fitted and prepared for their place, will this city of God descend to earth in power and come into possession or control of the earth. The coming of the New Jerusalem to the earth is the symbolic representation of the establishment of God's kingdom in the earth. A city is a well known symbol, representing government control. For instance, Washington D.C. represents the U.S. Government, London represents the British government, etc. W.T. 1916-393.

21:3

\* TABERNACLE OF GOD - God's dwelling, the glorified Church. R2832:6; T76. Messiah's Kingdom is called a tabernacle because it is not to be a permanent or eternal condition of things. CR404:5.  
IS WITH MEN - During the times of Restitution. A162. Millennial Age. R2832:6.  
THEY SHALL BE - They shall become. T76.

\*\* "TABERNACLE OF GOD" - The Church, God's dwelling place will be with men to bless and uplift and restore them. (Psa. 132:13,14)

\*\*\* And the John class heard a great proclamation out of the divine authority (apparently the proclamation is from Christ) saying, Behold the (temporary) dwelling place of God is with men, and he will dwell (associate) with them, and they shall be his people, and God himself shall be with them, and be their God.

\*\*\*\* "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."

The diatolot says, "a great voice out of the throne" (the Lord Jesus, God's spokesman, as suggested by vs. 5)

"Behold the tabernacle of God is with men" - This verse associates this city with other figure of a symbolic temple which the Lord is now preparing and of which the saints will constitute the living stones and the pillars. He says, "That the tabernacle of God (His dwelling) shall be with men in this city, representing a government or Kingdom.

It will be His temple and the world of mankind will approach God in it to receive the divine blessings, just as Israel approached the typical tabernacle and the temple in their typical religious service.

Thus God, representing in his church, the Christ, head and body, will dwell with the world of mankind during the Millennial age - and they shall be His people, that is to say, all mankind will be treated from the standpoint of reconciliation. The propitiation price for the sins of the whole world having been paid, and the due time having come for the manifestation of divine favor, all people shall be treated as the Lord's people.

(R) "The symbol signifies that under the control of the new heavens or spiritual powers the reconstructed social order will be so complete that there will be no more sea-class, no more restless people, etc. Z333.

21:4

\* AND GOD - What a glorious sun-burst of blessing is contained in the words of this verse! R2833:2. During and as a result of Messiah's reign of 1000 years. R4980:2.  
WIPE AWAY ALL TEARS - The restitution work will be a gradual work. R2833:1. As it will be God's great work in the future, thru Christ and the Church, to wipe away earth's tears, let us chase away some of those fears now. R5214:5.  
AND THERE - In the eternity beyond the Millennium. D644.  
NO MORE DEATH - "Death and hell were cast into the lake of fire." Rev. 20:14; R2601:1. This is the final result of the sun of righteousness rising with healing in his beams. R2834:1; 3654:4. The curse shall be gradually rolled away. R5531:1. Mankind instinctively believes in a future life. SM538:1. After the Redeemer shall have put away sin. R4587:2; 4400:3. Because the victors of the Millennial Age will have formed characters in full accord with God and righteousness - not because they are immortal. E402; R1879:6; SM544:1. In the perfection of life in a worldwide Eden. SM130:3. The sacrificing then will be at an end. R5250:5.

THE FORMER THINGS - The reign of Satan, sin and death.  
R5780:1; 5057:5; 4973:2; 4400:3; T76; CR116:2.

ARE PASSED AWAY - When the resurrection work has been completed. A73,192. The curse will not be entirely removed until about the close of the Millennium. R5780:1;5694:6. All will be fully in accord with God. R5776:5. Complete deliverance from the bondage of corruption. R616:2. In a new dispensation. R4973:2. Mankind's happiness will be complete and everlasting. A291; R4768:5. Altho God's creatures will still be free moral agents, they will have been thoroly tested. OV131:T. We are living in a new era of emancipation, and shortly the Messianic Kingdom will multiply the blessings and wipe out the curse. PD13:4,23; PD48:4,59.

\*\*\* And God shall remove from them all sorrows; and there shall be no more death, neither sorrow, nor crying shall be: for the former things are passed away.

\*\*\*\* "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."

In this verse, John tells us of the work of the kingdom. Now, if this is the Kingdom of God's dear son, why does John say here that God shall wipe away all tears from the eyes of Mankind? We know that God is the author of all the blessings of redemption and restitution. He is the first cause, the fountain of blessing and the wiping away of tears implies a gradual work which will occupy the whole Millennial Age during which time there will be imperfection.

The wiping away then, of tears implies a gradual work. Such as we shall see will be the process of that glorious time. Acts 3:19-23.

Indeed, in this fourth vs. the work of the whole Millennial Age is summed up in a few words. What a glorious sunburst of blessing in these words! What a grand fulfillment of Peter's declaration respecting the times of restitution. This declaration however, applies to the very end of the Millennial Age rather than to any previous part of that age.

21:5

\* AND HE SAT - Our Redeemer - Jesus, the great King of kings

and Lord of lords. R4973:3.

UPON THE THRONE - Of earth's dominion. R2833:3.

I MAKE ALL THINGS - Mankind, and all his affairs. R2833:3.

The entire earth. R5057:6. A new heaven or spiritual power will have supervision of earth's affairs, and a new earth or social order will obtain among men. CR406:1; 350:4.

NEW - Renewing, restoring, all that was lost. N'07-11-24.

Beautiful, fruitful, sinless and happy. R5057:5. A complete change from disorder, and sin, and present arrangement.

Q580:2. Lifting humanity out of sin, disease and imperfection. R4979:5. By Messiah's Kingdom, requiring the 1000 yrs.

to accomplish. R5839:1.

THESE WORDS ARE TRUE - To all except those faithful to the Lord, these words appear untrue and God appears unfaithful.

R2833:3,4.

\*\* "I WILL MAKE ALL THINGS NEW" - The close of the year is like the close of the age. The sowing and reaping of the year with their associated hopes and fears and labors with sweat of face have been accomplished. The harvests have been gathered; and on well ordered farms the brush and brambles, thorns and thistles have been destroyed by gehenna fires. In general it is a time of preparation for a fresh start. In the business world it is a time for taking stock and for taking account of the profits and losses of the year. In other words it is a time of judgment, or decision. It is a time for dropping the unsatisfactory and for putting the business on a proper footing for the next year. It is a time for issuing dividends or rewards to those who have made wise investments. It is a time for the meeting of the directors and for electing the officers and servants for the new year. So at the close of this age its affairs are being wound up. The Lord is judging his people and is about to reward the faithful in glory, and the world's condition must be set in order for the new arrangement of things about to be inaugurated. (N-12-12-29)

\*\*\* And he (Jesus) that occupied the ruling authority said, Behold, I make all things new. And he said unto the John class, Publish: for these words are true and faithful.

\*\*\*\* "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."

(R) "Yes, for this cause he became a man, then gave his



human life as man's ransom price from sin. 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 now he tells John that promise is faithful and sure." R333.

This verse comprehends the entire Millennial Age; "And he that sat upon the throne - the throne of earth's dominion - the Lord Jesus Christ, said, "Behold, I make all things new."

Now these words relate not only to rocks and trees, but to the great work which our Lord undertook, namely, the regeneration of humanity. All who develop character in full accordance with the divine will - will be made new, be brought to complete perfection. Dec.15, 1916-393

21:6

\* AND HE SAID UNTO ME - At the conclusion of the Millennial Age. R2833:4.

IT IS DONE - The great contract is accomplished. R2833:4.

BEGINNING AND THE END - Jehovah God directly created no other being that the Logos; very great and in the likeness of Jehovah. R5351:6; PD54:4,67. The only-begotten is to accomplish the entire program of redemption and restitution. R2833:4.

HIM THAT IS ATHIRST - The victors of the Millennial Age will still be dependent upon God's provisions of food, etc. E403. They must desire it and this desire must be manifested by obedience to the terms. R2833:4.

WATER OF LIFE - Truth, clear as crystal. E165. Everlasting life; the privilege of perpetual existence. R2833:4.

\*\*\* And he said unto the John class, They have come to pass. I am the Alpha and Omega, the beginning and the end. I will give unto him that desireth of the life-giving truth from its source (from the Christ).

\*\*\*\* "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."

"I am Alpha and Omega" - 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 be forever the associate and representative of the Father through whom and by whom all things shall continue as He was the one through whom all things were made that were made. Z'01-201; Rev. 1:8; 22:13.

"I will give unto him that is athirst of the fountain of the water of life freely" -

(R) "It is this one who, during the Millennial Age will extend to all the willing and obedient the water of life, everlasting life. 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. '01-201; Isa. 55:1; John 7:37; Rev. 22:17.

21:7

\* HE THAT OVERCOMETH - Those who love the Lord supremely. R5669:4. During the Millennial Age. R2833:5.

AND I - Christ. R2833:5.

WILL BE HIS GOD - "The mighty God." Isa. 9:6; R2833:5.

SHALL BE MY SON - I will be to him the "Everlasting Father."

Isa. 9:6; R2833:5. The author of everlasting life to all who obey him. R3687:3.

\*\*\* He that overcometh shall inherit these things: and I will be his Mighty One, and he shall be my son.

\*\*\*\* "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

This refers to the sheep class of the Millennial Age. Those of mankind who become the Lord's sheep and obey his voice, they shall inherit the earth - the purchased possession - which Jesus will restore at the close of the Millennium to all the children of Adam who shall have accepted his gracious favors and being regenerated by Him, thus become His sons and He, their God, their Father. Isa. 9:6; Matt. 25; Rom. 8:21; 1John 3:2; Heb. 8:10.

21:8

\* BUT THE FEARFUL - At the conclusion of the world's coming judgment. A144.

AND UNBELIEVING - Who will not trust God. R2609:4; 2608:6; 893:6.

THE ABOMINABLE - Who, knowing the truth, yet love righteousness. R2608:6.

AND MURDERERS - Brother haters. R2609:4; 893:6.

AND WHOREMONGERS - In spirit. R1931:6. At heart. R2609:1.

AND IDOLATERS - Such as give to self or anything or creature that service and honor which belongs to God. R2609:4; 893:6.

AND ALL LIARS - All who do not love and seek, defend and hold the Truth at any cost. R2609:4; 893:6. The devil and his followers. R2608:4. "Whosoever loveth and maketh a lie." Rev. 22:15; R2609:4.

PART IN THE LAKE - Gehenna, utter destruction. R2609:4; 2608:3,4; 2602:5; 893:6. As the offal of the literal city of Jerusalem was put into the Valley of Hinnom for destruction, so all the offal of the Millennial Kingdom will be destroyed. R4992:5. All who love unrighteousness in any sense of the word, will be destroyed in the lake of fire. R4992:6. "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." Psa. 1:5; R1219:5. "Be destroyed from among the people." Acts 3:23; A107.

THE SECOND DEATH - The destruction of the incorrigible, who would exercise a corrupt influence upon the earth. R4794:1; 2609:1; BF x. Not as enemy of God, nor of any in harmony with God. R4999:6; 3175:6; 2609:6; 1511:4; 1219:4; 1107:4; Q623:6; 261:1. Not even an enemy of those it will destroy. R3175:6. For all who refuse to make progress toward righteousness during the 1000 years of Restitution. R4999:2. The only alternative for sin or sinners at the end of the Millennium. R4400:6. Everlasting, because Christ will not die again for those who sin wilfully after being released from the first sentence. OV362:5.

\*\*\* But those who do not have real and sincere faith, those who are inclined toward detestable and hateful acts, those who are brother-hater, those who harbor desires for either natural or spiritual illicit indulgence, those who have tendencies toward occultism, those who give to self or others love, service, and honor which belong to God, and all who are negligent or careless with truth shall be destroyed in the second death.

\*\*\*\* "But the fearful and unbelieving, and the abominable, and murders and whoremongers, and sorcerers and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

"If any enlightened by the truth and brought to a knowledge of the Love of God and restored to human perfection, become 'fearful' and draw back, they, with the 'unbelievers' will be destroyed from amongst the people." A107; Heb. 10:38,39; Acts 3:23.

(R) "The 'second death' is specially mentioned in connection with the scenes closing the Millennial Age. Adamic death was the first penalty, the result of failure under the first trial of mankind for life; the second death, is pointed out to us, in Revelation, as the second penalty, the result of failure during the second trial of the world of a class not worthy of a place in the "Book of Life."

None are prepared to understand the Book of Revelation except those who understand clearly the general plan of God, the Plan of the Ages.

"and all liars" - All who do not love the truth and seek it and at any time any cost, defend and hold it. Z'12-147

"Shall have their part in the lake which burneth with fire and brimstone which is the second death."

UNBELIEF - is the root and fountain to which all other sins are traced in the scriptures. Unbelief prevented the entrance of the Israelites into Canaan. The Apostle Paul warns and exhorts us to take heed lest there be in any of you an evil heart of unbelief in departing from the living God. It is a heart disease. Faith in God in the Scriptures is not a mere intellectual evidence, but a heart reliance in God's word. Whereas, unbelief is the prolific parent of the dark progeny enumerated in the 8th verse and unbelief kept the children of Israel wandering in the desert. The symptoms of unbelief are many, murmuring, complaining, departing from the living God, which we know is progressive as shown to us in the first Psalm. First you walk in the counsel of the ungodly, that is, you take the advise of the ungodly. Secondly, you stand in the way of sinners, and by and by, you sit down in the seat of the scornful. Such is the progressive declension (the act of declining) or departure of a man from God.

Faith is the cure! It worketh by love, purifieth the heart, overcometh the world. Let us beware of the ossification (changing into bonehardening of the heart) of our heart.

21:9

\* SEVEN VIALS FULL - To be poured out after John is shown the Bride in the mountain. R133:2.

SEVEN LAST PLAGUES - See comments on Rev. 15&16.

THE BRIDE - The Church. R5596:6; 5532:2; 1879:5; OV368:5; OV124:6. The Body of Christ, sharers with the Redeemer in the sufferings of the present life and in the glories of the future. SM152:3. Those who had ears to hear and the heart to respond were selected by the Gospel call. R5769:1. Let us help her to make herself ready. R5400:5.

THE LAMB'S WIFE - The Church, after her change, after the marriage has taken place. CR216:3; SM15:T. In power and glory, backed by the authority of Christ, her husband. D25. Sharers of her husband's name and honors. E42. They will, figuratively, beget children. OV124:6. A saintly company gathered out of every nation and denomination. OV387:2. The mission of the true Church is not to convert the world but to prepare herself to be the Lamb's wife. R5760:2. A grand lesson of the divine sovereignty and contradiction of all evolution theories. E395.

\*\*\* And there came unto the John class one of the seven messengers, which had the seven vehicles (of divine provision for broadcasting) the seven last afflicting messages (apparently this messenger is the one of the seven which makes clear this vision), and communicated to the John class saying, Be transported (in mind), I will make known to thee the Church, the meek, humble One's partner.

\*\*\*\* "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 shew thee the Bride, the Lamb's wife."

We notice in Rev. 15:8, that these seven angels are suggested by Bro. Russell as representing the Lord's people during the harvest of the Gospel Age. And one of the seven angels, we think would be the seventh, the messenger of the Laodician church, Bro. Russell.

"come hither, I will shew thee the Bride, the Lamb's wife" - The church not only shares her Lord's sufferings for righteousness, filling up that which is behind of the afflictions of Christ (Col. 1:24) but is also promised a share in all the glories of our Lord, as a wife shares her husband's honors and name. Just as the church bears the name of Christ as members of the body of Christ. Rev. 3:12, 19:7, 21:9; Jer. 33:16; E42.

(R) "We have seen by a previous article that John was a sort

of representative of the Church to be translated...When he was called to see the "Mystery Babylon" he was taken into the wilderness to see her. (As to see Babylon, John went into the wilderness) so now when called to see the bride of Christ, he is carried away to a great and high mountain. What does this show? That we, the Church of translation must go up into the great Kingdom, enter into the joys of our Lord and be in His likeness before we can see as we are seen and know as we are known. The bride can only be seen from the standpoint of the Kingdom. Except a man be born again he cannot see the "Kingdom of God" (the bride). "Except a man be born of water and of the Spirit, he cannot enter into the mountain Kingdom of God." John 3:5.

This shows that we shall be changed and caught up to meet the Lord before we can see the Church, the bride. But, it teaches more. If you examine closely, it shows that we shall be taken up into the mountain or kingdom before the seven last plagues are poured out on the world. Notice that it says that the angel who talked with him and took him up was one of those having the seven vials of wrath. Now were these vials full or empty? Had they been poured out or were they to be after John is shown the Bride in the mountain? The word says they were full. How full of meaning is every word that God has given. R113.

God elected to call to this place of honor as the bride, the Lamb's wife and joint heir (Rom. 8:17). In selecting this class, the Lord passed by the angels and the cherubim and came down to this earth and chose this bride from sinners, redeemed by the precious blood of the Lamb.

Yes, the Lamb's wife, the King's daughter (Psa. 45:13) her clothing is wrought with gold - symbol of the divine nature.

"I will show thee the bride - the Lamb's wife" - This indicates a fact which is implied in all portions of the scriptures, that throughout this Gospel Dispensation, the true church is hidden, veiled, concealed. We are God's hidden ones.

The world knoweth us not, as it knew not Him. A large portion of those who have made themselves ready are now, since 1874, in the immediate presence of the Lamb. The feet members are still in the earth, seeking to walk worthy of

their high calling, getting ready for the call to come up higher.

21:10

\* HIGH MOUNTAIN - The heavenly phase of the Kingdom. This shows that we shall be changed and caught up to meet the Lord before we see the Church - the Bride. R113:1. Before John, representing the living members of the Bride, could see the holy city or government coming down to earth, he had to go in spirit as high as possible above the earth level. R333:5; 113:1. We must come into full sympathy and loyalty to that heavenly Kingdom. R333:6.

THE HOLY JERUSALEM - Christ's government, the established Kingdom of God, symbolized by natural Jerusalem. A296; D25; R2601:2. The Church in glory. R5002:6; 3570:6.

\*\*\* And the messenger transported the John class in the spiritual mind to a great and exalted kingdom, and showed them that great government, the holy government of peace, coming down out of the divine authority from God.

\*\*\*\* "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God."

Then we would notice here that John was invited by the Lord to come up to a great high mountain - so that he would be alone with the Lord to view things from God's standpoint. Now, if you have ever climbed literal mountains, you will have noticed that the higher you climb, the smaller the things beneath would appear. And if the earthly things seen are enticing and have a great deal of influence over us (then we are not very high in the mountain). We are pretty close to the base, because they looked so big and so real. But if we are living in the spirit and have the mind of the Lord, the earthly things will look like toys as the Apostle says, "The things seen by the natural eye are temporal, transitory, they pass away, but the things unseen are the real things, because they are eternal."

"in the spirit to a great and high mountain" - How necessary it is to be in the spirit in order to understand the deep things of God. 1Cor. 2:9-11; Rev. 1:10. Our Lord had to be anointed before he could comprehend the deep things of God. W.T. '06-43

"and showed me that great city, the Holy Jerusalem, descending out of heaven from God" - This new Jerusalem coming down from God out of heaven is just the sealed ones out of every kindred and tribe and tongue, the hundred and forty-four thousand, now coming down to reign on the earth on which they have suffered so much and so long, as priests and kings-the divine government.

12:11

\*\*\* Having the glory of God: and its luminary (Jesus) was like unto a stone most precious, even like a jasper stone (glorious, enduring and immortal), pure as crystal.

\*\*\*\* "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

"having the glory of God" - 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. Now 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. 1Cor. 13:12.

Yes, the church will be so filled with all the fulness of God when made like unto the glorious Lord that nothing would add to their blessing of knowledge and divine favor. She 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. Matt. 13:43; Mal. 4:2; R2833.

"Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

We know that God is his own interpreter, so in order to understand this symbolism it is necessary to compare scripture with scripture. In Rev.4, Jehovah God is pictured and likened unto a jasper stone and 'he that sat upon the throne was to look upon like a jasper stone, most precious!'...Not that Jehovah God literally looks like a jasper stone, but there is something about that stone that reminds the John class of God. We have been told by those who know a little about precious stones, that the jasper stone crystalizes, if pro-



perly cut, to the shape of a pyramid. It is a green tinted diamond, the hardest substance known. It has eight sides, but four are visible at all times, no matter how you turn the stone you can see the four sides, reminding us of God's great attributes of justice, wisdom, love and power. The jasper being green would represent everlasting life, inherent life, self-sustaining life. The jasper was clear as crystal and so Jehovah cannot look upon evil because there is no darkness in Him at all. The New Jerusalem is to be like God, as the Apostle says, we must be holy as He is holy. Indeed, the Apostle Peter tells us in 1Pet. 5:10, "But the God of all grace who has called us unto his eternal glory by Jesus Christ - after they ye have suffered awhile, make you perfect, stablish, strengthen you, settle you."

(R) "We are not to think of this holy city as being composed of literal stones, on the contrary that the saints of this present time are 'living stones', as the Apostle Peter explains in 1Pet. 2:4-7.

21:12

\* TWELVE GATES - The Ancient Worthies will be the visible representatives of the heavenly Kingdom, thru whose instrumentality the nations may be blessed. R1353:2.

\*\*\* And had the complete protection (of the Church), and had twelve entrances (the ancient worthies representing the twelve tribes of natural Israel), and at the entrances twelve messengers and their names recorded, which (messengers) are the twelve tribes of Israel.

\*\*\*\* "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."

"On the east three gates; on the north three gates; on the south three gates; and on the west three gates."

(R) "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."

"and had a wall great and high" - And the wall is de-

clared to rise around this great city, plain evidence that outside are foes who require to be kept off the sacred enclosure which they would otherwise enter. Yes, as Psa. 48:2; Matt. 5:35 tells us, this is the city of the great king. A city is a symbol of a kingdom of dominion and so God's kingdom is symbolized by the New Jerusalem, the new dominion coming down from heaven to earth. Glorious city of peace, whose walls signify salvation, protection and blessing to all who enter it. Whose foundation is laid in justice. It can never be moved, and whose builder and designer is God. A297.

"and had twelve gates" - The twelve gates, or literally, gate-houses, are entrances by which the righteous enter...all for entrance but none for exit as Isaiah says, (26:2) "Open ye gate, that the righteous nation which keepeth (observeth or regardeth) the truth may enter in."

These gates were so arranged that three faced each point of the compass and thus they fulfilled, by their distribution, the promise of our Lord in Luke 13:29. In Rev. 21:12 we learn that the gates or entrances of the city are twelve in number on which are inscribed the names of the twelve 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.

Salvation will God appoint for walls and bulwarks (Psa. 48:13) "I saith the Lord, will be unto her a wall of fire round about and a glory in the midst of her." Isaiah refers to his same city (26:1) "In that day shall this song be sung in the land of Judah. We have a strong city, salvation will God appoint for walls and bulwarks.

