

"TRUTH CRUSHED TO EARTH SHALL RISE AGAIN"

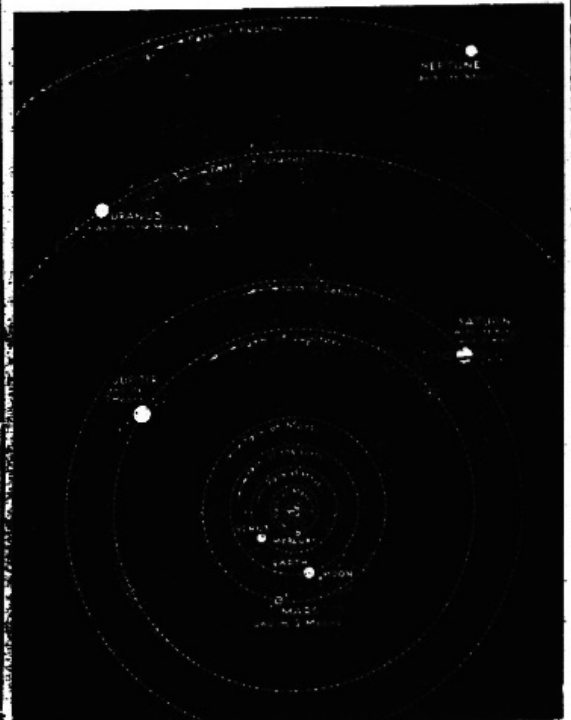
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"BEHOLD, I MAKE ALL THINGS NEW"



"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52.

"TRUTH CRUSHED TO EARTH SHALL RISE AGAIN"

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V. T. HOUTEFF

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FOREWORD

This tract credits only Inspiration with its source, and has no affiliation with "the popular system of interpreting, or misinterpreting, the Scriptures," concerning which the internationally known Methodist preacher, Dr. Joseph Wolff, known in his day as "the missionary to the world," wrote:

"The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists, who believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*, they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it is said *earth*, it means *sky*; and for the coming of the *Lord* they must understand the progress of the *missionary societies*; and going up to the mountain of the Lord's house, signifies a grand *class-meeting of Methodists*."—"Journal of the Rev. Joseph Wolff," p. 96

This "phantomizing system" of Bible exegesis has set sail on the turbulent sea of Christendom, hundreds of phantom ships of faith which, though flying the same flag and steering in the hope of making the same Port, yet find themselves sailing in divergent directions, and crossing in recurrent conflict one with another. Shunning this perilous method of interpretation, the answers to the questions found herein, are based literally and solely upon Bible foundation, with neither final nor sole appeal for authority to extra-biblical sources.

In short, the contents of this tract, rather than being the pretentious product of pri-

vate interpretation, which exalts man's wisdom, are on the contrary the fruit of the Spirit Whom Christ promised to send to lead us into all truth. This is demonstrated by the strict attention which the tract gives, not only to the text, but also to the context, of every passage of Scripture with which it deals throughout its pages, and by its faithful adherence to the following admonition:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:16.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising." 1 Tim. 6:3,4.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." 2 Tim. 4:2,3.

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus 2:7,8.

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." 2 John 1:9.

THE MILLENNIUM

As the doctrine of the millennium presents several vexed and mooted questions of vital importance to the salvation of every human being, and as the truth alone will set the soul free from deception and sin, and sanctify the heart, it is imperative, therefore, that we discover the correct answer to every such question. This doctrine being brought to light in the Revelation, we quote:

"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. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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. And when the thousand years are expired,

Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. 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 it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

"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." Rev. 20; 21:1.

Here, on the testimony of the Revelator, are the facts concerning the millennium,—facts to which "we ought to give the more earnest heed," in order to arrive at the exact and whole truth—the conclusion common to all the writings of the Bible, regarding the millennium and kindred subjects. In

the light of these facts arises the question: Is the earth during the millennium

DESOLATE OR INHABITED?

In considering the several scriptures bearing on this and the kindred points in question, our conclusions must be based solely on the weight of evidence, because not only do we want to know all the truth that God sees fit to reveal to us, but also we dare not teach anything but the truth.

To do this, we must not fail to take into account the writings of the prophets, also the writings of the Revelator. And as the latter is the unfolding of the former, we may first consider the writings of the prophets, and then close with the Revelation. To begin with, we here call attention to the solemn prophecy of Jeremiah:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it." Jer. 4:23-28.