What day is here referred to? Evidently the days when the singers begin to recognize the fact that the New Jerusalem, kingdom of God, is established on the earth and that the great city, Babylon, has been completely overthrown: The dawn of the Millennial day. These two events will occur simultaneously, and will be recognized together as indicated in this song of triumph.

Then we would notice that this song is sung in the Land of Judah, indicating that Israel will be the first to recognize the kingdom established. Isa. 25:9, "And they will say, Lo, this our God, we will rejoice in his salvation." "Let

Mount Zion rejoice, let the daughters of Judah be glad, for He is our God, for he will be our guide forever and ever."  
Psa. 48:11,14.21:13

\*\*\* On the east (quarter of society) one quarter of the ancient worthies; on the north (quarter of society) one quarter of the ancient worthies; on the south (quarter of society) one quarter of the ancient worthies; and on the west (quarter of society) one quarter of the ancient worthies.\*

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\*It does not seem that the directions here referred to mean anything more than temperamental or characteristic divisions of the people  
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\*\*\*\* See comments on Rev. 21:12.

21:14

\* WALL OF THE CITY - Those who maintain a sympathy for unrighteousness will not be permitted to enter within the gate of the city. R4992:5. See comment of Rev. 21:2.

TWELVE FOUNDATIONS - Foundation stones. R4992:5. An Apostle would, in the divine plan and order have a larger importance than any other "Living Stone", as a "Petros" is larger than a "Lithos". F221. There never were to be more than twelve. Hence the doctrine of apostolic succession is wrong. OV410:2; CR268:2; 216:4.

TWELVE APOSTLES - "The Apostles whom he had chosen." Acts 1:2; R1521:2; F204. None of them fell away. R1524:4. In whom spiritual Israel was founded, corresponding to the 12 sons of Jacob in whom fleshly Israel was founded. B246; R5002:3. There were only 12, no successors. E207; R5002:3; 1149:1; 162:5; SM550:T; 461:2. Apostolic succession therefore false. R5002:6; F209; OV247:4. Christ and the Apostles are the primary teachers of the Church. CR216:5. St. Paul was God's choice to take the place of Judas. R5940:4; 5002:3; SM550:T; 670:1; SM461:2; Q521:2.

\*\*\* And the Church, the protectors, of the government had twelve underlying supports, and on them the titles of the twelve apostles of the meek and humble One.

\*\*\*\* "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

We still have with us the gift of the Apostles in that we have their teachings in the New Testament, so full and complete as to require no addition. Hence, the twelve apostles have no successors and need none, since there are but "twelve" apostles of the "Lamb". They are the twelve stars, the crown of the church. They are the "twelve foundations" of the church glorified, the New Jerusalem. John 6:70; Eph. 4:11, 2:20; 1Cor. 3:11; Rev. 12:1, 21:14; F207.

The foundation stones have in them the names of the twelve apostles garnished with all manner of precious stones-giving us the thought that this might represent the character of the apostles and also the truths of the apostles upon which the wall is built. So the Apostles are represented in the foundation stones, these were garnished with all manner of precious stones, representing the graces of the spirit, their character. The first thought regarding the stone is

1. they would represent the character of the Apostles,
2. they would represent the truths of the apostles which are the foundation of the city.

**THE TWELVE APOSTLE'S NAMES, THEIR CALLING, OFFICE AND AUTHORITY.** Matt. 10:1-4; John 6:70; R1521.

"Now the names of the twelve apostles are these":

1. Simon called Peter
2. Andrew his brother
3. James the son of Zebedee
4. John his brother
5. Philip and Bartholomew
7. Thomas
8. Matthew the Publican
9. James the son of Alphaeus
10. Lebbaeus surname was Thaddaeus
11. Simon the Canaanite
12. Judas Iscariot who also betrayed Him

One of the proofs that the Apostles were inspired was that their testimony agreed with that of the Law and the Prophets. Our Lord also invited a similar proving of his testimony by the law and the prophets. He says, "Search the scriptures for they are them which testify of me." R1524

The number of the Apostles correspond to the number of the sons of Jacob, the representatives and founders of the tribes of Israel, which in one phase of their typical char-

acter stood for the entire Gospel Church and in another for the whole world. See Tab. Shad. p.26.

In the book of Revelation, these apostles are designated as the twelve foundations of the New Jerusalem, the glorious church. Rev. 21:14; Eph. 2:20,21.

Just so the foundation which sustains the church is designed ultimately to sustain the whole world. But if these foundation stones were laid in the sand, the building reared upon them would be very insecure and could not stand forever. But they were not laid in the sand, but upon the sure and steadfast rock, Christ Jesus. Matt. 7:25-27; 1Pet. 2:4-8.

Thus we see that the Apostles were not only to bear historical testimony of Christ, but they were also specially prepared and empowered thru the influences of the holy spirit, both to discern and teach the deep things of God which they did as wise and faithful stewards of the blessings entrusted to them, for the good and the edification and building up of the whole church. "Freely ye have received, freely give", said the Master. And they were very careful to obey the injunction and through them, the same blessings have come down to us, even to the uttermost parts of the earth.

Twelve Apostles: John 6:70; R1521  
Apostolic Inspiration, see R1525

Evidences that these twelve ordinary men were ordained to fill the important office of Apostles in the church, see 'Testimony' R. 1522.

(Referring to the Foundation stones) The people of God are represented in the scriptures under various names. They are frequently compared to living stones, occasionally to precious stones. These jewels or precious stones have each its own peculiar characteristic. It may be designed to set forth this idea by imprinting on each stone in the walls of the New Jerusalem, an Apostle's name. Would we think that it was the design of God, through the Holy Spirit, to teach us the character of the Apostles by the character of the stone on which their names were inscribed? If so, we might thus represent each Apostle's peculiar excellence by analyzing the character of the stone. However, this might be just mere fancy, so we give the thought for what it is worth.

21:15

\*\*\* And he (the messenger making clear this vision) that communicated with the John class had a divine standard to appraise the government, and the ancient worthies thereof, and the Church thereof.

\*\*\*\* "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."

This golden reed would be the word of God - the divine standard - the principles of truth and righteousness, the revealed will of God as seen in his plan. The organization and conduct of the holy city will therefore, by according to divine standards and will therefore, be in harmony with the strictest lines of justice and righteousness.

"a golden reed" - One commentator suggests it would represent God's requirements of the New Government which He has called the church to exercise. Of course, we all know to measure the city gates and walls is not literal. It is a picture of the body members, the little flock class, the seed of Abraham, of whatever title you wish to give that anointed company of the Millennial Age. He applied the divine requirements to the city walls, gates, streets, and it measured correctly, properly, because it was measured foursquare. Yes, God's requirement is that it be based on exact justice, such as the world has never known. The city must be four-square in all points. The Law, requirements, punishments, rewards, and the angel using the golden reed means that he knows the divine requirements and is simply applying them to the operation of this government. Therefore, we see the appropriateness of measuring the city. Those who will be of this New Jerusalem will have to have the appreciation of justice enabling them to give the necessary punishment, the help that would be a help to them, and not give them severer judgment than they can face. Now we, the prospective members of the new Jerusalem, lack the knowledge wisdom, understanding and ability necessary, but after we are initiated into office, pictured in the anointing of Aaron, then we will have that sufficiency of knowledge, understanding, wisdom and ability, because that is what the world is going to need during the Millennial Age.

And the advent of this kingdom or city comes nearer every day. Earthly kingdoms are falling, nations are convul-

sed and agitated. The bonds and joints of the social fabric are being loosened and dissolved. The cities of the nations are beginning to fall. Great Babylon is soon coming into remembrance before God. These are the 'removing of those things that are shaken as of things that are made, that those things that cannot be shaken may remain'. Heb. 12:17. So let us not forget that our preparation for this glorious city is not an acquaintance with mineralogical or geological characteristics. It is the pure in heart who will see God.

21:16

\* MEASURED THE CITY - No such literal city will ever be established on this globe. Q790:T.

ARE EQUAL - It is perfect toward God as well as toward the earth. R333:6.

\*\*\* And the government is harmoniously proportionate, and the extensiveness is as vast as the comprehensiveness: and he appraised the government with the divine standard, twelve thousand members to a tribe (and as there are twelve edges or lines to a cube so there are 12 tribes to circumscribe this city, hence the total membership of those who circumscribe the city would be 12 times 12,000 which would be 144,000 members). The extensiveness and the comprehensiveness and the attainment are proportionate.

\*\*\*\* "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."

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. When we read that it has gates in every direction and the names of the twelve tribes of Israel inscribed therein, 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 will 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. R334.

"and the city lieth foursquare" - This speaks of stabi-

lity. A cube is firm in any and every position. This is the city that hath foundations that cannot be shaken, whose builder and maker is God. A cube is a perfect figure, another way of showing its perfection toward God as well as toward earth. The Bible everywhere pictures God as the great representative of justice. If we receive a place in the New Jerusalem, it will be because we love the principles of righteousness and must know how to apply these principles now. Whoever is not disposed to justice to such an extent as to be willing to suffer loss rather than do an injustice, will not have a share in the kingdom, the New Jerusalem. Let us always remember that if we are true, loyal, children of God, all our blemishes are covered by the robe of Christ's righteousness, and if we are doing with our might what our hands find to do in this great matter of justice, dealing with all along the lines of the golden rule, we are showing to the Father that we appreciate this principle as the foundation of His government. Upon this sure foundation we shall build a superstructure of love. Thus shall we be made ready for the kingdom. Sermon Book, p.355.

This is language significant of stability. A cube is firm in any and every position. Among the Greeks a man of firm resolution was called, literally, "a foursquare man". This is the city that hath foundations that cannot be shaken, whose builder and maker is God. No earthquake shall upheave it, no violence disturb or enemy enter it.

21:17

\*\*\* And the messenger appraised the thickness of the protection (the Church) thereof, an hundred and forty-four (thousand, each cubit representing a thousand), according to the measure of a Christian, that is, of the messenger.

\*\*\*\* "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

The people of God are represented in scriptures under various names and the apostle Peter tells us that "ye are living stones built up in Him". 1Pet. 2:4,5.

21:18

\* WAS PURE GOLD - A divine institution. R1944:1.

\*\*\* And implanted into the protection (the Church) was



immortality and the government was wholly divine, as of an eternal fixity of purity.

\*\*\*\* "And the building to the wall of it was of jasper; and the city was pure gold, like unto clear glass."

We notice that the wall was of jasper and we are told in Rev. 4 that Jehovah God was like a jasper stone. In Rev. 21:10,11, the Bride, the Lamb's wife, having the glory of God, her light was like unto a stone most precious, even like a jasper stone, clear as crystal. As jasper was used to describe Jehovah God, the Lord Jesus and the Church, would we not conclude with the thought that the wall and the foundation stones would represent Jehovah God, the Lord Jesus and the glorified Church? Eph. 2:19-22.

"and the city was pure gold like unto clear glass" - 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 foundation as expressed by Jesus, the Apostles and Prophets.

Gold is the symbol of value. It is the most precious of all the metals of the least affected by decay. But this is sufficient to express its full beauty, it is also 'clear as glass'. Gold, then, is a good symbol for immortality, divine glory.

It will be a righteous government from every standpoint, working toward righteousness, wisdom, truth, love and justice.

21:19

\*\*\* The founders of the protection of the divine government (the twelve apostles of the Lamb) were graced with all manner of virtues. The first apostle was Matthew (harmonious, popular, friendly, understanding, and adaptable type of character); the second was James (the son of Zebedee) (determined, combative, reverential, and benevolent); the third was John (expressive, emotional, idealistic, sympathetic and spiritually minded); the fourth was Thomas (devoted, reverential, secre-

tive, comparative and constructive);

\*\*\*\* "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."

These jewels, these precious stones sparkling in the light, have each its own peculiar characteristic. As we have said before, it may be designed to set forth this idea by imprinting on each foundation stone in the walls of the New Jerusalem an Apostle's name, suggesting to us that the characteristics of each precious stone will preach a sermon to us as it reveals the grandeur of character which the Apostle of the Lamb possess.

Lord's Jewels; R2404-05 Dec. 15, 1898

The hardness of the diamond may be used to represent character, and we are to remember that character belongs to the individual and not to God. Each of us must have his own character and only in proportion as each has character can he hope to be finally accepted as a jewel. For those without character will not endure the test and are not even thought worthy of washing and testing. The hard crystalization of the diamond corresponds to willingness toward righteousness in the individual, and unless there be such willingness toward God and righteousness, there is none of the jewel quality which the Lord is now seeking. It is those whose wills are formed, crystalized, set, determined for righteousness, that the Lord is not seeking and "helps our infirmities" developing in us by his providences, the quality of firmness for righteousness at the same time that he polishes us.  
Rom. 8:26.

However, to give these jewels their value, they must be cut properly. "The world knoweth us not." Their value depends much on proper cutting. This is entrusted only to the skillful hands of our Lord Jesus Christ, who has passed through similar experiences of cutting and testing. He knows just how much pressure to apply, just how much friction is necessary and the jewels being assured that all things are working together for good, rejoicing in tribulation. So with the Lord's jewels, their value does not so much depend upon their prominence but upon their beauty, the beauty of holiness. This means a patient, laborious, costly cutting,

shaping and polishing. Only God is able to view in advance the ultimate design of each and all. He know precisely the experiences which are necessary. Our part is to submit to the divine providences without murmuring or complaining so that the highest and best result will be obtained.

"The foundations of the wall of the city were garnished with all manner of precious stones"

Let us take up these foundations one by one. The first foundation stone of the New Jerusalem called "most precious" by John (Rev. 4:3; 21:11) was jasper - like crystal, clear as crystal. Rev. 4:3 suggests a stone of brilliant and transparent light. Again, precious stones are used in the scriptures in a figurative sense to signify value, beauty, durability. The jasper, first foundation stone of the New Jerusalem, tells us about the Great Jehovah God, the great "I Am that I AM"; the author of the great divine plan of the ages. In Rev. 4 he is likened unto a jasper stone, "Most precious". God should always be first - the great first cause, self last. Furthermore, authorities tell us that the jasper is a green tinted diamond, the hardest substance known. Green suggests everlasting life, inherent life.

In Rev. 4, there is brought to our attention the four great attributes of God's character. Also, through God's word His justice, wisdom, love and power is shown. Justice, however, is the great foundation principle of His character. The other three attributes operate in harmony with this basic principle. We know however, that God is more than just, for in due time He provided a Redeemer. So the Lord's people must be more than just, must be kindly affectioned one to another. "Be ye perfect even as your Father in heaven is perfect." But what God wished to see in the hearts of his people is that their whole hearts are set for righteousness, that they love the right and hate the wrong. Psa. 45:7. When their course is finished, they will be like Him, like the jasper stone, having the glory of God. Sermon Book, p.434.

"the second, sapphire" - The second foundation stone was a sapphire. That was also the second stone in the second row of the High Preist's breastplate. Ex.28:18. It was extremely precious, Job 28:18; Ex24:10; Isa. 54:11. The church is pictured as the glorious New Jerusalem, built of precious stones and the declaration is made that no weapon formed against it shall prosper. "Behold, I will lay thy stone with fair

colours and lay thy foundations with sapphire." It is a beautiful sky-blue colour, reminding us of God and of the unchanging laws which govern the universe. The eternal safety of all things depend upon divine faithfulness in maintaining those vast and intricate movements. As we are told in 1Kings 8:56 "There has not failed one word of all His good promise." Again in 1Thess. 5:24, "Faithful is He that calleth you", (blue mean faithful) "who also will do it."

Then in Tab.Shad., p.34, we are told one of the colours in the ephod was blue. "The blue vouchsafes to him the aid, the ability, faithfully to maintain his righteous character." Ex. 28:28-31. In Ezek. 1:26, the faithfulness of the glorified Christ is beautifully portrayed, "and above the firmament was the likeness of the throne as the appearance of a sapphirestone and the likeness as the appearance of a man upon it." Heb. 10:23. We should also remember that the Little Flock is represented as having the same characteristics as the sapphire stone, so that the same faithfulness that Jehovah hath toward all his heavenly beings will likewise, be manifested to all others. Yes, if we are to be of this New Jerusalem class, this is one of the things we are to develop more and more, be full of faith, be willing to trust him where we can not trace Him.

"the third, a chalcedony" - This third foundation stone is bluish-white. The name is applied in modern minerology to one of the varieties of agate and must have been of a translucent green colour. Moses, in Deut. 33:19, referring to the tribe of Issachar suggests they were treasures in the sand. So the chalcedony stone, being one of the varieties of the agate composed of sand which has been subjected to terrific heat, when cut and polished is very beautiful. So the Apostle Paul speaks of treasure hid in earthen vessels, 2Cor. 4:7, referring to the saints. After experiencing fiery trials, they emerge and are spoken of as the Lord's jewels.

"the fourth, an emerald" - This fourth stone was the first stone in the second row on the breastplate of the High Priest. Ex. 39:11, 28:18.

We find in Rev. 4:3 that the rainbow round the throne is compared to an emerald. Green, signifying life, vigor, freshness, immortality, inherent life. The rainbow round the throne would also represent the faithfulness of God. Then we know that the rainbow seen by Noah was a covenant, a promise

guaranteeing that another flood would never appear. This rainbow was composed of all the prismatic colours of the rainbow while the rainbow round about the throne was green and only seen by John, who represents the faithful ones of the church. Would this not be a token of the great covenant or promise, made of Abraham, which produces the great seen of promise, the Christ head and body, which is to bless all the families of the earth? Great will be the reward of this seed class, immortality, inherent life. John 5:26; Pet. 1:4.

21:20

\*\*\* The fifth was Peter (harmonious, enduring, genius, and executive-ability); the sixth was Bartholomew (cheerful and brilliant); the seventh was Andrew (mild and placid); the eighth was James (the son of Alphaeus) (practical, poised, cautious and conscientious); the ninth was Philip (sociable, peaceful and spiritually-minded); the tenth was Laebbeus (Jude) (visionary, studious and instructive); the eleventh was Simon (Zelotes) (strong-willed, intense and extreme); the twelfth was Paul (optimistic, intense, promotional and talented).

\*\*\*\* "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."

"the fifth, sardonyx" - This fifth foundation stone symbolizes wedded bliss and is reddish-white in colour. All through the Gospel Age, from Pentecost until now, the Lord has used various instrumentalities to call out from this world this peculiar people, the bride class, leading them through the writings of the Apostles, prophets and teachers, from grace to grace, knowledge to knowledge and change them from glory to glory, preparing them for their final acceptance in the first resurrection when they shall have clothing of gold picturing glory, honor and immortality. Now is the time, dear brethren, that we should awake to the responsibilities of the hour, that we should realize that the bridegroom is nigh, even at the door. That the last of the wise virgins will soon enter into the marriage and the door will be shut, never to open again. So let us be more than conquerors, so that we may be received by our Lord and King as his joint-heirs, and be introduced as the bride to the heavenly Father. Matt. 25:1-13; Gal. 6:10; Eph. 5:15-17. "Look

to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2John 8.

"the sixth, sardius" - In Rev. 4, Jehovah God is likened to a jasper and a sardius stone. A sardius stone is similar to that mentioned in Ex. 28:17 in connection with the breastplate of the High Priest and the margin suggests that the sardius is a ruby, the stone being blood-red. This would refer to God's love and would seem to indicate his great quality of mercy which produces atonement on behalf of mankind. Isa. 49:15,16.

This sardius stone or ruby has the important position of being placed first in the High Priest's breastplate while the jasper, representing the glory of God, is in the last or final place. This is significant and it is suggested by some that the sardius stone represents God's love, seen in his atonement work on behalf of mankind. The jasper stone which as said, represents God's glory, comes last indicating the effect of God's mercy upon the race of mankind when atonement has been accomplished and they are finally brought back into harmony with himself in His own likeness or glory, on the human plane.

"the seventh, chrysolite" - As the name of this seventh foundation stone suggests, it is of a yellow or gold colour and is pellucid or transparent and when cut and polished is like a yellow diamond. As we know, gold represents things divine and pellucid or transparent would give us the thought of seeing and understanding the divine truth. The wisdom from above is first pure, then peaceable. The pure in heart shall see God, Matt. 5:8. Divine Wisdom is calm and reflective.

"the eighth, a beryl" - This eighth foundation stone is of the sea-green colour. Bro. Russell in Z497, draws our attention to the overcomers pictured in Rev.14; standing on a sea of glass mingled with fire. Sea, we all understand, represents the masses of people under religious restraint and fire would represent judgment or trial. Above the troubled people are the overcomers, calm, serene, untroubled, their position shows their standing is faith. To the eye of faith, all is transparent as glass because the truth in their hearts enables them to sing the harvest message, the song of Moses and the Lamb. The bluish-green colour represents faithfulness from first to last. So we see the jewel class are made

strong in the Lord through God's truth. They would represent a class who, by the eye of faith, can see through the gloom of every trial. This class places God between them and their trials and can sing the song of Moses and the Lamb.

"the ninth, a topaz" - The name of this ninth foundation stone means "to seek". The Lord told his disciples that He would send his holy Spirit to guide them into all truth. They have also declared the word of God is given with the intention that the man of God may be perfect, thoroughly furnished unto all good works. This means we must carefully and prayerfully search the scriptures as the scriptures declare to him that seeketh, he will find. (2Tim. 3:17; Matt. 7:7,8; Isa. 8:20) Again, those whom the Lord instructs and who will receive his instructions will not be like the horse or the mule that must be turned and guided by force. No! Their hearts will be so in sympathy with the Lord that he will deal with them otherwise to their blessing and joy.

Again, in seeking the Lord, we must always remember what the Lord tells us through his Apostles, that reverence of the Lord is the beginning of wisdom. Indeed, this is a primary lesson which must be learned if we would make a proper start in His worship and service. Our blessing usually depends upon the degree of reverence which we have for the Lord and his word. As it tells us in Mal. 3:16,17 regarding the Lord's jewels, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Topaz is one of the hardest of semi-precious stones. It is found in light blue, white, pink, yellow and is one of the hardest and will stand up to wear for a long period of time. According to Pliny, the gem was named for the island "Topazus" where the stone was first found. Topazus means "to seek" for the island was often hit in a fog so one had to first find the island in order to find the topaz which was precious.

"the tenth, a chrysoprasus" - The colour of this tenth foundation stone was green, inclined to gold and as its name imports, is noted for its hardness. Indeed, it comes next to the diamond for hardness. One of its great qualities would be as suggested by the Apostle Paul to Timothy (2Tim. 2:3) "endure hardness as a good soldier of Christ".

"the eleventh, a jacinth" - This eleventh foundation stone was deep purple, deep reddish blue, or violet colour. This represents that God is without variableness or shadow of turning, unchangeable. Purple robes were worn by the kings and the first magistrates of Rome. Our Saviour was clothed with a royal robe of purple in mockery of his title, 'The King of the Jews' (John 19:2-5; Esther 8:15). If we would be of this royal priesthood and wear this purple, be of the priesthood of the order of Melchisedec we must, as did our Saviour, witness a good confession before men.