The verses preceding the ones quoted in the foregoing paragraph, speak of God's coming judgments against the land of ancient Israel because of their rebellion. But the verses here cited, cannot possibly mean

that only the land of God's people is to be made "void," and left "without form," and "desolate,"—without light, bird, or inhabitant in it,—and the rest of the earth be left to enjoy all these blessings; rather it means that the whole earth is to suffer the same consequence. Moreover, in view of the contextual setting in Jeremiah 4, the term *the earth* cannot in fact be interpreted to mean the *land*—Palestine only.

When ancient Israel was taken by the nations, the mountains and hills were not made to tremble and "move lightly," nor were the cities entirely broken down and left without inhabitant. The birds were not forced to fly away from the land; neither was the land left in darkness. Hence, the dispersing of the Jews did not in the least fulfill Jeremiah's prophecy (Jer. 4:23-28). The weight of evidence declares that the prophecy of these scriptures has never yet met its fulfillment, and that some day our earth will return to its formless state: "In the beginning . . . the earth was without form, and void; and darkness was upon the face of the deep." Gen. 1:2.

Whereas the first twenty-two verses of Jeremiah 4 speak against the wickedness of ancient Israel, the twenty-third to the twenty-seventh verses are parenthetical, and apply to the destruction of all the wicked and to the desolation of the earth. By omitting the latter verses, the scripture then carries the following continuity of thought:

"For My people is foolish, they have not known Me; they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge . . . For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed

it, and will not repent, neither will I turn back from it." Jer. 4:22,28.

Hence, in the twenty-eighth verse, "For this shall the earth mourn, and the heavens above be black," the pronoun "this" finds its derivational antecedent "wickedness" in the verses before the parenthetical thought. Therefore, verses 23-27 are parenthetically inserted to show that just as God did not excuse His ancient people for their wickedness, likewise He will not excuse the world today for its sins, but will treat alike all sin whether it be practiced in the church or in the world. In other words, God is saying to His people Israel: For wickedness like yours, "shall the earth mourn, and the heavens above be black." Shall I then think to excuse you?

However, though Jeremiah 4 and Isaiah 24, while speaking against Israel, refer incidentally to the desolation of the earth, Isaiah 11, speaking against the earth and favorably toward the land of Israel, says: "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked." Isa. 11:4. Therefore if there is any possibility of understanding Jeremiah 4 and Isaiah 24 to apply only to the land of Israel, there certainly is none whatsoever of so construing Isaiah 11.

Saith the Lord: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22. This promise shows that the earth will not always remain as it now is, for the words, "while the earth remaineth," express limitation of time, implying that though the

earth will not always remain, yet as long as it does, the conditions mentioned, will prevail.

And further, "The Lord said in His heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." Gen. 8:21. This promise is supplemented with the following one:

"And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth." Gen. 9: 12-17.

In these scriptures, God has promised that He will never again destroy every living creature by a flood. He may, though, destroy them in some other way. In other words, the only assurance given in the foregoing scriptures, is that there will never be another universal flood. Hence, there is never again to be an utter end of all flesh that is subject to destruction, save

AT CHRIST'S COMING.

In view of the fact that the cities are to be broken down "at the presence of the Lord, and by His fierce anger" (Jer. 4:23-26), and not by a flood, nor by the power of the nations, we know not how one can in truth so construe this prophecy as rightly to make it mean that it can meet its fulfillment at a time other than that of the Lord's appearing, when He "Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," and when "that Wicked be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." 1 Thess. 4:16; 2 Thess. 2:8.

Still further, it is rightly understood among Bible students that the seven last plagues (Rev. 16) are to fall upon the impenitent, after their probation closes, and just before the appearing of the Lord; and that the gathering of God's people (Rev. 18: 4) is to precede the seven last plagues, for the voice from heaven said, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." These facts prove that all the living righteous will be separated from sin and sinners, just before the plagues are poured out, and before Christ appears the second time.

The fact that "the cities of the nations fell: . . . and every island fled away, and the mountains were not found" (Rev. 16: 19,20), after the seventh plague was poured out, proves again that at the appearing of Christ the earth will become void and without form; that those who are to live and reign with Christ will have had to be saved

before His appearing; and that there will henceforth be no more probation; also that then the dead in Christ shall rise (1 Thess. 4:16); otherwise the statement, "Thy wrath is come, and the time of the dead, that they should be judged [that is, the dead who never joined the church, will be judged during the millennium], and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great" (Rev. 11:18), could not be true.

Furthermore, this time of reward is the day when, said the Voice, thou "shouldest destroy them which destroy the earth." Rev. 11:18. Therefore at Christ's second appearing, all the righteous and all the wicked receive their rewards—the righteous dead are raised to life everlasting, and the righteous living are changed to immortality in the twinkling of an eye, while the wicked go to eternal damnation (1 Cor. 15:52,53; John 5:28,29; 1 Thess. 4:15-17). Moreover, as there are one thousand years from the resurrection of the righteous to the resurrection of the wicked (Rev. 20:5), it is evident that during the millennium there will be no rewards.