"the twelfth, an amethyst" - This twelfth foundation stone was a gem of great hardness and brilliancy of a violet or purple colour, suggested by some commentator as being a symbol of royalty, the colour due to a mixture of blue and red which represents 'faithful unto death'. Rev. 2:10

The Greek word, Amethystos" has the meaning of "not drunken", "not intoxicated" and is a symbol of pure love, faithful in drinking the Lord's cup, not the cup of Babylon. The ancients believe that wine from an amethyst cup would not intoxicate, so this class who have overcome and escaped the seduction of the beast and the false prophet have not been made drunk with the wine of her fornication. Rev. 17:2.

21:21

\* WAS PURE GOLD - All its highways are of divine appointment. R1944:1.

\*\*\* And the twelve means of access were the twelve tribes of (earthly) Israel (particularly represented in the ancient worthies with whom the New Covenant will at first be inaugurated); each means of access was (composed of those who had been) ennobled through trial and suffering: the way of sustained life was of complete divine (provision), as it were revealing (the divine character).

\*\*\*\* "And the twelve gates were twelve pearls; every several gates was of one pearl; and the street of the city was pure gold, as it were, transparent glass."

"twelve gates were twelve pearls" - Here 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 harmony with what we have learned of the earthly phase of the kingdom of God - that the Ancient Worthies from the twelve tribes of Israel, selected during the Jewish Age, will be the visible representatives of the heavenly kingdom on the earth, through whose instrumentality the nations may enter into the blessings of the kingdom. Vol.1, chap.14; Psa. 45:16.

(R) "Our Lord and the church will set up the government and the Ancient Worthies will instruct the world how to enter in, while the Great Company who will be the representatives of the heavenly phase, will instruct the Ancient Worthies regarding the laws and regulations of the New Jerusalem. then we would notice how the gates were described as twelve pearls. Reminding us of the parable in Matt. 13:45,46, "The kingdom of heaven is like unto a merchant man seeking goodly pearls, who, when he had found one pearl of great price he went and sold all that he had and bought it." What is this great pearl? This pearl is what the Gospel sets before us. The pearl of great price is the kingdom of God in which you and I are offered a share. Is it possible for us to get such a pearl as that? What does it mean? It means glory, honor and immortality, the divine nature, sitting with Christ in his throne. We do not get merely a part of these glories, we get all or none. To get into the kingdom means to have a share with Jesus in blessing all the families of the earth and have a share in all his future glory and honor. This is a pearl of great price. So we have to be like Jesus, sell all that we have to obtain it. the value and beauty of the pearl, sometimes pearls are valued at about \$350,000 and acquired with such severe toil, and how they come into being makes them an apt illustration of the blessing of salvation obtained for us by the self-sacrifice of Christ and which it is our wisdom to acquire at any cost. So the Ancient Worthies are called pearls, bringing the thought to us, how much suffering they experience if so be they might please God." R1353.

Again, the pearl is called the aristocrat of gems by the experts on precious stones. Could we not call these Ancient Worthies (Abraham, Isaac and Jacob) the aristocrats of faith? Although born under the law and legally subject to its conditions, nevertheless, we see that God justified them thru faith as the children of faithful Abraham. All these obtained a good record of God through faith, a verdict of "well done", a testimony that they pleased God. The painful exper-

iences and the irritations which they receive because of their faith will be a store of blessing, instruction and help by which they, when made subordinate princes in the kingdom, will assist in the restitution work. See Tab.Shad., p.110; Ex. 12:22; Lev. 44:4,49; Psa. 51:7; Heb. 9:19.

What beautiful, wonderful characters they were whose experiences are encouragement to us now and they will be shining examples to the world of mankind in the Millennial Age.

"in the midst of the street of it" - As but one street is mentioned here (Rev. 22:1, 21:21) it would seem that it lay round the city between it and the wall. No mention is made of the inhabitants in the Millennial City, nor of walking the golden streets. But if the city be the symbol of the assembly of saints in glory, the street would be the channel through which the blessings of the city would flow to others.

21:22

\* THE TEMPLE OF IT - The Lord Almighty and the Lamb will always be an inner temple in the great Temple, which God has provided for the world's blessing. R2834:1.

\*\*\* And the John class saw no (literal) meeting place with God therein: for the Lord God Almighty and the meek and humble One are the (actual) meeting place of it.

\*\*\*\* "And I saw no temple herein; for the Lord God Almighty and the Lamb are the temple of it."

(R) "At the present time the Lord is preparing this temple of which the saints will constitute the living stones and pillars. Eph. 2:21; Rev.3:12. For it is declared that the tabernacle (dwelling) of God will be with men in this city (government or kingdom) and God will dwell in this glorious city. It will be his temple and the world of mankind will approach it to receive divine blessings as Israel approached the typical tabernacle and temple in their typical religious services. Thus God represented in his Church The Christ, head and body, will dwell with 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 having been deposited with Justice when He rose from the dead." R2832.

We see then, in the scriptures, the great Architect's idea in respect to this temple - that the ideal of the whole was represented in the person of our Lord Jesus Christ. Its chief (corner and top) stone laid in heaven. Eph. 2:20.

We can see better what will be required of all those acceptable to God as the living stones of that temple to build together with Christ, the head, for an habitation of God through his spirit. Eph. 2:22.

As we discern our own roughness by nature, our lack of harmony with the graceful lines of the temple delineated in its top stone, we can readily discern that much chiseling and polishing are absolutely necessary to us if we would be fitted and prepared for the place in this temple to which, thru the grace of God, we aspire. Hence, those who find that they are not receiving the blows, surely that will be evidence to us that we are not of this temple class. 21:23

\* AND THE CITY - The glorified Church, the Kingdom class. R2833:5.

THE SUN - As a symbol, represents the Gospel light. D590; R2833:6.

THE MOON - The light of the Mosaic Law. D590; R2833:6.

DID LIGHTEN IT - The Church 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. R2833:6.

THE LAMB IS THE LIGHT - See Comment on vs. 22.

\*\*\* And the government had no need of the Gospel, neither of the Mosaic Law to lighten it: for the glory of God did lighten it, and the meek and humble One is the light thereof.

\*\*\*\* "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."

Now we know that every city needs the light of the sun and moon, so it is very evident that John is not speaking of a literal city. This city, the New Jerusalem, will have no need of the Gospel light or the Mosaic Law, because during the 1000 years they will be in direct communion with God and the Lamb, the glory of the divine nature and the glory of his divine character which the Apostle Paul describes (Heb. 1:1-3) the glory of the divine nature as an effulgent (very shiny) glory, beyond the brightness of the sun at noonday.

That city will reflect the glory of God as its sun. Thus the glory of God did lighten it, and the Lamb is the light thereof.

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 the sunlight and the moonlight during the Millennial Age and subsequently, as long as the sun and moon endure.

The sun and the moon here are symbolical, as in Chp. 12:1. The sun signifies the light of the 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 we see through a glass darkly, but then face to face; now we know in part but then we shall know even as also we are known." 1Cor. 13:12.

The Church, the Temple of God, will be so filled with all the fullness of God that nothing could add to their blessing of knowledge and divine favor.

21:24

\* THE NATIONS - The word "nations" here signifies peoples - all people, not merely Israel, will be favored. R2834:1; A296  
OF THEM WHICH ARE SAVED - These word are not in the most authentic ancient MS. A296; R2834:1; 2231:3. An interanl proof of the spurious nature of these words is that after the nations are saved they will no longer be nations, but parts of the one holy nation, the Kingdom of God. R2231:3.

IN THE LIGHT OF IT - Teaching. R1951:1. Receive the light which the Church gives. "Then shall the righteous shine forth as the sun." Matt. 13:43. "It is more blessed to give than to receive." Acts 20:25. R25:2.

AND THE KINGS - Particularly the Ancient Worthies, "Princes in all the earth." Psa. 45:16; R2834:2. When mankind reaches perfection at the close of the Millennial Age, they will be given the entire control of earth as at first designed - each man a sovereign, a king. @96: R4555:4. That Kingdom will be one grand universal republic. R2607:2. The Kingdom of Christ, during the Millennium, will be, on the contrary, a theocracy. R2607:2.

THIER GLORY INTO IT - Acknowledging the heavenly Kingdom with

tributes of praise, thanks, worship and obedience to it, as God's agency. R2834:4; 2068:1.

AND HONOR - These words are not in the most authentic ancient MS. A296; R2834:1.

\*\*\* And the nations shall walk in the light of it: and the kings of the earth (all men will be kings) do bring their glory into it.

\*\*\*\* "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 honor into it."

So we see that enlightenment, knowledge, truth, understanding will reside in Him that sits upon the throne, our Lord Jesus Christ, who will direct the affairs of life through the church as we are told, "the nations will walk in the light of it", that is, they will be glad to do as they are directed, when they see the results of it.

Let us also remember that it needs more grace to keep us in the sunshine than ever it did to keep us in the storm. We are saved by grace is written upon all we are, and hope for.

(R) "The words "of them that are saved" are not found in the old manuscript. 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. The kings of the earth do bring their glory into it. The words "an honor" 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" 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 these 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 noted, will be Abraham, Isaac and 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 princes whom the Lord will establish in all the earth, as princes in the earthly phase of the kingdom. The bringing their glory into the city would signify their acknowledgment of the heavenly kingdom and

their rendering of tribute, praise, thanks, worship and obedience to it as God's agency. As a result of their ministry as representatives of the glorified Christ, 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 as is indicated in vs.26. They shall bring the glory and honor of the nations into it. R2834; 6/15/01

The New Jerusalem shall be the great metropolis of the earth, reposing in the light and beauty of an unsetting sun.

21:25

\* AND THE GATES - The Ancient Worthies thru whose instrumentality the nations may enter into Kingdom blessings. R1353:2.

\*\*\* And the means of access into it shall not be closed during time of enlightenment: for there shall be not time of deception (for those within or co-operating with this government).

\*\*\*\* "And the gates of it shall not be shut at all by day, for there shall be no night there."

As Isaiah the Prophet tells us (60:11-19) "thy gates shall be open continually, they shall not be shut day or night..." According to the usage and idiom of ancient times, open gates were the recognized symbols of the existence of national peace, shut gates the established and felt evidence of the outbreak of war. This New Jerusalem, therefore, into which the kings will bring their glory, will exist in perpetual, perfect peace within, and unbroken peace without.

There will be no soldiers, for swords will have been turned into ploughshares and spears into pruning hooks, and they shall learn war no more that perfect light and perpetual peace shall prevail and gladden the citizens of the New Jerusalem. Micah 4:3; Isa. 2:4.

"for there shall be no light there" - Night is now associated with insecurity - we adopt precautions against the thief and robber because it is during this season when darkness conceals them that the evilly disposed lie in wait for their prey. But there, no thief shall break through to steal for its wall will be salvation, of perfect security beneath

the outstretched wings of Him who sit upon the throne.

Again, night is associated with sin. "They that be drunken are drunk in the night." Again, "men love the darkness more than the light because their deeds are evil". But in the New Jerusalem there shall be no night, perfect holiness will be seen to be the perfect light.

21:26

\* SHALL BRING - After the thousand years, mankind will be granted the privilege of ruling themselves. R2231:2.

AND HONOR - These words are not in the most authentic ancient MS. A296.

\*\*\* And they shall bring the glory and honor of the nations into it.

\*\*\*\* "And they shall bring the glory and honor of the nations into it."

"And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

(R) "The 27th verse is added, declaring that in no wise 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."

This class having been chosen in Christ before the foundation of the world that they should be holy. These are they who keep Christ's commandments, "by this shall all men know if ye are my disciples if ye love one another.

Here is the great badge of our Christianity, here is the evidence of your names being written in the Lamb's book of life. 1John 4:7.

The Lamb's book of life here is confined to the members of the bride class, the golden city, the New Jerusalem. 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 can be included in this bride class. No one shall have membership in it that defileth the temple of God, "we must walk honestly as in the

day."

What a warning against the slightest sympathy with anything unclean, untrue, or in any wise 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 have any contamination of the flesh upon our robe of righteousness would cause us to seek immediately in prayer for the removal of any spot or wrinkle, or any such thing from our wedding garments, 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". Z.'01-202

21:27

\* AND THERE - The contents of this verse are written as an admonition to the Church. R2834:4.

ENTER INTO IT - Become a part of it. R645:5.

ANYTHING THAT DEFILETH - Any out of harmony with the heavenly Kingdom. R2607:5.

MAKETH A LIE - All who do not love and seek, defend and hold the truth at any cost. R2609:4; 893:6.

BUT THEY - Including the Great Company. R5669:5; 5105:2; Q309:1.

WHICH ARE WRITTEN - In heaven. R2834:4.

LAMB'S BOOK OF LIFE - Not an earthly roll of membership. R5615:1. Only those who attain to a position of joint-heirship with Christ. R5615:1; 2834:4. Only those called to be members of the bride class and who accept the call are written therein. OV256:5.

\*\*\* And there shall be no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh untruth: but they which are recorded in the meek and humble One's heavenly book of everlasting life.

\*\*\*\* See comments on Rev. 21:26.

CHAPTER 22

22:1

\* HE SHOWED ME - A pen picture of the operation and results of the Kingdom established. R501:2,5; 397:3; 334:2.

A PURE RIVER - "There is a river, the rivulets of which shall



spring from the city of God. Psa. 46:4; R2508:5. Not muddy traditions with false doctrines. R3571:1; Q823:2. Now the Little Flock have the Lord's spirit in them, a well of water springing up unto everlasting life. When these well springs are brought together at the beginning of the Millennial Age, they will constitute this river. R3571:4; 3410:4; 2508:3,4; 2424:4; 1703:1. The blessing of the Lord is to be thru the spread of the truth to mankind during the Millennial Age. R501:5; 334:5. After the second coming of our Lord. R4990:4. WATER OF LIFE- Truth unmixed with error. R2606:4; 654:5. Knowledge - truth - for which mankind famishes now. R334:4. Truth which will bring the privilege of laying hold on eternal life. E386; R5846:2; CR216:5. The message of the Lord, going forth from the Millennial Kingdom for the blessing of the whole world. R3625:1; 3596:6; 3571:1; 477:2. Restitution blessings. D655. Divine favor. R2260:6. Flowing from the glorified Church. R533:4; CR216:5. Richly spread upon the "Lord's table". 1Cor. 10:21; R1899:2. CLEAR AS CRYSTAL - Pure, clean truth. CR216:5. PROCEEDING - Flowing out to bless all the nations of the world. OV36:1. It will flow out bountifully. R334:4. Without obstruction. R477:2. When the throne will be established in Messiah's Kingdom. R4990:3,4; 334:4. Healing the world's troubles, and destroying the curse. R397:5. When the Church is glorified. R3625:1; 3596:6. Not until the Millennial morning. R2508:5. OUT OF THE THRONE - Authority, rulership. A92. From under the throne, the New Jerusalem. R4882:6; OV36:1; CR216:5. From the Millennial Kingdom. power and authority. R3596:6. OF GOD AND OF THE LAMB - Every feature of the divine government will be in accord with the divine will. R3571:1.

\*\* "PURE" - Rep. the blessed influence that will proceed to humanity from the glorified Christ head and body, from the Kingdom of God's dear Son. Pure - Truth unmixed with error, not muddy with human tradition.

"PURE RIVER" - Nowhere do the Scriptures speak of the river of Life as existing now, during this Gospel age. There is none, nor can there be any until the Heavenly city descends from above, for the river must flow from the midst of it, from the throne. Now, the Lord speaks of his people as having a well of water in each one springing up into everlasting life. (John 4:14, 7:37-39)

"CLEAR AS CRYSTAL" - Sparkling with attractive, life

giving qualities. Will make people desire to drink.  
(Isa. 25:9)

"THRONE OF GOD" - Jehovah is the source of all blessing.  
(See also Z.'00-215; R2665)

\*\*\* And he (the messenger which had the seven vehicles of divine provision for broadcasting) showed the John class a pure channel of truth of life, clear as crystal, proceeding out of the divine government of God and of the meek and humble One.

\*\*\*\* (R) "It is at the conclusion of this book of symbols, from the 18th to the 22nd 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.

"Our lesson pertains to the New Jerusalem which in the preceding chapter is described as "coming down from heaven as a bride prepared for her husband" - the City represents the church in glory, beautiful, pure, gorgeous, resplendent.

"The throne of God and of the Lamb is represented as being in this city...from the throne of God will proceed the river of the water of life, of crystalline purity, not muddy traditions with false doctrines...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." Z3571.

"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."

All the symbolisms in this passage are extremely picturesque as well as expressive. Earthly things are plainly shadows, affording us some faint idea of those bright and glorious things that lie folded up in the future, unseen and eternal.

This river of life surely tells us of that whole and ceaseless supply of life, the joy and peace which flows from the throne of God and the Lamb which will, in the Millennial Age, refresh all who drink thereof.

This is confirmed by a reference to Psa. 46:4 in which we read of a river whose "streams make glad the city of our God". The figure here employed is plainly fitted to suggest the idea of abundance. A cistern is limited in size and is very soon exhausted of its waters. It receives all and originates none, but here is the figure of a river set before us, a deep, clear and glorious stream - the water of life, healing, restoring and rejuvenating, which shall flow to all the families of the earth whose condition is represented by the wilderness eastward of Jerusalem. In this, the Gospel dispensation, we have springs and streamlets, their contents borrowed and easily exhausted. Again, God's grace at the present time is comparable to a river, but in our Lord's words, "It shall be in HIM (each believer) a well of water springing up into everlasting life." John 4:14.

Again, this river from the throne of God in the Millennial Age is perfectly pure. Nothing in this dispensation is so, for the trail of the serpent has polluted all. This is pictured by the dead sea, which fitly represents the vast multitude of mankind which has gone into the tomb, and the water of life will reach even these and bring to them also, awakening from death, an opportunity of restitution. How glad we are to know that the citizens of the New Jerusalem will drink of its unadulterated waters.

It is also called the "water of life". Life is the great characteristic of that state - a life of holiness, a life of happiness and joy. There will be none of the dead, all things will live. It will be a living people, a living home, a living God.

(R) "This river of the water of life also represents the blessed influence that will proceed to humanity from the glorified Christ-Head and body-from the Kingdom of God's dear Son. Z3571.

22:2

\* THE TREE OF LIFE - Fruitful trees of life everlasting. D656; R4882:6; 334:2. Comparable to the tree of life in the midst of Eden. R334:3. The Little Flock in the Kingdom. R2665:4; 34:6. Twelve manner of trees. CR216:5. OF FRUITS - Fruits of the spirit. R3571:4. For the sustenance of the nations. R3625:1. The abundance of instruction

and nourishment, mental, moral and physical. R3625:4.  
EVERY MONTH - "Because their waters they issued out of the sanctuary." Ezek. 47:12; R4882:6. Adapted to the changing conditions of men as they are brought upward toward perfection - fruit for each season. R334:6.  
AND THE LEAVES - Profession, teachings. R334:5.  
OF THE TREE - Wood, or trees, plural - Young's R477:2.  
FOR THE HEALING - The blotting out of sin, and with it, of misery, pain and death. R334:3. "The fruit thereof shall be for meat, and the leaves thereof for healing." Ezek. 47:12; R4882:6. Of all the willing and obedient, not only physically but mentally and morally. D656; R3571:2; 2508:4. In the times of Restitution. R3571:2; 2575:4; 2508:4.  
OF THE NATIONS - Of the heathen; of the people. R3496:5; 2424:4; CR216:5; OV36:1. The repentent peoples of earth. R4882:6; D656. The sin-sick world, not the Church. R3571:2,5; 2508:4. Showing that there will then be nations not in health, but capable of being healed. R903:4. The nations will not yet have been healed when Christ takes the Kingdom. R477:2. "The creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Rom. 8:21; R56:3.

\*\* "MIDST OF THE STREET" - Literally "Broad place", plenty of room. (Isa. 33:21) = liberty from the bondage of sin and death and Satan.

"TREE OF LIFE" - Literally "grove" or "wood". One tree could hardly be in the middle of the street and on both sides of the river at the same time. Dia. - "Wood"; Roth. note = "tree" in a generic term. Ezek. 47:7 "very many trees". These trees of life are the church, the planting of the Lord (Isa. 61:3). Each tree bearing 12 fruit and yielding their fruit every month = 144 fruit per year, and for 1000 years = 144,000 fruit on each of the 144,000 trees of 20,736,000,000 = the human race delivered in the Mill. (Bro. Sexton).

"LEAVES" - the testimony of the power of God's love to deliver from sin and death unto perfection of character and life as shown in the history of God's people. There will be saints gathered from all walks of life there and men will see the proof that God can lift from the lowest depths to perfection, and this will encourage men to try.

This river will be the pure message of the Lord, going forth from the Millennial Kingdom for the blessing, refresh-

ment, rejuvenation and everlasting life of the whole world of mankind or as many as will accept the blessed provisions.

\*\*\* In the midst of the way of sustained life of it, and encompassing the truth, was there the Church of life which develops twelve classes (or divisions of the twelve tribes of natural Israel), and develops them every month (apparently for every month for a thousand years which would be the equivalent of 12 tribes for twelve months every year for a thousand years - equaling 144,000. The thought inferred is that each member of the church develops 144,000 beings): and the teachings of the Church were for the restoration of the nations.

\*\*\*\* "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."

"tree of life" - Its tree will be a tree of life, its river a river of life, and its book, a book of life. In the 46th Psalm we read, "There is a river, the rivulets of which shall spring from the City of God. The Holy place of the tabernacle of the Most High God is in the midst of her. She shall not be moved, God shall help her early in the morning." The context of this Psalm shows here that these rivulets are not to be expected to flow out as a river until the Millennial morning and the context refers particularly to the time of trouble with which the present age will end and the Millennial morning will be introduced. See also Exod. 47.

The first mention of the tree of life in the word of God occurs in Gen. 2:2, "Out of the ground...the tree of life", also in the midst of the garden.

In Adam's day however, the Lord God in order to enforce the sentence "dying thou shalt die", appointed cherubim with the flaming sword to keep the way of the tree of life, which is a picture of life eternal on any plane.

The first paradise was in the garden of Eden. In Gesenius and Robinson (Hebrew Lexicon) this word "garden" is defined as a paradise orchard or fruit garden. It is the same paradise of the future on this earth that our Lord refers to when addressing the penitent thief, "Verily, I say unto you this day, thou shalt be with me in paradise." Z2832, 2840.

Paradise was a happy dwelling place, a sinless dwelling place where life could be had, where the tree or the wood of life grew and as such, was used as a picture: 1. typical of the world in the Millennial Age and its wood of life, 2. Please note Rev. 2:7 regarding this 'wood of life' as the diablo puts it, where it pictures immortality granted to the overcomers of this Gospel Age.