Manifestly, then, the contention that the millennial age is a time of great gospel activity and opportunity for conversion, is, in the words of the prophet, but "as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty; or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite." Isa. 29:8.

Describing the wicked, who will perish at the appearance of the Lord, Isaiah says: "They shall be gathered together, as prison-

ers are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Isa. 24:22. The "many days" here mentioned, can be none other than the thousand years, at the end of which, the wicked, who "lived not again until the thousand years were finished" (Rev. 20:5), will be "visited," and called forth from their graves, only to receive, after continuing a short space, the second death, which is caused by "fire", coming "down from God out of heaven." Rev. 20:9,14.

Then the saints will reign forever in the earth made new (Dan. 7:27).

Notwithstanding that from all nations there will be a great multitude of saints, they will be comparatively but a few; while the number of the wicked from the time of Cain to the close of probation, will be "as the sand of the sea." Rev. 20:8.

Plainly, then, the Lord at His appearing "shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (Isa. 11:4), whether they be church members or not, but the righteous shall He leave. Hence,

THE RIGHTEOUS ARE THE "LEFT."

As was Jeremiah, also was the prophet Isaiah shown the desolation of the earth, which he describes in the following manner:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof . . . The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because

they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left The earth is utterly broken-down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24:1,4-6,19,20.

This chapter from Isaiah's prophecy, contains parenthetical thoughts, just as does Jeremiah 4. And, as with the latter prophecy, we have quoted only those verses carrying the continuity of thought, as indicated by the omission marks in place of verses 2,3, and 7 to 18 inclusive.

While the verses here quoted, describe what the Lord is to do to the earth, the verses which we have omitted from the quotation, describe how He is to do it, and declare that He will bestow upon one class of people, all the blessings, and upon another class, all the curses, pronounced by the prophets. Verses 2 and 3 reveal that the earth will be emptied of all the people, irrespective of position, honor, or dishonor—from the pious priest down to the lowliest slave. Verses 4 to 12 explain that all the joy will be taken away from the people; that great calamities will overtake them just before the earth is made empty; and that "when thus it shall be in the midst of the land among the people, there shall be as the shaking of an olive tree, and as the gleaning grapes when the vintage is done." Verse 13. In brief, just prior to the emptying of the earth, there shall be a great shaking

among the people, with the result that all who are not found steadfast in the truth and in Christ, will fall; whereas those who are found steadfast, are there spoken of as the "left," and they being

THE PURIFIED—THEY WILL STAND FOREVER:

"They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea." Verse 14.

In view of this prospect, the admonition is given: "Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Verse 15. These words urge us, while in "the fires" (trials), to rejoice in the Lord. Thus the faithful "shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:10.

Of this same time and event the prophet Malachi asks: "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:2,3.

Isaiah 24:14 calls attention to the purified class who shall be found steadfast during the shaking in the midst of the land,—in the church (Isa. 19:24),—and who shall "sing for the majesty of the Lord"; whereas verse 16 directs our attention to the fact that there is to be purified, and gathered "from the uttermost part of the earth," another class, which will sing songs—"even glory to the righteous." To elucidate: these

two verses make it evident that after the shaking there shall be left first and second fruits of saints—one fruitage from the church, “the midst of the land,” and another from the world, “the uttermost part of the earth”; and that while those from the church “sing for the majesty of the Lord,” those from the world sing “glory to the righteous.” In other words, the redeemed from the church—the servants of God, the firstfruits or first born (which latter designation is the Biblical term for the priesthood or the ministry), who have stood firm during the shaking “in the midst of the land,” and who have thus brought salvation to many to whom, outside the church, they carried the truth during the shaking in the world. Hence, these two classes of the living are the only redeemed who are left after the shaking,—that is, spared from the destruction—“delivered” because their names are “found written in the book” (Dan. 12:1) instead of blotted out of it. Isaiah himself explains that they are not “left” on the earth while it lies in a broken, void, and desolate state, but that they are “left” from the destruction. He says: “The inhabitants of the earth are burned, and few men left.” These words do not even imply that the redeemed are left on the earth during the time of its desolate state.