The Apostle Paul in 2Cor. 12:4; 2Pet. 3:13, was caught away to "paradise", given glimpses of various features of the divine plan not then due to be understood by the church in general. John was also caught away in vision and shown some of these wonders of the paradise epoch, but only in symbol was he permitted to report and which have been comparatively misunderstood until now, the due time. The holy spirit has been guiding the truth on this subject because it is not the time for the meat in due season.

The second Paradise, we are sure, is the counterpart of the first, only fairer and more beautiful by far. The second Adam who is the Lord from heaven, and his ransomed, spotless bride, the church, the faithful overcomers, the 144,000, they will be the tree or wood of life for the healing of the nations, very beautifully pictures for us in Psalm 1 where they represent the Christ of God. Surely all of the Lord's people need to remember that in proportion as they are ambassadors of the Lord and his representatives, it will be their privilege, not only by and by in the kingdom of comfort all that mourn and to be trees of righteousness whose leaves will be for the healing of the nations, but they should remember also that in the present life they also have a ministry of comfort to perform toward all who mourn in Zion. Z2665; Isa. 61:1-3

And the trees in the midst of it shall not be the monopoly of the few, but for the whole groaning creation who are waiting for the manifestation of the sons of God, the trees of righteousness. Oh, what a picture of the restitution of all things which God has spoken, the healing of all cursed. The blotting out of sin and with it misery, pain, death, because a ransom has been paid and he who ransomed is the one who gloriously restores.

"leaves for the healing of the nation" - (R) "We know that trees represent saints. What would leaves (profession) represent then? They would represent teachings, doctrines which 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." R334.

A good deal of our efficacious medicine comes from the herbs and the leaves of trees. Certain herbs are most beneficial for bodily ailments. It is with this fact in mind that John describes the life in which there will be no sickness. Beneath the shade of the tree of life no disease will ever afflict the redeemed of the Lord. Perpetual health is to be the portion of the obedient. Back in the beginning, the leaves of a tree were despised by God as a sufficient covering for a discovered nakedness. How different are the leaves of the tree of Paradise! With the church gone and a groaning creation gloriously transformed, the redeemed are to have unbroken health.

Another translation brings out the thought that the Greek word which is here translated "healing" ought properly to be rendered 'service, care, medical attention'. This tree will not indeed, give life, but it will perpetuate it, it will not create life, but it will maintain it.

(R) "The symbolic picture suggests nourishment and healing for the sinsick, starving world, which then they may partake freely of the blessings and privileges thus symbolized." Isa. 55:13; Z3571.

Isa. 55:13 "Instead of the thorn there shall come up the fir tree." The thorn tree would represent the wicked who lurk, seeking to injure the unwary foot. The air tree, an evergreen, is symbolic of a man possessed of life-everlasting.

(R) "Instead of the briar with its thorns reaching forth to attack and ensnare those attracted by its sweet odour shall come up the myrtle tree, beautiful and harmless. Thus does the Lord contrast the conditions of the world today, full of men and women who are really thorns and briars in word and deed, injuring others, and the peaceable, strong, stalwart ones full of life and vigor in the next age." Z3597.

22:3

\* NO MORE CURSE - "For the former things (the evil incurred thru Adam's transgression) are passed away." Rev. 21:4; R587:5. Sins penalty. R866:3. Of all who come into harmony with God thru the Mediator. E439. The knowledge of the Lord

shall fill the earth, and all shall know him. R586:3.  
Against humanity. All the night of darkness, ignorance, superstition and sin will be past. R3571:6. Of sin and death. E406; R5576:4; 5273:4; 3803:1; 3571:5. The general lifting of the "curse" legally gives no criterion by which we may judge the number who will return at at-one-ment with the Father. E420. Resulting from the spread of truth to mankind during the Millennial Age. R501:5; 260:4. Adamic death having been destroyed, then if a man dies, it will be for his own sin. R477:2. The curse will be gradually removed and man gradually released under the blessings of the Kingdom. R334:6. When sin and Satan and the spirit of evil are forever extinguished. E193. The time is coming when the work of atonement shall be fully accomplished. E405; R587:5. To accomplish this will require the entire 1000 years. R5839:2. Up to the present time, release from the curse has come to only a small portion of the race. R3571:5. As a result of Jesus' death, the curse will be removed. PD11:1, 18. Times of Restitution of all things. R3571:5. The opening chapters of Genesis give the entrance of the curse, and the last chapters of Rev. reveal the success of God's plan. R98:3. THE THRONE - The King and priest company. R156:3.

\*\* "THRONE OF GOD" - The government which will then be established in the world will have as its center of authority the divine law and divine power - every feature of the government will be in accord with the divine will.

\*\*\* And there shall be no more adamic condemnation" but the government of God and of the meek and humble One shall be in it; and his servants (the world of mankind when perfect) shall serve him:

\*\*\*\* "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."

How wonderful indeed, will be that great Millennial Day. All creation shall lay aside the ashen garments which it has worn for 6000 years and put on, shall we say, the Easter robes. The first Adam lost his dominion - paradise, his right to life; and inherited the wilderness. 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 of by the Lord



through the mouth of all the holy prophets since the world began. This is the very object of providing the river of life, the trees of life, their fruits and their leaves.

"There shall be no more curse" - (R) "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 into life eternal?" Z3571.

Jesus, through his death on Calvary will enable Him to bring naught him that has the power of death, the devil, and restore all that was lost, even the first dominion mentioned by Micah. Indeed, all the miracles which our Lord wrought during his earthly ministry, healing the sick, raising the dead, were all a foretaste of his coming glory.

"The throne of God and the Lamb, shall be in it" - This is surely an evidence that there shall be no more curse. So, in the 67th Psalm, the Psalmist says, "Let all the nations be glad and sing for joy for thou shalt judge the people righteously and lead the nations upon the earth. Then shall the earth yield her increase and God, ever our own God, shall bless us."

Let us even now, as we see the sign of the near approach of the kingdom, begin to lay aside the sack cloth of the fall, and to put on our coronation robes.

"And his servants shall serve Him" - As there will be no more curse against mankind, they will have fellowship with the Lord and the throne of his grace and the evidence of his favor will be there, and all who desire shall have the opportunity to serve Him.

The Apostle Paul tells us that the throne of God, not a material throne but refers to his Supreme Authority and rulership, and our Lord Jesus has been exalted to that rulership.

22:4

\* SEE HIS FACE - There will be no earth-born cloud between, no hindrance to the Father's love and favor. R3572:1.

IN THEIR FOREHEADS - Intellects. B169; R1470:5. Characters. R3572:1.

NO NIGHT THERE - The prospect of a morning of joy nerves and cheers us under all our tribulation. A9; R303:5. The blessed

land of rest and peace, all radiant with the glory of the King in his beauty. R2087:6. To behold his glory, by faith, afar off, we must be in sympathy with that glory and that beauty of holiness. R2087:6.

AND THEY - Those who the Millennial Age shall find worthy of life eternal. R3572:1.

SHALL REIGN - "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." Psa. 8:6,7; R3572:2. An element of Restitution. R3572:2.

\*\*\* And they shall experience his favor: and his character shall be impressed upon their minds.

\*\*\*\* "And they shall see his face; and his name will be in their foreheads" (R) "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." Z3572.

Yes, they will confess him, they will have His likeness. Even now, under present imperfect conditions, the light of grace and truth in the heart transforms the outward features. Much more will this be true of those at that time who have their hearts filled with the Lord's spirit and truth.

22:5

\*\*\* And there shall be no sin (and death) there; and they need human teachers no more, neither the illumination of the Gospel (preaching); for the Lord God giveth them illumination: and they shall reign (as human kings on the earth) for the ages of the ages.

\*\*\*\* "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 forever and ever."

All the night and 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 are now.

The development 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 the apostles and prophets, as now. "And they shall reign forever and ever."

In this kingdom of emerging glory and beauty there shall be liberty, equality, fraternity and the overcomers of the Millennial Age 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 ones being cut off in the second death.

Please see Matt. 25:34 where it tells us that the sheep of that age will at its close, be received into the fullest fellowship of the Lord. The goats of the period being destroyed. Z3572.

(R) "The nature of the reign then to be delivered to the world...will be the same reign or kingdom, which at its creation was bestowed upon Adam, as it is written in Psa. 8:6, "Thou made him to have dominion over the works of thy hand." This dominion of earth was part of what 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 restitution to be accomplished during the Millennial reign of Christ.

"At the close of that reign, the kingdom will be delivered up to God, even the Father, by being delivered over to those for whom the Father originally intended it. The whole world of mankind will then be a world of kings." Z3572.

The books will be opened and enlightening, guiding, ruling, laws and instructions will be given to them as a result. They will see how to walk in the way that leads to everlasting life without stumbling. Even now, we can see that it is the night that blinds our eyes to the excellencies of a brother, that distorts his faults and dims our perception of our own. The God of this world hath blinded them that believe not, lest the glorious light of the Gospel of Jesus Christ should shine into their hearts.

So when that night is rolled away, "Close your eyes for a moment..." See Vol.A p.192.

22:6

\* THESE SAYINGS - The wonderful promises of Restitution.  
R3572:2.

\*\* "SAID UNTO ME" - Having pictured the work of restitution down to its consummation in the delivery of the kingdom of God, by delivering it over to those for whom the Father originally designed it, and who by that time will have been fully prepared to receive it. Then the address of the Revelation changes.

\*\*\* And he (the messenger which had the seven vehicles of divine provision for broadcasting) said unto the John class, These words are faithful and true: and the Lord God of the teachings of the prophets sent his messenger to show unto his servants (the Church this side of the veil) the things which must shortly be done.

\*\*\*\* "And he said unto me, these sayings are faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done."

(R) "Having pictured the work of restitution down to its consummation in the delivery of the kingdom to men, 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 shortly must come to pass. Then the Master speaks to all the church who have ears to hear saying..."Behold, I come quickly." Z3572.

"And he said unto men, these things are faithful and true" - Christ, himself, is called Faithful and True. The Gospel also is elsewhere called the Faithful sayings and worthy of all acceptance. Would we say that Christ is Gospel personified and that the Gospel is Christ unfolded? Again, would we say that the fulfillment of prophecy, the performance of promises...the evidence that God's sayings are faithful and true?

Someone has said that the sayings of God are precious pearls and the Bible is the sea whose floor is covered with them, and he that dives deepest and oftenest, brings up the greatest number to the light of day.

Let us be thankful that we are now living in the time when preparations are afoot which will bring about the fulfillment of these sayings, especially concerning the day of the Lord's presence when the Sun of Righteousness shines on the past, present and the future and makes all luminous to his people, "the wise shall understand".

22:7

\* BLESSED IS HE - The Master speaks to all of his Church who have ears to hear. R3572:2.

OF THIS BOOK - Intimating that when the time has come that the book of Revelation can be understood, we are to understand that the Lord's second advent and the establishment of his Kingdom are close at hand. R3572:3.

\*\* "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 when its teachings come to be appreciated, it may be recognized by those who understand it as an evidence that the establishment of the Kingdom is close at hand.

\*\*\* Behold, I come suddenly: blessed is he that keepeth the sayings of the teaching of this book.

\*\*\*\* "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."

(R) "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." W.T. 1905 p.173.

22:8

\* AND I JOHN - Representing the Church in the harvest of the Gospel Age. R3572:4; 581:6.

TO WORSHIP - There might be a spirit to do too much honor to the one used of the Lord in communicating the divine light now due. R3572:4; 2079:5.

OF THE ANGEL - Some in the end of this Age commissioned to

present God's truths to his people. R3572:4.

\*\*\* And we, the John class, perceived these things, and understood them. And when we had perceived and understood, we fell down to give homage to the messenger which showed us these things.

\*\*\*\* "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 had shewed me these things."

(R) "This statement is further borne out by the statement of Rev. 22:8. As we have already seen, John the Revelator represented those favored members of the church who, living at this end of the Gospel Age, are granted the privilege of seeing and appreciating more and more that 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 the 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 properties 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. Z3572.

22:9

\* UNTO ME - John represents the disciples living at the time that the scenes of the Millennial Age begin to unfold at the second presence of Jesus. R581:6. John represents the living saints all down thru the Gospel Age. R2079:5.

SEE THOU DO IT NOT - The manly Christian will always discountenance everything that savors of worshipful reverence and flattery. R1895:3; 1867:3; CR125:5. Anything in the nature of personal idolatry is rebuked. R4200:1. Do not worship me; I am not the author of this plan. R3572:4. The true messengers of God always seek to give the honor unto God and decline it for themselves. R1624:6. There is always a danger that human weakness might lead some to over-esteem, and almost worship those thru whom God has been pleased to send them the truth. R582:1. A warning to all who are worshipping any Church organization. R65:5.

THY FELLOW SERVANT - Not thy Lord and Master. R2080:1; 1867:3. All servants of God are fellow-servants regardless of the time or extent of their service. R2080:1. The angel represented those of the John class who are used as God's instruments in drawing attention to the coming glory. R581:6.

OF THY BRETHERN - The fellow-servant of thy brethern. R2080:1; 1867:3.

THE PROPHETS - All true teachers or mouthpieces of God. R1867:3.

AND OF THEM - And the fellow-servants of them. R2080:1; 582:4.

WORSHIP GOD - The angel that blessed Jacob refused for this reason to give his name. R3970:6. The source from which come all these blessings and all this light. R2080:1. All wisdom comes from God. R582:4.

\*\* "SEE..." - This may mean that in the end of the Gospel age, as the whole Church, the John class, come to see the unfolding of the Divine plan there might be a disposition among them to do too much honor to the one used of the Lord in sending the Light now due. The angel set forth to proper thing - "Do not worship men, I am not the author or this plan. God alone should be worshipped. He is the author of this great plan, and he will be the finisher of it." This plan is brought to our attention now by the Father because now is the time due for His people to come to an appreciation of his purposes.

\*\*\* Then saith the messenger unto us, See thou do it not; for I am thy fellowservant, and of thy brethern the prophets, and of them who keep the teachings of this book: worship God.

\*\*\*\* "Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethern the prophets, and of them which keep the sayings of this book; worship God."

(R) "God alone, should be worshipped; his 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." Z3572

22:10

\* SEAL NOT THE SAYINGS - At the time that the features of Revelation shall come to be understood, the Lord's people are not to feel it necessary to hide the matter. R3572:4.

\*\*\* And the messenger saith unto the John class, Conceal not the teachings of the prophecy of this book: for the set time is near.

\*\*\*\* "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand."

This command, to seal not, is equivalent to 'Proclaim these sayings to those who have ears to hear', because they are so unlike those of men and are replete with practical direction, encouragements, warnings, that it becomes more and more the duty, yea, the joy of God's people to unfold, preach them as we see and realize that the time is near, even at the door.

"the time is at hand" - What time? The time of the judgment, so often predicted in the word of God as the characteristics of the last day, the time of trial is at hand. The eve of this last great conflict will try every man's principles, because we are living in the time of great and pernicious delusions. Present truth may be diluted or explained away. Indifference will be called largeness of heart, compromise will be called charity, love and concession, prudence. Again, the time of disorganization is at hand.

Did not the Lord tell us, "once more I shake not the earth only, but also the heavens"? All those things reveal the presence of a new star, the bright and morning star.

The prophet says (Joel 2:1) "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, for the day of the Lord cometh, it is nigh at hand." Seal not the sayings of the prophecy, we are to gather facts from the past, duties, privileges, responsibilities from the present, joys, consolations and hope from the future. It is natural to desire to know something of the nature of the things to come and it is scriptural to gratify this desire as far as God has revealed it.

Now is the time to proclaim these sayings to those who have ears to hear, yes, these sayings are fraught with instruction to the church.



22:11

\* HE THAT IS UNJUST - Unholy according to the law of God as embodied in the holy Scriptures. R527:5. By the standard of judgment in the Gospel Age. R477:5. When the statement of the 11th verse is in force, the 17th verse is also. R477:5.

UNJUST STILL - "None of the wicked shall understand." Dan. 12:10; R3572:5. The proclamation of the message of Present Truth is not expected or intended to convert the world. R3572:5. Until he becomes changed or restored in his nature. R527:5. The law of God's revealed Word will still be the standard of judgment in the righteous rule of the next Age. R477:5.

RIGHTEOUS STILL - "The wise shall understand." Dan. 12:10; R3572:5. The message of present truth appeals only to those who are righteously inclined. R3572:5. He that is judged holy now will in the ages to come be holy still. R477:5.

\*\* "LET HIM BE HOLY STILL" - When the features of the symbolic revelation come to be understood, the Lord's people may know the time of completion is at hand. They are not to feel it necessary to hide the matter. Again, they must not expect that the telling of this message, explaining the divine plan will have the effect of converting the world. The message was not designed to do this and will not do it. "None of the wicked shall understand." So far as the revelation of the divine plan is concerned it is not designed to make the filthy righteous nor turn the righteous to sin. So far as the Rev. is concerned the righteous may be righteous still and the filthy be filthy still. How true it is that the present truth has no effect on those that love sin. It appeals only to the righteously inclined. This does not mean it appeals only to saints. There are some who are not saints merely because they never fully grasped the conditions of divine call, but who are nevertheless righteous persons who desire to live uprightly, honestly, who are sincere and truthful in heart and in dealing with others so far as knowledge permits. To these lovers of truth, as well as to the holy the revelation of the divine plan commends itself, and intensifies their love for righteousness and their appreciation of full consecration to the Lord. The unrighteous and filthy are not specially moved by this message. During the Mill. age, however, the vigorous processes of the Kingdom will correct many of these filthy and unrighteous persons, and ultimately may develop some of them into lovers of the light, the truth, and the way, bringing many into full fellowship with the Lord, and thus securing to them everlasting life.

\*\*\* He who is unjustified, let him be unjustified still: and he who is wicked, let him be wicked still: and he who is justified, let him be justified still: and he who is sanctified, let him be sanctified still. (The thought being that the message of this book will not upset the status quo condition of any class of people).

\*\*\*\* "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."

We are not to expect that the telling of this message, explaining the Divine Plan, will have the effect of converting the world. No, as Daniel tells us, "None of the wicked shall understand but the wise (the Lord's people) shall understand."

(R) "...Notwithstanding the unfolding of the divine plan, the knowledge will only be for the special class for whom it was intended, namely, the Lord's people. Z3572.

So far as the revelations of the divine plan are concerned, they are not intended to turn the filthy, to make them righteous, but will they be inclined contrarywise, to turn the righteous to sin?" Z-05-173,174.

(R) "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 whatsoever 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 and honorably, honestly, who are sincere and truthful in their own hearts and in their dealings with other as 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 the message and are not moved specially by it."  
Z3572.22:12

\* REWARD IS WITH MEN - Corroborating the view of future rewards and punishments. R2613:6; 723:4. At the second advent of Christ. F665.

\*\*\* And, behold, I come quickly; and my reward is with me to requite every man according as his work shall be.

\*\*\*\* "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The saying "I come quickly" has an emphasis today which will increase with tomorrow until it ceases to be a prophecy. Blessed is he who keepeth the sayings of the prophecy of this book. Let us hide the sayings of the Lord in our hearts. Peace is within them and hope before them and the blessing that maketh rich upon all they touch.

"and my reward is with me" - The church's pathway is a rugged, steep and narrow way, and were it not that strength is furnished for each successive step of that journey, we would never reach the goal. But our captain's word is encouraging, "Be of good cheer, I have overcome, my grace is sufficient for thee, for my strength is made perfect in weakness." John 16:33; 2Cor. 12:9

The difficulties of this way are to act as a separating principle to sanctify and refine a peculiar people to be heirs of God and joint-heirs with Jesus Christ. In view of these things, let us come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need; while we fight the good fight of faith and lay hold on the crown of glory, immortality, the divine nature. 2Tim. 4:8; 1Pet. 5:4; Rev.11:18.

22:13

\* BEGINNING AND END - Of the direct creation of God. R5748:1; 1514:6; 1278:3; 1060:4. The beginner and finisher of the wondrous plan, tho not its author. R1060:4; 446:5. Showing Jesus' pre-existence. R1161:4,5.

\*\*\* I am the Alpha and Omega, the first and the last.

22:14

\* HIS COMMANDMENTS - "This is his commandment, that we should love one another." 1John 3:23; R1730:6; 976:4.

THROUGH THE GATES - The Ancient Worthies from the various tribes of Israel; instruments of blessing in the Kingdom.

R1353:2.

INTO THE CITY - The Kingdom of God. A296; D25; R2601:2; 2508:5; 477:4; Q789:4. See comments on Rev. 21:2.

\*\*\* Blessed are they who cleanse themselves (their own righteousness), that they may have the right to receive life from the Church, and may enter in through the twelve tribes of Israel (particularly through the ancient worthies) into the government.

\*\*\*\* "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."

(R) "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 Kingdom of God (Vol.A, chap.14) 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." R1353.

"Blessed are they that do his commandments" - "That shall be their authority to the wood of life and by the gates they should go into the city", from the Interlinear literal translation of the Greek New Testament, revised version. The Revised version, "Blessed are they that wash their robes". Alford's Testament on this point has this note, "The difference in the readings is curious, making it possible that either reading might be mistaken for the other."

The Syriac New Testament, one of the very earliest translations from the original Greek reads, "According to the common English version and Cyprian who writings antedate any extent Greek manuscript (AntiNicene) vol.13, p.122, quote the text as reading, "Blessed are they who do his commandments." So may therefore, safely consider this as the genuine reading, "Blessed are they who do his commandments".

As noted previously, the words "That do his commandments" should read according to the Greek, "That wash their robes". Many have questioned the legality of applying this phrase to the Millennial Age because the members of the church, Christ head and body, before glorification, are now reckoned by the Heavenly Father as perfect because of their having Christ's righteousness imputed to them. This is called their robes of righteousness.

How could we then interpret these words, "Wash their robes", to the citizens of the Millennial kingdom? Would it not mean they were making use of the river of water of life, the words of God to cleanse them from defilements as they were brought gradually to human perfection, restitution? Then we would note that these words could not apply to the church because they constituted the City, 'the New Jerusalem' whereas those who were to wash their robes so that they might have the right to enter into the city and receive its blessings were the citizens of the New Jerusalem, not the heirs.

22:15

\* FOR WITHOUT - After having been tried and found unworthy of life, there being no hope of permanent reform. R1454:6; 890:6. Before sentencing them to second death, their righteous Judge had given them every opportunity possible to repent. R1454:6. Having no part in the Kingdom. R4992:4. Jerusalem's valley of destruction was an appropriate figure of the second death, the utter extermination of all things obominable. R896:4.

ARE DOGS - Wild dogs which roamed the country and were pests; not the pet house dogs mentioned by our Lord in his remark to the Syro-Phoenician women. R2653:6. Idlers, breeders of spiritual contagion, self-seeking, biting and devouring, treacherously lying in wait to deceive. R1671:1.

AND MURDERERS - Brother-haters. R2609:4. This does not signify that a man who has once been a murderer might not reform and become a saint. R4992:4.

MAKETH A LIE - Those who do not become honest enough to receive the truth will be cut off in the second death. R1660:3; 1037:5.

\*\*\* For without are the backbiters, and (those who) have tendencies toward occultism, and (those who) harbor desires for either natural or spiritual illicit indulgence, and

brother-haters, and (those who) give to self or others love, service, and honor which belong to God, and whosoever practices and loves untruth.

\*\*\*\* "For without are dogs and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

(R) "In the scriptures, dogs are generally used as symbols of evil, the reference being, not to our domesticated and often noble animals, but to such as are more common in Eastern countries, which are indeed disgusting creatures - lazy, fithly, greedy, snapping, snarling, treacherous and generally pestiferous - apt symbols of a very dangerous and wicked class of people. Beware then, of all such dispositions; no matter by what name they disguise themselves." '94-216; R1671

Among the Jews, they compare a person to this unclean animal (dog) was the most degrading expression possible (Matt. 7:6; Deut. 23:18; Phil. 3:2). "Murderer" - 1John 3:15 'Whosoever hateth his brother is a murderer'. "Liar" - 1John 4:20 'If a man say I love God and hate his brother, he is a liar'. Eph. 4:25 "Whoremongers" Jas.4:4; 1Tim. 1:9,10. "Idols" - 2Cor. 6:14-18; 1John 5:21; "Sorcerers" - 2Thess. 2:9-12.

22:16

\* UNTO YOU - John. R477:4.

I AM THE ROOT - Origin, source of life, by virtue of my purchase of David's life-rights. E136. No longer a branch out of the root of Jesse and David. E136. The father or progenitor of David. R809:4. Jesus was a new graft into the human stock, and become a new root by burial or planting. R809:5. The glorified Jesus. R944:1.

AND THE OFFSPRING - According to the flesh, thru his mother. E136; R944:4; 809:2. The son of the man David, with whom Jehovah made an everlasting Covenant. R944:1.

MORNING STAR - The ancients believed the stars controlled the destinies of nations and men. R4370:2. The Millennial morning is already here, but it is early - not yet light, except to the watching Bride, enlightened by the Morning Star. R348:6.

\*\*\* I, Jesus have sent mine messenger to testify unto you these things in the churches. I am the life-giver (to) and the descendant of David, and the bright and morning star

(which is the harbinger of the day).

\*\*\*\* "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."

How and when did Jesus become the root of David? By the same means and at the same time he became David's Lord; the means was his death, by which he purchased LIFE-rights of Adam and all his race; including David's; the time was when he was raised from the dead, Adam's Redeemer, the race's Redeemer and hence, David's Redeemer. Acts 10:36-40; Rev. 1:5; See E135,136.

"the bright and morning star" - In Rev. 2:28,30, we are told that the Lord Jesus promised the morning star to the overcoming. Then, when we connect this with Rev. 22:16, we see that his is promising himself to his bride and from this point the receiving of Him would be the marriage as each member passes beyond the veil. (Please see notes on Rev.2:28)

22:17

\* AND THE SPIRIT - The holy Spirit. R4883:1; 2508:5. Jesus Christ, the Bridegroom. Q838:2.

AND THE BRIDE - The Bride does not say, Come, until there is a Bride, following the marriage. A98; E208; F336; R4883:1; 3571:4; 2508:5; 2424:5; PD86, 99. There is no Bride now. R3410:4. No longer the virgin, she will be the Lamb's wife and joint-heir. R3410:4; 533:4; 334:5; 257:3; OV24:1. The glorified Church. R4627:6; 3496:5; Q838:2. So designated in contradistinction to the saved of the world of mankind who will be recognized as the children of Christ. R2652:3. The espoused virgin Church is called Christ's bride before the consummation of their union. R1388:6. The very object our present selection is to enable us to be co-workers with the Bridegroom. R334:5. Ambassadors of God in the Mill. Age. R37:3.

SAY, COME - In the glorious time of Messiah's Kingdom. R4990:4; 3485:4; 3410:4; OV236:3. When the marriage of the Lamb shall have taken place. R4627:6; 2424:5; 1155:6. When the new Age has fully opened. R2424:5; PD86, 99. To a knowledge and appreciation divine mercy. R3917:4. Here begins the world's probation, the world's great judgment day - a thousand years. R2606:4. They were not saying, "Come" at the time it was written; it is a future text. CR216:1. Everybody

will have a good chance to come. CR216:6.

AND WHOSOEVER WILL - During the Millennial Age. A97; R4148:1; 2496:5; 1363:6; 650:6. Of all the families of the earth.

R4882:6; 3496:6; 2575:4; 2508:4,6; 1043:6. Now; "No man can come to me except the Father which sent me draw him." John 6:44; R4883:1; 4148:1; 3496:6; 3571:2. Not restricted, as at present time, to "even as many as the Lord our God shall call". Acts 2:39; R2575:4; 2508:4; 2424:5. The world are yet to have justification. R5776:2. Not merely an elect Little Flock. R1952:4. It will not be forced upon any. R1363:3. The only limitation to the enjoyment of life as then offered will be the will of the hearer. R1324:1. All who shall prove worthy. R1125:4.

LET HIM TAKE - Partake of the blessing and reconciliation with God and thereby attain everlasting life. R5428:4; 5084:1; PD86, 99. When all the sufferings of Christ, (Head and body) are ended.

THE WATER OF LIFE - Restitution blessings; truth, clear as crystal. D655; E165; R3571:1,2; 3496:6; 3485:4; 2606:4.

Truth, the favor of everlasting life thru obedience to the truth. R1363:3. The everlasting life secured for all by the sacrificial death of Jesus. R5768:5; 334:4. None will begin to live until they partake of the water of life. Q60:2.

Divine favor. R2260:6; 2061:4. The same life-giving river as mentioned in Ezek.47. R2507:2. What is now a "well of water in you" will then be a bountiful river - enough for all.

R533:4.

FREELY - "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money." Isa. 55:1; R3596:6; 1363:3; 650:6. God does not compel any to accept the favor of everlasting life. R651:1. God will show his "Free Grace" in fullest measure in the Millennium. R546:5; 260:1; 8:5. Now confined to the few, a "Little Flock", it will then be free to all. R2260:6; 334:5.

\*\* "THE SPIRIT" - Then the Spirit, the power (and love) of God will cooperate with the message then sent forth, and the result will be that all the world shall hear, and all who love righteousness and hate iniquity will return to life everlasting. It will require the entire Mill. age for the delivery of the message to every creature, and for mankind to avail themselves of the privilege then afforded to whosoever will.

"AND THE BRIDE" - There will be a bride then, there is no bride yet. The church is an espoused virgin but the



marriage of the lamb is still deferred. (2Cor. 11:2). The last members of the church must complete their course, must pass their final examination and enter into glory with Him before the marriage can be consummated.

"SAY COME" - After the Marriage of the Lamb there will be not only the Holy City, rep. the church in her official state or governing capacity, but there will also be the blessed work of the church - the calling of the world's attention to the River of Life, to the leaves of healing, and the fruits of the Spirit.

\*\*\*\* "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."

(R) "The Revelation picture tells us that the bride of Christ as well as the Holy Spirit, will give the invitation to every creature to come and partake of the waters of life freely...The name "Bride" implies a marriage: the church is already espoused to Christ but the marriage is promised to take place at his second coming. Then there will be a bride and shortly after, the bride in association with her Lord, will be in kingdom power in the New Jerusalem - the heavenly. From that city, that new seat of earth's empire, will go forth God's message, gradually deepening and broadening until every member of the race shall have had an opportunity to share in its blessings of life everlasting." '1911, p.362.

"the spirit and the bride say Come" - "Thus does 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 and take of the water of life freely.'" E208:2.

The Gospel Age makes ready the chaste virgin, the faithful church, for the coming bridegroom. And in the end of the age when she is made ready (Rev. 19:7) and they which are ready to go in with Him to the Marriage, the second Adam and the second Eve become one, and then the glorious work of restitution begins in the Millennial dispensation when the spirit and the bride say, Come." A198.

"and let him that is athirst come and whosoever will, let him take the water of life freely" - The cost of the water of life in this present time is self-denial, self-sacrifice. But in the Millennial Age, the world will be invited to come to the waters of the river of life and to partake freely without money and without price. Those who are thirsting may indeed delight themselves in the fatness, the fullness, the glorious provision which the Lord has made for them and which will then be opened before them. Isa. 55:1-13.

22:18

\* IF ANY MAN SHALL ADD - This had deterred men from falsifying the canonical books. We believe that very few interpolations into the text of the Bible have been made intentionally. R1210:2.

\*\*\* For I testify unto every Christian that understands the testimony of the teaching of this book, If any Christian shall add unto these things, God shall add unto him the punishments that are recorded in this book:

\*\*\*\* 22:18,19

"For I testify unto every men 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 out of the book of life, and out of the holy city, and from the things which are written in this book."

What would it mean to add to or take away from the words of the book of this prophecy? While this had reference to the Revelation, yet the same principle would apply to the whole Bible. Again, if any man should twist or wrest the Revelation to suit his own particular interpretation as the Apostle Paul suggests in Eph. 4:14, "By the sleight of men and cunning craftiness whereby they lie in wait to deceive', then they would bring upon themselves God's condemnation, as the 19th vs. says, "God shall take away his part out of the book of life and they shall receive the same punishment in the general judgment coming upon Babylon the Great, the trouble, the plagues.

22:19

\*\*\* And if any Christian shall take away from the testimony of the book of this teaching, God shall take away his part out of the book of (everlasting) life, and out of the holy government, and from (his portion of blessings) which are written in this book.

\*\*\*\* See comments on Rev. 22:18.

22:20

\* I COME QUICKLY - The second advent of the Lord is thus shown to be beyond Pentecost and beyond and the destruction of Jerusalem, for John wrote these words long after these events. A90; R531:4.

COME, LORD JESUS - Nearly all Scriptures address the Father in prayer, but this one addresses Jesus. CR276:4; Q541:T. We find the longing, hoping and waiting for the coming King in the writings of all the Apostles. R2926:1. Long after Pentecost, St. John prayed for the Kingdom to come. CR493:2.

\*\*\* He who testifieth these things saith, Surely I come quickly. (So be it). Come Lord Jesus.

\*\*\*\* "He which testifieth these things saith, Surely I come quickly, Amen. Even so, come, Lord Jesus."

When our Lord said, "Surely I come quickly", he was referring to his second personal coming. John 14:3; Rev. 16:15.

The specific work of the first advent was to redeem man and that of the second was to restore and bless and liberate and redeem. After giving his life a ransom for all He ascended on high to present the sacrifice to the Father, thus making reconciliation for man's iniquity. He tarries and permits the prince of this world to continue the rule of evil until after the selection of the Bride, the Lamb's wife, then the work of giving to the world of mankind the great blessings secured to them by His sacrifice will be due to commence, and he with his bride, will come forth to bless all the families of the earth. That is what we are praying for, "Come quickly, Lord Jesus." A90.

22:21

\*\*\* The grace of our Lord Jesus Christ be with the saints.  
So be it.

\*\*\*\* "The grace of our Lord Jesus Christ be with you all.  
Amen."

So the closing prayer of John in this passage is not only that grace may be with us in the pardon of our sins, grace in our sanctification, grace in our adoption, grace in our assurance and in our conflicts, trials, blessings and duties, but he prays that this grace may be with us all. All that love the Lord Jesus Christ in sincerity and truth.14:15  
\* OUT OF THE TEMPLE - The glorified Flock. R155:6.  
THRUST IN THY SICKLE - The thrusting in of the sickle of truth and the gathering in of the ripe grain has been progressing since Oct. 1914, as never before. CF i; R5950:1. Of truth, which the Lord is now thrusting in. R1002:6. Quietly and invisibly, separating wheat from tares, etc. R189:4.  
THE HARVEST - Therismos, reaping harvest. R223:1. A time for the full ripening and separation of the saints from the tares. B171. "The daughter of Babylon is like a threshing-floor. It is time to thresh her. Yet a little while and the time of her harvest shall come." Jer. 51:33; R1371:6.

\*\* "ANOTHER ANGEL" - The time prophecies of the Great Pyramid.

"OUT OF THE TEMPLE" - A messenger of the Church, the true Church.

"CRYING WITH A LOUD VOICE" - Far reaching and powerful, convincing the Sanctuary class.

"THRUST IN THY SICKLE" - The present truth.

"REAP" - The proclamation of the Time of the Harvest, and its work and the Presence of Christ as the Chief Reaper.

"TIME IS COME" - The fulfillment of the time prophecies, as to the Harvest.

\*\*\* And another messenger ("The Three Worlds") proceeded from the true Church of Christ, petitioning with a great message to the Lord that oversees the time of trouble, broad-

cast thy harvest truth, and gather thy saints: for the hora,  
for thy gathering work if come; for the true Christians of  
society are ready.

14:16

\* WAS REAPED - Wheat and tares separated and the living  
gathered into a condition of readiness for their change.  
R152:6.

\*\* "SICKLE" - Truths of 6 Volumes and Sermons and Photodrama  
and B.S.M., etc. To reap the Saints.

\*\*\* And the Lord who oversees the time of trouble, broad-  
casts his harvest truth in society; and the separating work  
in society was completed.

\*\*\*\* "And he that sat on the cloud thrust in his sickle on  
the earth and the earth was reaped."

14:17

\* A SHARP SICKLE - Truths due in the time of harvest. C139.

\*\*\* And another messenger (Brother Russell) came from the  
divine presence (with God's authority), also having a harvest  
truth message (this particular message directed at the false  
religious systems).

\*\*\*\* "And another angel came out from the temple which is in  
heaven, he also having a sharp sickle."

14:18

\* GATHER THE CLUSTERS - At the second coming of the Master.  
R5505:5. A time for the world to reap its whirlwind harvest.  
B171. After the gathering of the fruit of the true vine.  
R2464:6.

VINE OF THE EARTH - Babylon, Christendom, the nominal Church.  
D18,15,311; F207; R3544:3. A false, untrue Church. R2464:6.  
The great and prosperous human institutions which are more or  
less duplicating the Lord's Kingdom. OV126:3. Denominational  
systems of an earthly or human origin. Q810:3. The Great  
Company will be partakers with Babylon in her sins and have  
part in her fall. R4926:4.

FOR HER GRAPES - Human ambition, greed and selfishness; the

matured fruits of the false vine. B105; D18,51,311; F207; OV126:3.

ARE FULLY RIPE - At about the time of Joel 3:9-16. R3327:5.

A worldwide call to arms. R3327:5.

\*\* "ALTAR" - The brazen altar, the Ransom Sacrifice.

"WHICH HAD POWER OVER FIRE" - Power to save from destruction. Fire = great time of trouble to destroy present institutions. The altar had power to protect from the demands of Justice all who became identified with it. But when the elect are gathered the time comes to remove God's restraining hand, his vengeance will then fall upon all evil institutions.

\*\*\* And another messenger (a proper understanding of Revelation) came from where sacrifices are consummated, which sets in motion the (divine) judgments; and declares with a great proclamation to the one (Brother Russell) who had the present truth message, saying, broadcast thy harvest message, and separate the by-products (institutions, honor, wealth, social standing, and its multitudinous "tares") of the false systems of society; for its iniquity has come to the full.

\*\*\*\* "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.'"

14:19

\* VINE OF THE EARTH - The nominal Church, a false Church, that was not of the Father's planting, but was organized along the lines of earthly wisdom and which shall be uprooted. F207; R4873:1; 3544:3. A counterfeit of the heavenly vine. R3544:2. The fruitage of which is manifested in boastfulness - a form of Godliness without the power thereof. R5505:5. Selfishness is the controlling principle and is bearing its own bitter fruit. D311.

THE GREAT WINEPRESS - In the great time of trouble with which this Age will pass away, giving place to the 1000 years of Messiah's Kingdom. R5505:5; 3544:3; 264:2. By that time the true vine will have been glorified. R3544:4; 2464:6.

\*\*\* And the messenger (Brother Russell) broadcasts the harvest truth in society, and separated the (by-product) of the false religious systems of society, and cast it into the

great time of trouble caused by the wrath of God.

\*\*\*\* "And the angel thrust in the sickle into the earth, and cast it into the great winepress of the wrath of God."

14:20

\* WINEPRESS WAS TRODDEN - The last feature of the harvest work. A324; B171; D18,51,311.

\*\* "WINEPRESS WAS TRODDEN" - Instrument for concentration of Divine energy of God's wrath expressed in Ezek. and Rev. Trod by the Saints (Isa. 63; Rev. 14:19). God shows the Truth and lifts his restraining hand letting mankind destroy his own kind, the mobs work on the Kings and clergy the things which the latter have taught them. God's work is the winepress.

\*\*\* And the final features of the time of trouble crush (the by-product of the false religious systems) beyond the pail of (former) Christendom, and its life was squeezed out of it, even fulfilling the prophetic testimony, (this destruction takes in the distance of) 120 miles.\*

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\* The Sinaitic manuscript gives the distance as 1200 furlongs instead of 1600 furlongs as the King James version renders it. While the Sinaitic manuscript is detritus at this point it is more likely 1200 than 1600 furlongs. A furlong is about one-tenth of our mile. Stangely enough we find the distance between Bozrah, where our Lord is pictured as treading the winepress (Isa. 63:1-6) and Jezreel, where Jezebel was thrown from the window and trodden under the horses feet, is 120 miles or 1200 furlongs. This shows how both type and prophecy are fulfilled. Jezebel being a type of the false church and her awful death typed the death of the false religious systems. The treading of the winepress as prophesied in Isaiah is also fulfilled with equal truthfulness. Hence in this picture we have graphically shown the complete destruction of Christendom as shown in the Scriptures.

\*\*\*\* "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."

Then in the above scriptures we find explained the gathering of the fruit of the false vine. Now we would note here that this is not said to be the work of the one seated on the white cloud, but later in his rule as king overcoming his enemies, our Lord is pictured as treading the winepress of the fierceness and wrath of Almighty God. (Rev. 19:15)

"The treading of the winepress is the last feature of the 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 of 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. 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 worldwide will be the battlefield and the distress of nations; and no human Alexander, Ceasar, 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 or 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 (Isa. 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." (D. 18,19)

This "vine of the earth" wonderful in the eyes of men, is the Nominal Christian systems, organized along the lines



of earthly wisdom, 666. However, in this harvesting time it will be revealed that these nominal systems, represented by the leopard beast and the image of the beast, are not the vine of Jehovah's right hand planting. Isa. 60:21. So we see, therefore, that this system which the Lord declares he will utterly uproot and destroy, graphically described in Revelation by the picture of the winepress of the wrath of God, in the great time of Trouble which is nearing and which will be upon us in the next few years. The blood of Babylonish grapes will mean a flood of trouble and anguish to the world, and we, the church, who are living at a time when both the true vine of the Father's planting and the false vine of the earth, earthly, have developed, have opportunity of noting the difference between the two vines of noticing that the vine of the earth is a counterfeit of the heavenly.

Z.3544 (Rev. 19:15)16:14

\* SPIRITS OF DEVILS - The devils' theory relative to present evil governments. R510:5. Spiritualism has not yet reached the climax of its power. R266:4.

WORKING MIRACLES - To deceive, yet professing a pious intention. R617:6. Showing signs in proof of their authority.

R510:5.

UNTO THE KINGS - Not only kings, but princes, generals, financial kings, merchant princes, and great ones among religious leaders. R510:6.

TO GATHER THEM - The Lord of hosts himself mustereth the hosts to the battle. D528. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side - they do not realize they are coming to Armageddon.

SM233:3.

TO THE BATTLE - Conflict between right and wrong. R510:6.

"Therefore, I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of Hosts, in the day of his fierce anger." Isa. 13:13. The 7th plague and the result of the 6 plagues that precede it. R377:3. Following the transformation of the Image of the Beast into a living force, and return of many Jews to Palestine. SM239:2.

OF THAT GREAT DAY - Ending in 1915 AD. B101, 141. The evil angels were bound by chains of darkness until the great day.

R266:5.

\*\*\* For these impure teachings are the doctrines of demons, performing great demonstrations, going forth unto the rulers of this present social order, to gather them to the conflict of that great year of God Almighty.

\*\*\*\* "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."

These are the "spirits of demons" working signs, i.e. doctrines of devils - The devil's theory relative to present evil governments, indirectly of Satan's appointment, through his agencies. These doctrines show signs in proof of their authority.

These unclean spirits "go forth to the kings of the whole earth". The kings of the whole world may properly be supposed to include in symbol, not only kings but also those termed financial kings, and merchant princes and the great ones among religious teachers.

16:15

\* I COME AS A THIEF - Without noise or other demonstration to attract attention. B143. Unknown to the world, but only to those believers taking heed to the sure word of prophecy. R579:3; 510:6. The Lord will be present, secretly, at the time of evil doctrines will be uniting all upon the side of kings and clergy. R510:6. For the Church, the waiting virgins. R579:4. From his coming to meet his saints until the judgments on Babylon are complete. R151:5.  
HE THAT WATCHETH - In the light of his Word. R511:1. The Church. R3811:3; 430:6.  
KEEPETH HIS GARMENTS - From spots or wrinkles. R2782:6.  
LEST HIS WALK NAKED - No man absolutely above danger of falling, until immortal. R151:5.

\*\*\* Behold, I (the Lord) come as a thief. Blessed is he that watcheth, and keepeth his robe of righteousness, lest he walk unjustified, and they see his indecency.

\*\*\*\* "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

(R) "The 15th verse is abruptly thrown in as a parenthesis. It reads literally this: "Lo I come as a thief. Blessed is the one watching and keeping the garments of himself, so that not naked he may walk and they see the shame of him." This

is very significant. It declares that at that time when this evil will be apparently uniting all upon the side of law and order - upon the side of kings and clergy - our Lord will be present, but secretly and unknown except to the watching ones. Only those who are truly His and watching in the light of His word will not be deceived by this impure teachings but will realize his presence and the necessity of the foretold fall of all these things, because the rightful King is present to remove these out of the way of His Kingdom."

"The position of this declaration, thrown in disconnectedly - is significant. It teaches that our Lord will be present before the impure teachings begins to gather them to their destruction." W.T. 510-511

We would note here a statement by one of the commentators telling us to note the similarity in the statement of verse 15, referring to King Darius' secret coming into the city of literal Babylon, preparatory to the overthrow of its government. In vs. 15, it is evidently the Lord who draws attention to this correspondence saying, "Behold, I too, come as a thief, (just as Darius did) and then he makes a most significant statement with respect to the conditions he would find among his professing people. "Blessed is he that watcheth, and keepeth his garments", not engaging in the antitypical idolatrous feast of nominal Christendom in which false doctrines and hypocritical profession have principle parts and in which they also have misused and misapplied the "golden vessels" of divine revelations - the Bible and its teachings, "lest he walk naked and they see his shame."

As suggested, those engaged in the feast of the rulers of ancient Babylon probably were without appropriate clothing on that night in which it (Babylon) was taken and became a type of those who, in the presence of the Lord, have lost faith in the ransom, who are not in the secret place (Psa. 91) and have no protection because allied with institutions which have misrepresented him and are now being overthrown. Let us also note the condition of the Laodician church (Rev. 3:17) being described as blind and naked. In Ex. 32:25, Israel also is described as naked, having by their action of idol worship, taken themselves out of God's protection.

16:16

\* GATHERED THEM TOGETHER - We are not to expect any gather-

ing of the people literally to the hill of Mageiddo. DF ii; OV268:4. Warring political factions, militant suffragettes, socialists, nihilists, anarchists, labor organizations, capitalistic combinations, the ecclesiastical systems, all in opposition to each and all; are rushing headlong to Armageddon. Q769:3. The opposing hosts are gathering at the present time. SM239:1; Q769:3. Hurried by the turmoil of speech and the conflict between the classes. R5448:6.

ARMAGEDDON- Meaning "Mount of Destruction", indicating the total destruction of all systems - systems of Church and state, vs. 13 - which will unite in one cause against the masses of the people and their liberties. DF i; R510:6; OV268:1; SM676:2; 236:3. Where the Lord caused fearful destruction of the enemies of Israel before the armies of Gideon and of Jehosaphat. Q769:2. Symbolizing the great controversy between truth and error, right and wrong, God and Mammon. DF ii. The turmoil of speech, and the conflict between classes are hurrying us toward this vortex. R5448:6. "Great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." Matt. 24:21. OV269:2. The whole present order will go up in a mighty conflagration. R5735:4. Which will prepare mankind for a reign of righteousness thru the Kingdom of Jesus. R5829:5; SM238:1. God's side of that battle will be the people's side. SM237:1. It is purely speculation to attempt to say just when it will begin. R5527:4. The present great war (WW1), in Europe is the beginning of Armageddon of the Scriptures. (1914 view). SM676:2.

\*\* "...IN THE HEBREW TONGUE ARMAGEDDON" - It is this croaking of the beast, the dragon, and the false prophet that will arouse the Kings of the earth and gather them together to the Armageddon battle and destruction. The ecclesiastical kings and priests with their retinue of clergy and faithful adherents will be gathered in solid Phalanx - Protestant and Catholic. The political kings and princes, senators, and all in high places will be their henchmen and retainers, will follow in line on the same side. The financial kings and merchant princes, and all whom they can influence by the most gigantic power ever yet exercised in the world, will join the same side, according to this prophecy. They do not realize that they are coming to Armageddon, yet strange to say this is a part of their very cry. "Come together to Armageddon." God's side will be the people's side; and that very nondescript host, the people will be pitted at the beginning of the battle. Anarchists, Socialists, hot headed radicals of every

school of reason and unreason, will be in the forefront of that Battle. He who has any knowledge of Armies knows that a great army is composed of all classes. The crisis will be reached when the hitherto upholders of the Law shall become violators of the Law, and resisters of the will of the majority as expressed by the ballot. Fear for the future will goad the well meaning masses to desperation, and anarchy will result where socialism fails. (D-9-14)

"ARMAGEDDON" - Megiddo = [from gadad (Heb) = to crowd, also to gash (as by pressure into) hence rendezvous, meeting place. Armageddon = [from Heb. har, short form of harar = to loom up, from an anc. root; hence a mountain] = mount of destruction. (Strong's Conc).

\*\*\* And they (the unclean teachings) gathered them together into a place called in the Hebrew tongue Armageddon (picturing a gathering into the position for the final destruction).

\*\*\*\* "He gathered them together into a place called in the Hebrew tongue Armageddon."

Armageddon means Mount of Destruction, indicating that will be the end of all systems of oppression when they shortly unite in one cause against the masses of the people and their liberties and the result will be the total destruction of all those erroneous systems of church and state. They shall fall.

16:17

\* AND THE SEVENTH - Symbol of completeness. R511:1. Illustrated by the Egyptian plague of the death of the first-born. F175; R2189:5.

INTO THE AIR - Government or controlling power over the earth. C238; R152:6.

A GREAT VOICE - The nominal temple is then convinced of the truths which were uttered by those they had cast out. R511:1.

The powers that be will realize that it is useless to fight against God. R2911:4.

THE TEMPLE OF HEAVEN - The Great Company class. R511:2.

FROM THE THRONE - Not in Sanaitic MS. R511:1.

IT IS DONE - It has been done. Babylon is utterly destroyed. R511:2.

\*\*\* And the seventh message (the Revelation message) was

directed through its vehicle upon spiritual powers; and there came a great proclamation from the divine government, saying, It is done (the wrath of God is completed).

\*\*\*\* "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."

(R) "Seven is often used as the symbol for completeness; so this seventh plague completes the trouble coming, and will result in the complete unveiling of Satan's deception 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)

Bro. Russell here suggests that this temple class would represent the Great Company, who are now convinced of the truths which have been proclaimed throughout the harvest time by the overcomers.

16:18

\* THERE WERE VOICES - Proclamations and general discussions of subjects by those being enlightened. R511:2.  
AND THUNDERS - Tumults accompanying the increased enlightenment. R511:2. Controversies. R576:6.  
AND LIGHTNINGS - Diffusion of knowledge. R511:2.  
A GREAT EARTHQUAKE - Not literal, but symbolic. D528; R6014:4. A great revolution, the Day of Vengeance. A336; D528; R5950:3; 5715:3; 2334:4; 511:2. Social revolution. DF xv; R3414:3; 2870:5. Armageddon itself. R5735:3. In this great revolution and in the succeeding anarchy all earthly institutions will be swept away. R5950:4; 5735:3; 2091:5; OV386:6. Which will overthrow everything that is not of the Lord's establishment and approval. SM319:2. In conjunction with which Babylon will have a brief time of prosperity and the true Church will be in hard lines, from the earthly viewpoint. R5554:3. Preceded by credit depreciating, gold becoming more scarce, prices of commodities advancing, wages being forced upward. R5715:3. Preceded by occasional violent revolutionary shocks in Europe. R5516:2. Following the collapse of spiritual Babylon. R5950:3. Following the terrible storm of this war. (WW1) R5554:3.  
MIGHTY AN EARTHQUAKE - A revolution that will involve all the civilized nations. R5567:1; 3414:3. The great shock.

R5516:2. The only logical result to be expected of the discouraged people - revolution, gigantic in its character.  
R5754:5.

\*\*\* And there were proclamations, controversies, and releases of truths; and there was a great upheaval, such as was not previously in society, so mighty, so great a social upheaval.

\*\*\*\* "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

This would describe the general effect on mankind. Voices - contention; thunders - tumults accompanying the increase of enlightenment; lightning - diffusion of knowledge.

"And there was a great earthquake." (See Armageddon W.T. 1915, Rep.5735)

(R) "An earthquake would symbolize a revolution and here brings to our attention the greatest revolution which ever has or ever will take place on this earth...Each of the previous plagues has tended towards this end, and this last results in the utter overthrow of the triple alliance or association between the Beast (Papacy), the False Prophet (other religious systems teaching error), and the Dragon (Civil Power) shown under the sixth plague."

"This last form is described in the 46th Psalm which seems to give a complete picture of the seventh plague: "God is our refuge and our strength, A very present help in trouble, therefore we will not fear though the earth (society) be removed and the mountains (kingdoms) be carried into the midst of the seas (overthrown by the ungovernable masses): Though the waters thereof roar and be troubled (in great commotion) though the mountains shake with the swellings thereof."

"While kingdoms (mountains) shall give place to republics (islands) so the islands in due time shall flee away, as we find it here recorded, REv. 16:20. That is, the spirit of liberty will overleap all bounds and order, and end in anarchy. But notice that when the republics (the islands) are swept away, it will be after kingdoms (mountains) have

all been overturned, as indicated by the expression, "No mountains are found." W.T. 511

16:19

\* THE GREAT CITY - The three elements represented by the beast, false prophet and dragon which attempted in union to rule over the world. R511:3.

OF THE NATIONS FELL - The Kingdoms. R511:3. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire. Rev. 18:8; D39.

The great systems, religious, social and civil, that not unitedly constitute Christendom, shall go into oblivion, destruction. R5565:1; 1896:4. Accomplishing the deliverance of regathered Israel. D557.

AND GREAT BABYLON - Papacy, and all who are in any degree in confederation or sympathy with her. D38. Which now calls itself Christendom, Christ's Kingdom. R3647:3; 1896:4; 1357:3. The religious element of the Church-state union. R511:3.

CAME IN REMEMBRANCE - As soon as the overcomers shall have escaped from Babylon. SM127:1.

CUP OF THE WINE - The fiercest of the trouble - the wine or extract of the wrath. R511:3. Suddenly, in one hour, her fall will occur. SM127:1. The complete overthrow of the present order of things; political, social, financial and religious. R5697:6; 5565:1; 5478:5. Foreshadowed in the great trouble and national destruction which came upon fleshly Israel. C153.

\*\* "INTO THREE PARTS" - Beast, Image of Beast, and Dragon. Papacy, Protestant Federation, Civil Power.

\*\*\* And the (coalition of the dragon, beast and false prophet in) great Christendom was divided into three parts, and the government (Papacy) of the nations collapses (apparently Papacy is the first of the three to collapse): and great Papacy came in remembrance before God, to give unto it the (Scriptural) judgments of the fierceness of his wrath.

\*\*\*\* "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."

This would represent these united three elements (the



Beast - False Prophet - Dragon) which attempted to unite to rule over and control the world, but had failed as is evidenced by verse 20 where it tells us, "And every island fled away and the mountains were not found."

"This great City" - This would be symbolic Babylon - civil and religious. The division into three parts seems to indicate three phases in the destruction of this present evil world and these three phases are indicated in the last part of vs.19 and vs.20.

"And the cities (governments) of the nations fell" - Would not this suggest that from 1914, many of the nations of Europe have fallen, and today these nations ignore or are unfavorable and opposed to the interests of Papacy. We know also that in this period the Papacy has suffered great losses in wealth and prestige and is it not a fact that no nation of Europe supports it with the exception of Spain. So could we not say that she is already a 'widow'?

"And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

And this judgment which will result ultimately in her utter destruction, has already begun and God's judgment upon Babylon (her plagues, Rev.18:8) once begun, will not be interrupted nor cease until she has been utterly consumed. While this consuming process is going on, the great swelling words of the Papacy can still be heard. Dan. 7:11-26

16:20

\* AND EVERY ISLAND - Republican government. R511:3.

FLED AWAY - The spirit of liberty will overleap all bounds and order and end in anarchy. R511:4.

AND THE MOUNTAINS - Kingdoms. A336; R511:4.

WERE NOT FOUND - The utter destruction of all systems born of sin and selfishness. R1657:3.

\*\* And every republic vanished, and the kingdoms were not found.

\*\*\*\* "And every island fled away, and the mountains were not found."

This would be the natural result of the overthrow of monarchies or kingdoms symbolically called mountains, as indicated in Psa. 97:5, "The hills melted and flowed down like wax, at the presence of the Lord, at the presence of the Lord of the whole earth."

Rev. 16:18-20

Going back to the above verses we would like to suggest a few related thoughts on Battle of Armageddon - Great City divided into three parts. The setting is in connection with the great earthquake which occurred after the 7th vial was poured out and in this earthquake period we understand, we are now living - the greatest world revolution ever known which preceded the establishment of Christ's Kingdom. The division into three parts seems to indicate three phases in the destruction of the present evil world and we believe that these phases are indicated in the latter part of vs. 19 & 20. As suggested by the Pastor before he passed away in 1916, he recognized that the battle of Armageddon had begun. R5735. The battle had merely occupied a longer period than Bro. Russell originally understood the prophecies to indicate. It is good to keep in mind the meaning of the word Armageddon, the Mount of Destruction. A most appropriate name for the complete overthrow of Satan's empire.

(R) We see no reason for doubting therefore that the Gentile times ended in Oct. 1914 and that a few more years will witness their utter collapse and the full establishment of God's kingdom in the hands of Messiah will manifest itself for the blessing of the whole world - but by that time the Elijah class will have passed beyond the veil for "when He (Jesus) shall appear in glory, we, the church, shall appear also with him." Z. 5950 in 1916.

16:21

\* A GREAT HAIL - Of frozen water. R3344:3. Righteous judgments. A303. Truth delivered in such a way as to be dangerously destructive to things with which it comes in conflict. R511:5.

OUT OF HEAVEN - The new heavens. R511:6.

OF A TALENT - The smallest Greek talent was 57 pounds. R3344:3. About the weight of a man. R511:5. Resulting in the liberty of all of God's people from the thralldom, thru false doctrine, that has been upon them for lo, these many years. R2498:5.

\*\*\* And there came upon nominal Christians an overflowing

scourge of hard truths, each hard truth being the equivalent of the whole Gospel on each subject, and nominal Christians denounced God because of the affliction of the hard truths; for the affliction thereof was exceedingly great.

\*\*\*\* "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."

(R) "Hail is solidified water. If water or rain causing fruitfulness and refreshing to earth, be a symbol of truth, refreshing and causing gracious fruits in humanity, then hail must signify truth delivered in such a way as to be dangerously destructive to things with which it comes in contact - doctrines, ideas of the adversary, and these false religious systems." "As the symbolic statement of the prophet in Isa. 28:17 "And the hail shall sweep the refuge of lies and the water (truth) shall overflow the hiding place." Untruth - error - falsity, is the bane of the world, and the time of trouble would be incomplete and the world still unprepared for the reign of righteousness were it not for this hail. Psa. 18:12,13"

"The hail", be it remembered, comes down from heaven; heaven, as already defines, symbolized spiritual powers, but not any longer corrupt and vitiated spiritual powers for these have passed away. Babylon has been cast as a millstone into the "sea" to rise no more. This is the new "heavens" which shall gradually take place of the old, which is to "pass away with a great noise", or tumult - voices, thunders, etc. Yes, thank God, he that in vs. 15 announces his presence as a thief will not only have broken down the kingdoms of this present world but will also have set up that Kingdom for which our Lord taught us to pray: "Thy Kingdom, come, thy will be done on earth as it is in heaven." Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness, for his anger endureth but a moment, in his favor is life, weeping may endure for a night but joy cometh in the morning." Psa. 30:4,5.

"Blessed by his glorious name forever; and let the whole earth be filled with his glory. Amen and amen." W.T. 511

Then we notice that every stone was about the weight of a talent, and the talent according to some authority is about

57 pounds avoirdupois - what could withstand the force of a stone of such an enormous weight falling from heaven? Then we remember God asked Job if he had seen the treasures of the hail which he had reserved against the time of trouble, against the day of battle and war? Job. 38:22,23.

Again, in Ex. 9:19-21, we are told about a similar plague which came literally upon Egypt, and we find that it injured only those Egyptians who had not respected the words of Jehovah, and we may safely reckon the same of this symbolic hail; it will smite down and subdue only those who are in opposition to it, and that, for their good. Yes, the world would still be unprepared for the reign of righteousness were it not for this hail.

"And men blasphemed God, because of the plagues of hail, for the plague thereof was exceeding great."

Thank God for the hail, hard, distressing truths, it will uncover and expose the God-dishonoring doctrines of men and superstition of the dark ages will melt - disappear like the hoar frost before the sun. CHAPTER 14

14:1

\* A LAMB - Christ. R155:5.

ON THE MOUNT ZION - The mountain and city of God. (Heb. 12:22, Diag.) R155:5.

WITH HIM 144,000 - "Called, and chosen, and faithful." Rev. 17:14. A195. The definite fixed number of the elect. F179; R5837:1; 3026:1; Q756:2; SM175:1. The very elect, the saintly few, the little flock. R5231:5. These are the faithful remnant of natural Israel, and the faithful remnant from the Gentile Church. R5964:6; 5548:6; Q756:2. Overcomers. R155:5. Being the first-fruits to the spiritual life, they represent God's temple in heaven. R155:6. The inhabitants of a spiritual mountain will themselves be spiritual. R155:5. IN THEIR FOREHEADS - Intellects. R1470:5.

\*\*\* And the John class beheld, and, lo, a meek humble One ruled in the heavenly kingdom, and with an hundred and forty and four thousand, having his Father's character impressed upon their minds.

\*\*\*\* SYMBOLS FOR REVELATION 14

Lamb - Christ Jesus

144,000 The faithful church of Jesus

New Song - Of Moses & Lamb

Four Living Creatures - God's four attributes

Twenty-four elders - Those prophecies concerning the kingdom

Another Angel - New creatures in Christ Jesus  
D601

\*\*\*\*

Everlasting Gospel - The truth that Jesus died for all men

Another Angel - The Lord's people

Babylon - Confusion - The Nominal Church

Third Angel - Those who carry the message of God's word

Beast - Babylon - Papacy

His image - Protestantism - the false prophet

Mark in forehead - In mental accord with beast

Mark in hand - Serving & actively supporting beast

Wrath of God - Last feature of great time of trouble

Write - God's words to be set down in a record

One sitting on white cloud - Our Lord's invisible presence

Golden crown - Son of God appointed to do this final work of harvesting

Sharp sickle - The truth

Earth was reaped - The wheatfield, to secure the church

Vine of the earth - The false vine - Nominal church system

Winepress - Last work of the harvest

Blood out of winepress - Flood of trouble and anguish to world

\*\*Midst of heaven - Ecclesiastical heavens

"And I looked, and lo, and lamb stood on Mt. Zion, and with him 144,000, having his Father's name written in their foreheads."

This chapter opens with a vision of Mt. Zion, the hill in Jerusalem, upon which the temple was built. John, who pictures the church, tells the characteristics of this 144,000 who are with the Lamb. While the 144,000 the bride of Christ, was not complete when the vision was understood early in the harvest period, the Lord's people, during this time have seen and have understood that such a faithful, devoted company, were being gathered unto their Lord, to meet him in the air, and to share with him in the glory and power of the kingdom, symbolized by their foreheads. So we see that each of these have the mind of Christ - they have a similar character to his, which is identical with the mind of God, the Father, a fulfillment of John 17:21, where he tells us, "That they all may be one as Thou, Father, art in me, and I in thee, that they may also be one is us, the world may believe that Thou hast sent me."

14:2

\* WITH THEIR HARPS - Like those on the sea of glass. Rev. 15:2; R170:3; 168:5. The Bible testimonies of the Law and the prophets. F233.

\*\*\* And the John class heard a proclamation from the divine ruling authority, as the proclamation of many people, and as the sound from a great controversy: and the John class heard the teachings of those who interpreted the Word of God.

\*\*\*\* "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." (See Rev. 1:15)

This would represent our Lord with his church, who would speak to her, and through her, by many tongues in many languages. WT 2826

14:3

\* SUNG...A NEW SONG - Harmoniously declared the glad tidings of restitution. C237. All who receive this "new song" into good and honest hearts are prompt to give utterance to it. R2432:5.

AS IT WERE - It is not actually a new song, for the holy angels have always sung it. N'04-7-3

BEFORE THE THRONE - Not on it. This is likely the position referred to in Luke 21:36. R168:5. Before the exaltation to the glory of power. R170:5; 168:5.

THE FOUR BEASTS - See comments on Rev. 4:6,8.

NO MAN COULD LEARN - Sing that song clearly and harmoniously except as taught of God. R2432:5.

BUT THE 144,000 - "Blessed is the people that know the joyful sound." Psa. 89:15; R2569:5. Which none but themselves could learn to sing. R5231:5; 2570:1. These can fall from steadfastness, and lose the privilege of singing it. R2570:1. It is necessary to be somewhat of an overcomer of the world and its spirit to have the courage to sing this song. R2570:1.

WHICH WERE REDEEMED - Agorazo, acquired at the forum. E429.

\*\* "REDEEMED" - Agorazo = purchased in the market. The word occurs in the New Test. 31 times and is rendered 3 times by "Redeemed", 13 times "bought", 15 times "buy". (See also Gal. 3:13; 4:4,5; Eph. 5:15,16; Col. 4:45) (E430)

\*\*\* And they heralded forth a new message of salvation with sanction from the divine authority, and the attributes of God, and the Royal Priesthood office: and no Christian could learn that message of salvation but the hundred and forty and four thousand, which were purchased from among society.

\*\*\*\* "And they sung, as it were a new song before the throne, and before the four living creatures and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the "earth". See

Rev. 5:9,10.

The new Song of Moses and the Lamb, the song of restitution so clearly taught, not only in the Law of Moses, but also in the clearer Revelations of the Lamb of God contained in the writing of the New Testament. A song of victory and joy in the great honor which is theirs, and none others can sing this new song. This song is sung before the throne, indicating that it is fully endorsed by God himself. And before the four living creatures, signifying it is in full harmony with God's four great attributes and in full accord with the prophecies of God's word, The Twenty-four elders.

"which were redeemed from the earth" - 144,000 were a purchased class, bought with a price. They were purchased in the open market, therefore they were the bond servants of Jesus.

14:4

\* **DEFILED WITH WOMEN** - Earthly Church organizations, Babylon, mother and daughters. R3600:1; 3031:4; Q61:4. Only corrupt Churches would defile. R155:5.

**THEY ARE VIRGINS** - Not united to the world at all. Q61:4; SM406:2.

**WHICH FOLLOW THE LAMB** - Thru evil report, misunderstandings, persecutions and sufferings. R2418:5; SM346:2. Who put far away everything akin the wrath, anger, evil speaking and bitterness. R5765:6.

**WHITHERSOEVER HE GOETH** - They must not faint before they reach the end of the journey. R5914:1.

**REDEEMED** - Agoraza, acquired at the forum. E429.

**FIRSTFRUITS UNTO GOD** - Implying after-fruits, others of God's family later born. R5870:1; 5640:6; 4702:4; 4645:3; 2490:2.

The Church of Christ. R5640:6; 4645:3; 170:3. At birth - resurrection. R253:6.

\*\* "REDEEMED" - See note verse 3

\*\*\* These are they which were not united with churchianity; for they are pure. These are they which follow the Meek-humble One. in the path he takes. These were the first purchased from nominal Christianity, unto God and in the meek-humble One.

\*\*\*\* "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 first-fruits unto God and to the Lamb."

"These are they which were not defiled with women" - That is, they were never contaminated with Babylon, or her daughters. They were clean from Babylonish practices.

"These are they which follow the Lamb whithersoever he goeth" - Treading willingly, joyfully in the path of suffering and death. They follow the Lamb in everything, even in the work of atonement.

"These were redeemed from among men, being the first-fruits unto God and to the Lamb" Jas. 1:18 - The elect Gospel church is also spoken of as the firstfruits unto God of his creatures. Heb. 12:23. Firstfruits also imply later fruits. Thus the Lord draws to our attention, that while his plan has had its most gracious beginning with the elect of the Gospel Age, his favor will not end with them, but ultimately proceed to all the families of the earth in accord with the great oath-bound covenant to Abraham: 'In thee and thy seed shall all the families of the earth be blessed". Gal. 3:29

14:5

\*\*\* And in their message was found no deceptive teachings, for they are without fault.

\*\*\*\* "And in their mouth was found no guile; for they are without fault before the throne of God"

In their mouth is no falsehood, they are blameless. They make a full consecration of their all to God, and they have faithfully paid their vows. They are those who have not lifted up their souls unto vanity, nor sworn deceitfully. Psa. 24:4.

"They are without fault before the throne of God" - How can this be the case, seeing that we each realize how prone we are to err and to slip? Looking at ourselves we feel so unworthy of such a statement made concerning us. Let us remember however, the great love and mercy of the Father has been extended to us. For our standing is in Christ. 1Cor. 1:30, "Who of God is made unto us wisdom, and righteousness and sanctification and redemption." Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory..." Jude 24,25.

"Able to present me faultless,  
Lord forgive my doubt, I cried;  
Thou didst once with loving care,  
Show hands and feet and riven side"

So this class, standing on Mt. Zion, symbolized the glorious Kingdom of the Millennial Age. They are a holy class of overcomers to whom the Father does not impute iniquity, for their sins are blotted out to be remembered against them no more.

14:6

\* ANOTHER ANGEL - Partly fulfilled by colporteurs and their work. CR63:5.

MIDST OF HEAVEN - In the Church. R474:5; 304:1. The ecclesiastical powers. CR340:2.

TO EVERY NATION - During the Millennial Age. R924:3; 217:3.

\*\*\* And the John class saw another messenger ("The Three Worlds" book, which later was developed into the first and second Volumes of Studies in the Scriptures), carried throughout the ecclesiastical realm (by use of the Old and New Testaments), having the eternal good news (of the kingdom) to preach unto them resting in earth's society, and to every nation, and tribe, and language, and people.

\*\*\*\* "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 the every nation, and kindred and tongues and people."

What do we understand regarding this angel flying in the midst of heaven? Would this not, as suggest in D601, represent the ecclesiastical systems? This heaven, mentioned here, is not the same as the heaven mentioned in Rev. 5, which refers to the highest heaven above, God's dwelling place. Bro. Russell suggests this angel represented a message which became due to be proclaimed to Christians in the ecclesiastical heavens, (Mat.. 24:31) early in the harvest time, and which has been preached far and wide. The hour of judgment has come and God is to be worshipped and not the false systems described in the previous chapter which claim and receive the worship of those who "dwell on the earth".

"And which exercised all power over all kindreds and tongues and nations" - It is good to notice the expression in verse 6, 'Those who dwell on the earth', they seem to refer to nominal Christians. Chap.6:10; 11:10; 13:14; 17:8; R321.

14:7

\* FEAR GOD - This seems to be addressed to the "great multitude" who, at the time the "little flock" are exalted, are found in adulterous union with the world. R155:6.

HOUR OF HIS JUDGMENT - The harvest time of trial, which commenced 1874. R474:5; 304:1. Punishments upon the people causing the downfall of Babylon by producing a complete separation between Christians and the world. R156:1. When Christ sits on his own throne. R2425:6.

\*\*\* Saying with a loud proclamation, Fear God, and give glory to him; for the hour of trial is come: and worship him that made the spiritual rulership, and society, and the restless masses, and the sources of truth.

\*\*\*\* "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 water."

"fear God and give glory to Him" - We know that during this Gospel age there was only one class which feared God and trusted him absolutely, the 144,000. Many people feared and respected earthly governments. Others fear men and they will only heed what preferred leaders tell them. Many sacrifice their fear of God because of their fear to stand in isolation, and they are afraid to be cut off from a larger company who have the spirit of unity, instead of the unity of the spirit. Eph. 4:3. Yes, the sovereign Lord of the Universe is to be given the honor of ordaining in the days of these kings shall God of Heaven set up a kingdom which shall never pass away. This setting up will take place after the exaltation of the saints. Would we say the hour of his judgment is evidently that period of time which extends from the time that the saints go beyond the veil and which is completed when the great time of trouble ends? It is the time when God Himself, rises up to the fray, when He makes the enemies of Christ to become his footstool. Psa. 110:1; Zeph. 3:8.

"for the hour of his judgment is come" - We know that

this has been a marked feature of the harvest message, and that the long reign of evil is about to end. And we know that these judgments begin with the religious systems which have so long and so grievously misrepresented God's character and purposes in their creeds and practices, and that the judgment is to extend later to the nations or civil powers and finally to every member of Adam's race. When the inhabitants of the earth will learn righteousness. Isa. 26:91.

Does this not also refer to the judgment upon Babylon which is going on now and culminating with the Laodician church, "Behold I stand at the door and knock"? The judgment and the testing is going on now. Rev. 3:20.

This hour of judgment would seem to refer to the short period which precedes the great thousand-year-day of judgment beginning with the second presence of our Lord in 1874. 2Thess. 2:8; C39; B271; Z'02-92

Part of this Gospel which has been going forth since the beginning of the harvest time exhorts the giving up of idol worship such as the Beast; the Image of the Beast (Rev. 13:15) and instead to worship on Him that made heaven and the earth, the seas and the fountains of water.

14:8

\* BABYLON - The name originally signified "God's gateway", but afterwards, in derision, it came to mean mixture or confusion; the nominal Church is now generally a gateway to error and confusion - a miserable mixture composed chiefly of tares and hypocrites. C153; D23,24; R5478:2. Ancient Babylon presumed to be the very "gate of God"; but God labeled it "confusion", Gen. 11:9; and so it is with her antitype today. D26. Signifies a concentration of the various errors in apostate Church systems. R5478:1. A symbol of confusion, mixture. R5092:3. A worldly Church. R171:5. IS FALLEN, IS FALLEN - The Lord's rejection of the apostate systems. R5478:2; SM125:3. "Babylon is suddenly fallen and destroyed. Howl for her." Jer. 51:8; R1371:6. Fulfilled in the demoralized condition of the nominal Church. R717:3. The spewing out of the nominal Church as an organization in 1878. R474:6; 304:2; Q150:5. "Come out of her my people", Rev.18:4 started to be proclaimed in the spring of 1879. R475:1; 304:2. ALL NATIONS DRINK - "The nations have drunken of her wine;

therefore the nations are mad." Jer. 51:7; R1371:6. While she, herself, is "drunken with the blood of the saints," Rev. 17:6; and with her phenomenal success. C104. Become intoxicated with her errors. C156.

OF THE WINE - False doctrines. R3112:6. The evil spirit of the world. R3055:4.

HER FORNICATION - Worldly affiliation, on the part of the consecrated. C164; R2300:1.

\*\*\* And there followed another messenger (Vol. 3, Thy Kingdom Come) saying the great nominal Church is rejected, that great ruling institution, because it made all nations partake of its false doctrines which were perpetrated by its passion for illegitimate association (with the civil rulers).

\*\*\*\* "And there followed another angel saying, "Babylon is fallen, is fallen, the great city, because she made all nations drink of the wine of the wrath of her fornication."

"Babylon is fallen, is fallen" - What is meant by term, Babylon? What this word means we learn from the marginal reading of Gen. 10:10 and 11:9 where we are told that the beginning of Nimrod's kingdom was Babel, or Babylon and the place was so called because God there confounded the language of the builders of the tower. The word means 'confusion' and here used figuratively to designate the great symbolic city of the book of Revelation, probably with special reference to the significance of the term and the circumstances from which it originated. (Smith) It applies to something on which, as specifying its chief characteristic, may be written the word "Confusion". In C153, Bro. Russell says the name "Babylon" originally signified "God's Gateway", but afterwards in derision, it came to mean 'mixture or confusion'. And in this name as applied specifically to the Church Nominal, which from being the Gateway to Glory, became a gateway of error and confusion, a miserable mixture composed chiefly of tares and hypocrites, and in our lesson here it is applied only to the church of Rome, called "Babylon the Great, the Mother of Harlots".

"Is fallen, is fallen" - What constitutes the fall of Babylon? We know that during the Gospel Age, two main companies or people have made profession to stand before God - the faithful followers of Jesus, and the false church termed Babylon. Babylon, though still co-mingling with the kings and nations of the earth, to this day, still professes to be the true church. Obviously then, the elevation of one of these

two, the 144,000 faithful sacrificers which we believe is going on now, would infer the rejection in 1878 and fall of the other in God's sight. C152.

However, we know that in the eyes of the people generally, Bablyon is not fallen. She is fallen because she made all the nations drink of the wine of the wrath of her fornication and that explains the conditions of the world at this present time. Yes, this great counterfeit system of systems, Satan's masterpiece, is rejected and shortly will be destroyed, even at the present time her flesh is being eaten. C156.

We note here that Babylon falls before it is with violence thrown down as a millstone, cast into the sea, to be found no more at all.

14:9

\* AND THE THIRD - As with the preceding two, so with this third message, it could not have been more accurately fulfilled that it was by repeating truth due to the Lord's children. R475:1; 304:3.

WORSHIP THE BEAST - Not a literal beast, but a system. R2609:6; 1040:6. Showing the nominal Church in the colors in which the Word of God paints it. R475:1; 304:2.

AND HIS IMAGE - Not a literal image, but a system, the Protestant Federation. D581; R2609:6.

RECEIVE HIS MARK - See comments of Rev. 13:16.

\*\*\* And the third messenger (Vol. 4, the Battle of Armageddon) followed the other two, proclaiming with a great proclamation, If anyone venerate the Papacy and the Protestant Federation of Churches, and receive their designating characteristics by mental assent, or by support,

\*\*\*\* "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."

14:10

\* THE WRATH OF GOD - Not only the first 3 plagues, but also the 7. R171:6.

AND HE - Whoever worships, reverences, human institutions and doctrines more than the word of the Lord. TQ'05-10-11.

SHALL BE TORMENTED - In the great consuming trouble in the

close of this Gospel Age. R2609:5. Thru fear for his friends whose eyes have become opened so that they deny the doctrines now being enunciated afresh. TQ'05-10-11.

WITH FIRE - Not a literal fire. R2609:6.

AND BRIMSTONE - Not literal brimstone. R2609:6. The doctrines of hell-fire and brimstone. TQ'05-10-11. Utter destruction. R487:1.

PRESENCE OF THE LAMB - After the second advent has taken place; "In the days of the Son an Man." Luke 17:26; TQ'05-10-11.

\*\*\* Such shall partake of the prophetic vengeance of God, which is not a modified wrath as foretold in the Scriptures; and such shall be tried with destructive judgments to be witnessed by (God's) righteous messengers, and to be witnessed by the meek and humble One.

\*\*\*\* "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

14:11

\* AND THE SMOKE - The remembrance. R2609:6; 475:1; 304:2.

OF THEIR TORMENT - Not literal, but symbolic. R2609:6; 1040:6. Distress. R475:1; 304:2. Which occurs in the great consuming trouble in the close of this Gospel Age. R2609:5. Anything annoying is tormenting. Individuals with a desire to cling to the "Tradition of the elders", Matt. 15:2; are today annoyed by unfolding truth. R487:4.

FOREVER AND EVER - Until the Beast and his Image are utterly consumed. R2609:5. They will never forget the distress, vexation and torment to which they were subjected while worshipping creeds and doctrines and organizations of men. R475:1.

\*\*\* And the remembrance of their testing will be recalled in the future ages; and such have no rest of heart or mind as long as they venerate the Papacy and the Protestant Federation of Churches, and as long as they possess the designation of the (Papacy's) characteristics.

\*\*\*\* "And the smoke of their torment ascendeth up forever 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."

We note here in verses 9-11 that another message goes out. Those who worship the beast and his image at this time, demonstrate that they do not place their full confidence in God. There are those who would rather put their trust in man or anything earthly.

As we are told in the 10th verse, failure to carry out this injunction brings God's wrath upon them, and that is seen in the seven vials of His wrath being poured out upon Babylon, and later the overthrow of the Gentile Kingdoms.

In the "Hell" booklet, Pastor Russell suggests: "All will at once concede that if a literal worshipping of the beast and an image were meant in vs.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 the fire and brimstone."

The torment of those systems will be Aonian - Age-lasting. It will continue as long as they last, until they are utterly consumed. Again in verses 9-11, we there see that since the hour of God's judgment has arrive, as in the 7th and 8th verses, and those who worship or give homage to the false systems of Christianity.

"and also receive the mark in head or hand" - They will share in the impending jugments of God to result in the destruction of these systems. It is worthy of special note that those who share the plague upon Babylon, not only worship or do homage, but also receive Babylon's mark. In the days of judgment upon the false systems, it is not uncommon to learn of former votaries being alienated from Babylon and specially is this true in Europe, the geographical setting of these prophecies. In Catholic countries of Europe, great numbers have relaxed their allegiance to the church when Political or social interests were found to be in competition. But those who are losing interest in Babylon are apparently those who merely give homage or worship to the systems, the children which Babylon was to lose. Isa. 47:9; Rev. 18:8.

On the other hand, those who not only worship these systems, but also are in mental accord (marked in the forehead) or are actively supporting distress as they witness the



decline of influence and loss of much of their former power and wealth in the countries of Europe.

14:13

\* BLESSED ARE THE DEAD - "Reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11; C241. "Ye are dead and your life is hid with Christ in God." Col. 3:3; R474:5; Q764:4. Reckonedly dead, consecrated unto death. R2982:5; 2123:2; 474:5; 303:5; Q764:4. Because they may now be "clothed upon with our house which is from heaven." 2Cor. 5:2; R344:5. It was in the fall of 1881 that we were able to read these words understandingly. R475:2; 304:4.

WHICH DIE - "Ye are gods; and all of you are children of the most High. But ye shall die like men, and fall like one of the princes." Psa. 82:6,7; R2982:5. "Precious in the sight of the Lord is the death of his saints." Psa. 116:15; R2290:6. Actual death. R514:6; Q760:2. Thruout the Bible, except in this instance, death is represented as a dreadful disaster. R474:3; 303:3.

IN THE LORD - Not all mankind, but only the Little Flock. R474:4; 303:6.

FROM HENCEFORTH - "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." 1Cor. 15:51,52; R5566:5; 4914:5; 2982:4; 475:4; 328:5. In the moment of dying, experience their change. R2982:4; 558:1. Marking a particular time. R5566:5. From 1878 onward. C240; R5566:5; 4914:4; 2982:4; 2154:1. Before which it would not be a blessing to die. R5566:5; 2982:3; 475:4; 344:5. The favored time of the Lord's presence. R474:3.

THAT THEY MAY REST - Typified by the reign of Solomon, when reigning in peace, at rest from all his enemies. R1901:6.

FROM THEIR LABORS - From the toil and weariness. R2982:4; 2154:4; 665:1.

AND THEIR WORKS - Of gathering the Elect, of proclaiming the reign of Christ begun, and of declaring the Day of Vengeance. D624. Saying unto Zion, Thy God reigneth - The Kingdom is being set up. D624.

DO FOLLOW THEM - Will continue; do not cease with the change of nature. C238; D622; R2982:4; 665:1; 475:4. Follow with them. Diag. R631:4; 474:3.

\*\*\* And the John class heard a proclamation from the place of spiritual control, saying, Publish (abroad) - From 1878 and forward blessed are the consecrated who die in the Lord saith

the Holy Spirit that (then) they may rest from labors; and their (kingdom) works do follow them (beyond the veil).

\*\*\*\* "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."

"Write" - Why are saints of Gospel Age called upon to write? We know that tradition is not reliable and becomes changed and altered with the use of time. So John, representing the true church, required to make a record of it especially for the benefit of the saints of this harvest time.

The fruitage of the vine is Love and is precious to the Father; but the fruitage of the vine of the earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great time of trouble with which this age will close. John 15:1-6; Rev. 14:19; F307.

Then we would note here that there are two harvests of the earth. 1) The wheat field to secure the church (See 15th & 16th verses) and 2) The earth, or the vine of the earth is to be reaped (See 18th & 19th verses).

14:14

\* UPON THE CLOUD - "In like manner", Acts 1:11, he has returned, unknown alike to the world and the lukewarm Church. R773:2.

THE SON OF MAN - The seed of Adam, thru mother Eve, yet "undefiled, separate from sinners." Heb. 7:26; E151. Jesus, the chief reaper, present, but unseen. R264:2; 189:4; 175:2; 20:2.

A GOLDEN CROWN - Divine authority. R1362:1. The reaper, crowned; 1878. B239. Immediately after taking the crown in the Spring of 1878, our Lord gathered to himself those of this saints who slept. R2982:5. Christ comes as King before the end of the Harvest. R116:2.

IN HIS HAND - In his power. R1362:1. The Lord is to be present as reaper during the time of harvest of the Gospel Age, as typified by his presence as reaper during the harvest of the Jewish Age. B150, 238; R2982:3.

A SHARP SICKLE - Present truth which is now separating the true from the false, and the matured from the immature wheat. A238; R1362:1; 547:4.

\*\* "SHARP SICKLE" - The presence of Christ and the beginning of the Harvest.

\*\*\* And the John class observed, and behold a time of trouble\* and overseeing the time of trouble was one like unto the Son of Man, having the divine authority (all power in heaven and earth), and having under his direction the harvest message.

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\* The "white cloud" is pictured as being "white" to the Lord's people because they are above this time of trouble. Those in the world see it as ominous and dark and forbidding. Also the "cloud" redounds to God's glory because it is brought about by his righteous judgments.  
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## CHAPTER 16

16:1

\* OUT OF THE TEMPLE - The nominal systems. R498:2.  
SEVEN ANGELS - The Little Flock. R498:2. The living saints; representatives or active agents of the entire anointed company. R498:1.  
GO YOUR WAYS - Go on out of the Church if you want to, and do your worst. R498:2.  
WRATH OF GOD - Designed to rid the world of every form of evil and wrong. R498:3. See comments on Rev. 15:1.  
UPON THE EARTH - Society; order loving people. A318; C66. Settled, organized religious society. R498:3.

\*\* "TEMPLES" - Nominal Church.

"SEVEN ANGELS" - The little flock, a complete number.

"GO YOUR WAYS" - Do what you can. The various truth people are pouring out these vials or golden bowls.

"POUR OUT THE VIALS" - The volumes. The picture here is of their effect on those who will not receive them. To those who do receive them they are blessings, but to all opposers they work the wrath of God.

"UPON THE EARTH" - people.

\*\*\* And the John class heard a great proclamation emanating from the glorified Church (particularly its head, the glori-

fied Lord) saying to the seven harvest messages, Go accomplish your work, and use the vehicles given to broadcast the judgment of God unto society.

\*\*\*\*\* SYMBOLS FOR REVELATION 16

- Seven angels - Spirit begotten ones
- Vials of wrath - Blessings in disguise
- First Plague - An Evil and malignant ulcer
- Second Plague - An element which will rapidly comix and putrefy
- Third Plague - Brings element of trouble - turning water into blood
- Fourth Plague - Increase of Gospel - sunlight
- Fifth Plague - Trouble upon the throne of the Beast
- Blasphemed God - Misrepresented his character & plan
- Gnawed their tongues - Were forced to take back previous statements (Papacy)
- Sixth Plague - Form of evil upon Babylon - waters dried up
- Euphrates - People supporting Babylon the Great
- Kings of the East - Saints with Christ
- 3 Unclean spirits - Symbolically unclean, impure teachings
- Dragon - Civil power
- Beast - Papacy
- False Prophet - Takes place of two-horned beast & image of beast and represents

all wrong teachings

Kings of the earth - All important people including religious leaders, merchant princes as well as civil leaders

Armageddon - Mount of Destruction

Seventh Plague - Complete trouble coming upon Babylon

Voices - Contentions

Lightnings - Diffusion of truth

Thunderings - Tumults because of increased knowledge

Earthquake - Revolution

Great City - Babylon, Mother of Harlots

Divided into 3 parts - Three phases in destruction of present evil world

Cities - Governments of the nations

Nations - Of Europe - Many of which have fallen since 1916

"And I heard a great voice out of the temple saying, to the seven angels, Go your ways, and pour out the vials of wrath of God upon the earth."

In Rev. 15:7 we are told there that one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God who liveth forever and ever.

1Pet. 4:17 declares: 'judgment must first begin at the house of God'. The significance of one of the living creatures (which would represent God's Justice) handing the golden vials to the seven angels, would mean judgment. Notice Rev. 17:1, referring to the "whore being judged".

So this great voice out of the temple would be the voice

of God telling them that the time had come, the harvest time to pour out their vials of wrath, blessings in disguise, for they would be the means of liberating, striking off the shackles of error on all who were bound by man-made creeds.

We would note here the Bro. Russell in 1907 tower, referring to the voice of the three signs, Ex. 4:1-9, says: "In the type these three signs or testimonies preceded the plagues upon the Egyptians; and this in the antitype must mean that the three signs or testimonies to spiritual Israel respecting the second advent of our Lord and respecting the great deliverance which he is to accomplish, must precede the plagues, the great time of trouble, coming upon the world in general shortly."

(R) "Already 34 years of the 40 year harvest are in the past and but seven remain, in the last of which - (ending 1916 we confidently expect the plagues upon the world - antitypical Egypt." Z. 1907 R4057

16:2

\* VIAL - Bowl of wrath. R498:3.

THE EARTH - People under religious restraint. R498:3. (See above)

GREVIOUS SORE - An evil and malignant ulcer, a painful, running sore, which eats, corrupts and destroys, illustrating the character of the life-draining trouble coming upon Protestantism. A constitutional disorder - the blood is poisoned and the death of the patient is certain. R498:4. Due to errors inherited and retained from the "Mother of harlots". R98:4. The disorder comes from within - the bad odor and distress are noticable. R498:5.

UPON THE MEN - Protestantism, nominal Christians. R498:3.

WHICH HAD THE MARK - The characteristics. R498:3. See Comments on Rev. 13:17.

OF THE BEAST - Papacy. R498:3.

THEM WHICH WORSHIPPED - The trouble does not affect Roman Catholics at first, but those worshipping the various shades and degrees of Protestantism. R498:4.

HIS IMAGE - Protestantism. R498:3. See Comments on Rev.13:15

\*\* "POURED OUT HIS VIAL" - The truth concerning the permission of evil. The plan of God as presented in Vol.1

"UPON THE EARTH" - Society.

"...GREVIOUS SOUR" - Those who opposed these truths became more and more filled with the spirit of malice, hate, envy, strife, backbiting, spiritual sickness, soreness, irritability, etc. A malignant ulcer, running sore, drains the whole system. This evil heart condition increases and spreads in all their life and actions until spiritual gangrene sets in, sores of the mind.

"WORSHIPPED HIS IMAGE" - Those affiliated with papacy and the protestant federation. The opposers are of these classes.

\*\*\* And the first (the essence of the message of "The Divine Plan of the Ages" Chp. XIII, The Kingdoms of the World, p.249) went forth (to accomplish its work), and broadcast through its vehicle (the judgment it contained) unto stable (reactionary) element of society; and there resulted a miserable and painful disintegration among those designated with the characteristics of the Papacy, and upon those venerating the Protestant Federation of Churches.

\*\*\*\* "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." (His image - Protestantism)

(R) "An ulcer is a cankerous sore, that is, one which eats, corrupts and destroys. Now carry the thought, what an ulcer is to a man, will illustrate the character of the consuming, life-draining trouble coming upon the systems constituting Protestantism so-called, which ultimately will destroy it. It arises from within itself; it is a constitutional disorder caused by errors inherited and retained from the Mother of Harlots and abominations." "There is no cure for this evil - the blood is poisoned - it has permeated the entire body and death must ensue." W.T. 4

16:3

\* UPON THE SEA - The irreligious masses of mankind - those not under religious restraint. R498:5.

BLOOD OF A DEAD MAN - After death the blood separates into liquid, called serum, represented by such men as Stephen Girard, etc.; and a solid substance termed clot, representing the reckless, thoughtless and indifferent. The clot immed-

ately begins to putrefy and corrupt. R498:5.

EVERY LIVING SOUL - Every active element of virtue and benevolence. R498:6.

DIED - Perished. R498:6. Resulting in a grand reign of anarchy in the name of communism. R498:6.

IN THE SEA - The irreligious masses of mankind - those not under religious restraint. R498:5.

\*\* "POURED OUT HIS VIAL" - "Time is at Hand." Jubilee. Increase of knowledge causes selfish men to seek more of rights.

"UPON THE SEA" - Restless masses of discontented men.

"BLOOD OF A DEAD MAN" - Clotted blood (no serum in it, no life in it) Serum class, the peace and law and order lovers, later become squelched and dried up. Then Hooligans get to work. Result of attempt of masses to get liberty.

"SOUL DIED IN THE SEA" - All the justified. Law abiding citizens, the life of society. No voice then for Law and order. No restraining influence among the masses.

\*\*\* And the second message (the essence of the message of "The Battle of Armageddon" Chp. VII, The Preparation of the Element) was directed through its vehicle unto the restless masses of mankind; and they became divided into more radical (extremists) and liberal groups: and every right-hearted one ceased his restless turbulent attitude (possibly seeking meekness and righteousness that they may be hid in this day of wrath).

\*\*\*\* "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."

We would note here that the sea symbolizes the irreligious masses of mankind, not under religious restraint.

(R) To appreciate the trouble upon this class, we must study the symbol. Blood in the living creature is full of vitality, but the blood of a dead person is the very reverse. After death, the blood rapidly begins to separate into two parts - a watery liquid called serum and a more solid substance termed clot. As soon as the separation takes place, the clot begins to putrefy or corrupt. Applying this, we



understand it to teach that a great and thorough disintegration will occur in this large class of humanity, after which, one element will rapidly corrupt and putrefy. But reading this plague, we realize that a separation of these two elements is going on, the result of which will be decay and death to every principle of morality and virtue in this class - When every living thing (active element of virtue and benevolence) in this sea class will perish.

"It will be well also to remember that one plague or evil goes on increasingly, after a second and third, etc., are added, until in the end the entire forms of evil will be in operation simultaneously. W.T. 498-99

16:4

\* UPON THE RIVERS - Symbolizing the various sects or denominations. R499:1. Waters (truth), tho truly muddy in some, has flowed in these systems, refreshing many. R499:1.  
AND FOUNTAINS - The founders and schools in which these channels had their start or beginning. R499:1.  
BECAME BLOOD - The creeds, once received without question, now become loathsome and death-like. R499:2.

\*\* "VIALS UPON THE RIVERS" - Channels of truth, sects of Christendom.

"FOUNTAINS" - The schools and founders of these channels.

"WATERS" - Truth. A certain amount of truth, more or less contaminated to be sure, flowed in these systems for a long time.

"BECAME BLOOD" See Comments.

\*\*\* And the third message (the essence of the message in "Thy Kingdom Come", Chp VI) was directed through its vehicle unto the channels of religious teaching (such as the International Sunday School Lessons, Sunday Schools, churches, sects, etc.) and the theological seminaries; and they became abhorrent and deathly (to the people who drank of these religious channels).

\*\*\*\* "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood."

16:5

\* ANGEL OF THE WATERS - The messenger of the Real truth.  
R499:2.

\*\*\* And the John class heard the message of truth (Thy Kingdom Come, Chp.VI) say, Thou art righteous, O Lord, which art, and wast, because thou hast judged thus.

\*\*\*\* "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."

16:6

\* SHED THE BLOOD - Wasted the life-principle, the truth which vivifies. R499:2.  
OF SAINTS AND PROPHETS - The words and testimony of Jesus. R499:2.  
BLOOD TO DRINK - They will recognize their creeds to be too abnoxious and nauseating to be palatable. R499:3.  
THEY ARE WORTHY - It is just retribution. R499:4.

\*\*\* For they have shed the life of saints and prophets, and thou has given them a bitter potion to partake of (this potion of truth is abhorrent to their false teachings and to their false claims of Christianity); for they deserve it.

\*\*\*\* "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

(R) "This third element of trouble results from the turning of the rivers and fountains of water into blood. Running waters symbolize Truth. The river channels thru which water (truth) has flowed, symbolize the various sects or denominations. The fountains symbolize the founders and schools of these various systems - the places or men in whom these channels had their start of beginning."

"For a long time water, truly very muddy in some, but nevertheless a mixture of water has flowed in these various systems of which many have partaken and have been refreshed. But a change comes, and that which once refreshed, will (gradually) become loathsome as blood." W.T. 499

(R) "This we understand to be a picture of a change rapidly taking place in religious channels - their creeds, though containing as much truth and error as ever, they are coming to regard differently, becoming loathsome and death-like."

"As on a similar plague (literally) upon Egypt (Ex. 7:20-25) the people dug wells for water because they could no longer drink of the bloody rivers, so here - independent thinkers are digging for themselves for purer waters than the regular channels afford. Truly this turning of the waters of their channels into blood is among the causes of anxiety and great annoyance to the sectarian, but only a few yet realize this trouble.

"The angel of the waters - or the messenger of the real truth - is able to see in this a righteous judgment of God against those systems as expressed in vs. 5 & 6, because they deserve it." W.T. 499.

16:7

\* THE ALTAR - The class of prophets and saints whose testimonies for truth were sealed with their lives. R499:3.

TRUE AND RIGHTEOUS - The present systems are worthy of having this trouble. R499:3.

ARE THY JUDGMENTS - Ultimately this will be the language of all who are in accord with the Lord. F712.

\*\* "...OUT OF THE ALTAR SAY" - The Great Pyramid, 3rd Vol. It corroborates the Plan and the judgment of Nations.

\*\*\* And the John class heard another proclamation of The Christ say, Even so, Lord God Almighty, true and righteous are thy judgments.

\*\*\*\* "And I heard another out of the altar say, Even so Lord God Almighty true and righteous are thy judgments."

(R) "The altar represents the class of prophets and saints whose testimonies for truth was sealed with their lives. These speak not audibly, but in that figurative way in which Abel's blood is said to have cried out. The testimony of these condemns the present systems as worthy of having this trouble or plague; because of their previous disregard of truth." (WT 499) Thus justifying the retribution represented in this third plague.

16:8

\* UPON THE SUN - The Gospel. D590. "Ye shall know the truth and the truth shall make you free." John 8:32; R499:5.

UNTO HIM - Unto it. (Rotherham) R499:4.

TO SCORCH MEN - They are scorched or troubled by the increase of light. R499:5.

\*\* "SUN" - The light of the Gospel.

"FIRE" - By its due message of the time of trouble.

\*\*\* And the fourth message (the essence of the message of "The Atonement Between God and Man", Chp. XII,XIII) was directed through its vehicle unto the Gospel of the Scriptures (that is, making the Scriptural doctrines more pointed and clear); and power was given to this message to make professed Christians sorely uncomfortable with the threat of destruction of their professions.

\*\*\*\* "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire."

Rotherham translation: "And to him was given to BURN men with fire."

16:9

\* AND MEN - Those who have the mark of the beast. R151:3.  
AND BLASPHEMED - Does not signify profane swearing, but rather a misstatement of character. R499:6. Slander, misrepresent. R2631:4.

THEY REPENT NOT - They have no part either as kings and priests or as servants with this Gospel crop. R151:3. The 7 last plagues do not come on those that repent, come out from Babylon and wash their robes, but on Babylon itself. R151:3; 499:6.

\*\* "...NOT TO GIVE HIM GLORY" - The rays of truth will scorch men, hurt them and cause religionists to blaspheme God.

\*\*\* And professed Christians were sorely uncomfortable with the threat of destruction of their professions, and they defamed the name of God, which hath power over these judgments; and they repented not to give him glory.

\*\*\*\* "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."

(R) "Here the misery of some is caused by an increase of sunlight. As the moon symbolizes "the Law", so the sun symbolized the Gospel Light.... The increase of the sunlight means an increased brilliancy of Gospel Light and knowledge and affects all classes. No wonder that such who worship and honor their sect and such teachings, more than they do God and His Word, would feel scorched and annoyed with the great light and heat of truth, as it now shines out and reaches them."

"This, which is a plague to others, is a wondrous boon to those who are out of Babylon and humbly enjoying the leading of God's Spirit from the one fountain direct - the Word of God. This increase of Gospel light, and consequent increased light thrown upon the Law shadows showing the true teachings of the tabernacle - foretold in symbol by the prophet Isa. 30:26: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breath of his people and healeth the stroke of their sound."

"Those whose deeds are evil - who are in the wrong - hate the light, is the Master's testimony. These are scorched or troubled by the increase of light and none more so than the religious lords, for it is the increase of light which doubtless helps to turn the waters of their cherished channels into blood - corruption-making their doctrines and creeds, which emanated from the fountains of the sixteenth century, distasteful and obnoxious." W.T. 499

16:10

\* UPON THE SEAT - Those in authority, its rulers - the throne power - their clergy. R509:3.

OF THE BEAST - The Church of Rome. R939:4. The Papacy R509:3.

DARKNESS - The perplexity rapidly coming over hierarchy of the Church of Rome. R939:4. Uncertainty - absence of former unity and harmony. R509:3.

GNAWED THEIR TONGUE - Chewed their words. R2631:4. Painful controversies and contradictions one of another - and of

former utterances. R1167:3; 939:4; 509:3.

FOR PAIN - Humbled condition in which Papacy finds herself.  
R509:6.

\*\* "OUT HIS VIAL" - The Truth concerning the Atonement.

"SEAT OF THE BEAST" - Doctrine of the Mass.

"KINGDOM WAS FULL OF DARKNESS" - Ignorance.

"TONGUES FOR PAIN" - Will recant and draw back their words with much hurt to them. (Jer. 51:44)

\*\*\* And the fifth message (the essence of "The Time is at Hand", Chp.XIV) was directed through its vehicle upon the Papal government; and its kingdom was (manifested) as full of error; and it was in great agony.

\*\*\*\* "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."

(R) "This pictures to us trouble upon Papacy (the Beast); not so much upon the masses of Romanists as upon those in authority - its rulers - the Throne power, their clergy. It comes on the throne or ruling class and their kingdom is filled with darkness - uncertainty - absence of former unity and harmony and in their trouble the pain will increase by tongue-biting. The tongues of Papacy are its decrees and utterances, past and future. To bite, then, in pain, implies contradiction and denial of former utterances."

(R) "As an illustration of this symbol "biting their tongues" we note Papacy's humiliating concessions and contradictions of her former teachings in her present recognition of the Protestant governments of Europe...This biting is occasioned by the pain and humbled condition in which Papacy finds herself. She has lost all temporal power (W.T. 509) but has continued to slander and blaspheme (or misrepresent) the God of Heaven."

(R) "When we remember that it was this same Papal system which in its prosperity had 'a mouth speaking great things' (Dan. 7:8-25; Rev. 13:5) making boastful claims, it should not surprise us that God should ordain as part of its reward that it should 'eat its own words'. W.T. 509

Whether this signifies a contradiction and reversal of previous utterances of the Papal hierarchy or whether it means controversy and differences between the living rulers of the church we may not decide. But it will probably include both of these difficulties, God's character will be further dishonored and blasphemed.

16:11

\* AND BLASPHEMED - Continued to slander, misrepresent.

R2631:4; 509:3.

AND THEIR SORES - Omitted by Sinaitic MS. R509:3.

OF THEIR DEEDS - Omitted by Sinaitic MS. R509:3.

\*\*\* And it defamed the God of the divine government because of its distress, and did not reform.

\*\*\*\* "And blasphemed the God of Heaven because of their pains and their sores, and repented not of their deeds."

(R) "Blasphemy, as the word is used in scripture, does not signify profane swearing, but rather misstatement of character. For instance, Jesus was accused of blasphemy because he said that he was the "Son of God" in John 10:33. These zealous sectarians become so angry against present unfolding of truth which proves the Love and Mercy of God as well as his Justice, that they go to the very extreme of opposition and grossly misstate God's character and oftentimes wrest his Word from its true import to sustain their theories." W.T. 499

16:12

\* RIVER EUPHRATES - The peoples and nations that are the supporters and sustainers of mystic Babylon. B209; R2498:4; 510:1; 45:1; Q720.

THE SIXTH ANGEL - The time for fulfilment is indicated by the drying up of the Euphrates. R2498:5.

HIS VIAL - This plague is upon Babylon, the Mother. R510:1.

THE WATER THEREOF - People. R4699:4; 510:2. Revenues from all nations. R510:1; SM410:1. "The waters which thou sawest... are peoples." Rev. 17:15; R510:1; Q720:4.

WAS DRIED UP - Was turned aside; the people withdrew their support. B209; R510:1; Q720:3. Alienation of the people - indicated by their withholding of financial support. R4699:4; SM410:1; Q720:4. Symbolic fulfilment of Cyrus' drying up of

the literal Euphrates. R2498:5; 45:1; Q720:4. "A drought is upon her waters and they shall be dried up." Jer. 50:38. R1371:6. A disaffection will spring up between Papacy's subjects and the Church authorities. R510:2. By our present Lord. R4699:5. Germany is being overwhelmed with a deluge of infidelity, unparalleled in its entire history. (1914) R5449:4. The truth will be turned aside and no longer flow thru Babylon. Q720:4.

WAYS OF THE KINGS - The Kings of Christ's Kingdom, the royal priesthood. R2498:4; 510:3.

OF THE EAST - From the sun-rising. R2498:4; 510:3.

MIGHT BE PREPARED - The object of all these changes is to prepare mankind for the rule of righteousness. R510:3. See Comments on Isa., 44:28; R45:1.

\*\* "RIVER EUPHRATES" - In the type Euphrates was the support and revenue source of Babylon. Both sides of City = Protestant and Catholic. The channel will be dried up and a new one opened into which people will give their support. See Jer. 46.

\*\*\* And the sixth message (the essence of "The New Creation" Chp. V) was directed through its vehicle upon the people who support nominal Christendom; and they withheld their support, that the way of the Christ (Head and body) might be prepared for (the overthrow and antitypical "Babylon").

\*\*\*\* "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."

(R) "Literal Babylon was built upon the river Euphrates - That this historic fact is used as the basis of symbol in Revelation, none can question. While Babylon is used as a general name for the entire Nominal church, it is used and is specially applicable to that portion of it called, "The Mother of Harlots".

(R) "This sixth plague or form of evil is upon Babylon, Mother and while other systems have channels or rivers, her system is built upon the "Great River". Following the literal, and applying it to the symbol, we reason that the waters of this great river represent the people who, by their influence and money, support Papacy - from which Babylon the Great, draws her revenues. The support of the people - the waters of the Euphrates - being thus withdrawn, the Babylon



church organization will become weak and helpless by reason of the drying up of its waters from the channel." W.T. 510. As surely as God has given the symbol, so surely will it be fulfilled, and even not it hasteth greatly.

(R) "This 'drying up' is 'to prepare the way of the kings from the Sun-rising'. These kings, we understand to be the saints - those who, with Christ, will be 'kings and priests' to reign over the earth." Rev. 10:5. They come, not to the Sun-rising but from the Sun-rising. They come, bringing light with them. This is a beautiful symbol of how "the righteous shall shine forth as the sun in the kingdom of the Father. They bring with them life, liberty and joy to the groaning creation; for the "Sun of Righteousness shall arise with healing in his wings". W.T. 510

16:13

\* **THREE UNCLEAN SPIRITS** - Impure, erroneous doctrines, including the divine right of Kings and the authority of the clergy. DF x;xi; R510:4; OV273:4. An evil spirit, influence teaching, will come from the federated Protestant Churches, from the Church of Rome and from civil authorities, and in full agreement. SM235:1; 233:2.

**LIKE FROGS** - Frogs have a very wise look, large mouths, are much puffed up and utter only croakings. DF x;xii; R510:4; OV273:5; SM235:1. Doctrines of demons. SM234:1. The various sects have fenced off parts of the stream of truth with creed dams, covered it so as to produce a veritable frog pond. R243:6.

**OUT OF THE MOUTH OF** - From the civil power, from the Catholic Church and from the Federation of Protestant Churches will go forth the same teachings. OV273:6.

**THE DRAGON** - Purely civil power. DF v;vi; OV270:7; SM234:2. The Roman power, represented by the civil power in the world. Dvii;viii; R510:4. Under Satan's supervision. R3119:6; 3120:1.

**THE BEAST** - The symbol used to represent a government. DF vi; OV270:6. The Papal system. DF viii; R510:4. The same that is mentioned in Rev. 13:2 where it is described as resembling a leopard - spotted. DF vi; SM234:2. Symbol of a false system which during the Gospel Age has deceived and led astray. R1040:5.

**THE FALSE PROPHET** - The Protestant Federation of Churches, the "image" of the beast. Rev. 13:14. DF viii; OV271:5; SM234:2. The vitalized product of the Evangelical Alliance.

DF xi; OV273:3. Representing all systems teaching error. R510:4. Symbol of a false system which during the Gospel Age has deceived and led astray. R1040:5. Under Satan's supervision. R3119:6; 3120:1.

\*\* "UNCLEAN SPIRITS LIKE FROGS" - Bloated, swelled with pride, and self-confidence in their wisdom.

"MOUTH OF THE DRAGON" - Civil power under Satan's rule. Roman Power, represented by the Civil power of the world (D)

"MOUTH OF THE BEAST" - Papacy. The Papal System, not the Pope, not Catholic Congregations, not to individual Catholics. But to the system as a whole which has existed for centuries. Papacy claims that Messiah's Kingdom was established in 799 A.D. and that it lasted 1000 years, just as the Bible declared Christ's Kingdom will last, that it expired in 1799 A.D. Also that since 1799 this Kingdom has been suffering violence and that the Devil has been loosed in fulfillment of Rev. 20:7. 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 fulfillment of Rev. 20:7. (D) that very shortly the church will again get full power in the World and that as a result every one who does not obey will be destroyed.

"FALSE PROPHET" - Protestant Federation with Church of England as its head. The Evangelical Alliance, an organization of different Protestant denominations, was formed in 1846 for the very purpose of doing in their own way, the same things that Catholicism would do in its own way. Seeing the Great power which Roman Catholics would exercise because of a united system, protestants said, "We are divided. We have not power. We will organize." Then and there according to the Scriptures they made an image of the Beast. See Rev. 13:11-18 notes. The Scriptures clearly indicated that the image of the beast is to get so great power that it will do the same things that Papacy did in the past, and the two systems, Protestant and Catholic will rule the civilized world with a high hand through the civil power, the Dragon. This result will be brought about by the utterances of the combined power of church and state. Unclean Spirits like Frogs. Spirit = a doctrine, here an unclean, false doctrine.

Each of these systems will utter the same or similar things, and these utterances will have the effect of gathering the Kingdoms of earth together to the great Battle of Armageddon. The Symbolism of Scripture, rightly understood is very forceful and there is always a close resemblance between the symbol itself and the things symbolized. While a frog is a small creature yet it puffs itself up till it almost bursts in the effort to be somebody. A frog has a very wise look even though it does not know very much. A frog croaks whenever it utters a sound. The three most prominent characteristics of a frog then are pomposity, an air of superior wisdom, and knowledge, and a continual croaking. So from the civil power, from the papacy, from the protestant federation will go forth the same teachings. The spirit of all will be boastful, an air of superior knowledge and wisdom will be assumed. All will foretell dire results to follow any failure to obey their counsels. However conflicting the creeds the differences will be ignored in the general proposition that nothing ancient must be disturbed or investigated, or repudiated. The Divine authority of the Church and the divine right of Kings will not be allowed to conflict, for both will be endorsed. Any person or teachings in conflict with these boastful unscriptural claims, will be branded as everything vile, at the mouths of the frogs croaking from pulpits and platforms and through the religious and secular press. The nobler sentiments of some will be strangled by the Philosophy of the same evil spirit which spoke through Caiaphas the High Priest about our Lord Jesus. As Caiaphas declared it expedient to commit a crime in violation of Justice, both human and divine to be rid of Jesus and his teachings, so this frog like spirit will approve of any and every violation of principle necessary to self protection.

Every true Christian is ashamed to look back upon the pages of history and see what terrible deeds were done in the name of Jesus, of God and Justice. We are not to think for a moment that they are doctrines of bombast and pomposity, representing themselves to be wise and great and having the backing of centuries. Out of the mouth of the Dragon comes the doctrine of the divine right of Kings - "Do not look back of the curtain of history to see where the Kings got that right. Accept the doctrine; for if you do not, and if men look into the matter there will be a terrible revolution and everything will go down!"

The beast and the False Prophet have similar croakings -

The Catholic church says - Do not look behind. Do not question anything about the Church. Protestantism says also - "We are great: We are wise, we know a great deal. Keep quiet! No one will then know that you know nothing." All say (croaking) "We tell you that if you say anything against present arrangements, terrible things will come to pass!" Political parties are figuring in this. All declare - "If any change should come it will mean terrible disaster." Some have the backbone and some have the civil power behind them but unitedly they croak to the people that if any change is made it will mean ruin to the present order. In the language of our day - "Stand Pat" - is the order in church and state; but the people are being moved by fear. (D-9-14)

\*\*\* And the John class saw three impure teachings that are boastful and woeful emanate from the leaders of the civil governments, from the leaders in Papacy, and from the leaders in the vitalized World Federation of Churches.

\*\*\*\* "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."

(R) "The Dragon as before explained, symbolizes civil government, (especially that which once constituted civil Rome). The Beast, still and always means Papacy. The False Prophet is a new symbol and takes the place of both the "two horned beast" and "the image of the beast" and we believe, is a still more comprehensive symbol, representing all systems teaching error. These three classes will all give forth one kind of teaching, called symbolically unclean spirits, (impure, erroneous teaching) like frogs. Frogs have a very wise look, large mouths, and are puffed up and utter only croakings." W.T. 510