The facts thus far brought to view, lead to the conclusion that the millennium is brought about, first, by the Lord’s taking away the hypocrites from the church; second, by His calling His people out from the nations, and then bringing them into His purified church; third, by the closing of probation; fourth, by His destroying the wicked; fifth, by His resurrecting the righteous dead, and translating the righteous

living; and sixth, by His making void the earth. Thus the millennial period commences with the culmination of the foregoing events, the time of which the Bible calls the end of the world, and in which connection Christ said: “This gospel of the kingdom [the signs of the end (Matt. 24)] shall be preached in all the world for a witness unto all nations [now existent]; and then shall the end come.” Whereupon shall completely be fulfilled the scripture: “And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.” Matt. 24:14; Rev. 6:14. However, Jeremiah’s statement, “For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end” (Jer. 4:27), leaves a promise for

THE RENEWAL OF THE EARTH.

Looking forward to the disintegration of the earth, the Apostle Peter says: “Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.” 2 Pet. 3:13.

Just as John the Revelator was, in prophetic vision, permitted to see the condition of the earth before the millennium, so also was he permitted to see it after the millennium. These conditions, he describes in the following words: “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. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them [whereas during the thousand years, they dwell with Him (Rev.

20:4)] and they shall be His people, and God Himself shall be with them, and be their God. 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. 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. 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. He that overcometh shall inherit all things; and I will be his God, and he shall be My son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21:1-8.

Hence, as both the prophets and the Revelator saw the first earth and the first heaven pass away, and new ones ushered in, anyone, therefore, would be foolish, as well as wicked, to contend against so much light, and thus deceive oneself and confuse others. So it is urgent that we give careful consideration to the ensuing

FURTHER SOUND REASONS.

If the earth is not to be made desolate at the beginning of the millennium, there will be no need for it to be made new. And if the saints do not dwell at all in heaven, then there would have been no need of having the "new Jerusalem" (Revelation 21:2, 10) there. Further, if the saints dwell not in heaven during the thousand years, but remain on earth during that time and for-

ever more, then the Voice of Prophecy would not say that the saints "lived . . . with Christ" during that time, but rather that Christ lived *with the saints*. And if they reign with Him on earth during that time, neither would it say that the saints "reigned with Christ a thousand years," but rather that they reigned with Him *forever*.

Pointing to Christ's reign on earth, John says: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign *forever and ever*." Rev. 11:15. And concerning the saints' reigning with Christ, Daniel says: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an *everlasting* kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

In heaven we shall reign with Christ only a thousand years, whereas on earth we shall reign with Him *forever and ever*, for "the heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115:16. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isa. 45:18. Seeing, therefore, that there is much said in the Scriptures about "the heaven," also about "the heavens," we ought to give honest consideration to both, starting with

THE HEAVEN IN THE BEGINNING.

When the Lord created the earth, He said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters

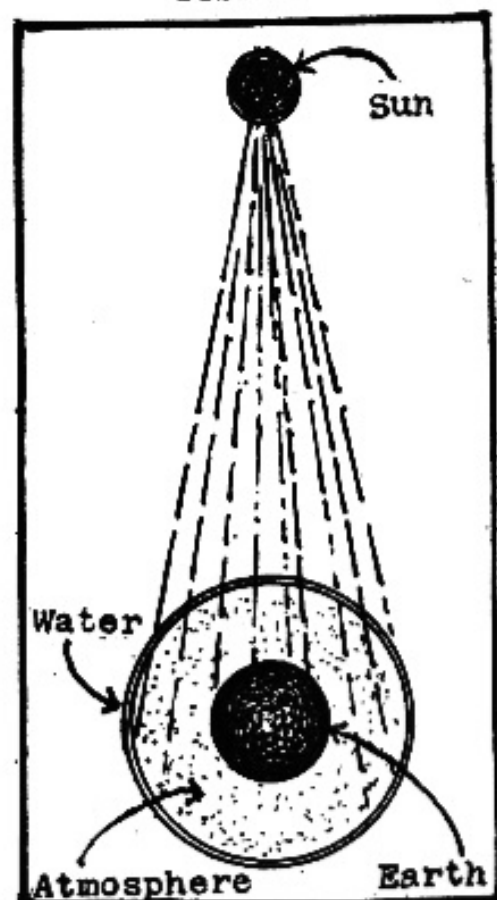
which were under the firmament from the waters which were above the firmament: and it was so. And God called the firmament Heaven." Gen. 1:6-8.

Let us remember that in the beginning "the Lord God had not caused it to rain upon the earth" (Gen. 2:5), and that there was water "above the firmament" as well as "under the firmament"; also that God named the firmament, "heaven." Gen. 1:7, 8. This water could not be the water-clouds, which now serve to water the earth, for the upper waters were not in the midst of the firmament, as are the clouds, but above it. In other words, as the earth was surrounded by the firmament, so was it also surrounded by the water, being enveloped, first by the former, and second by the latter. (See illustration on p. 21.)

As both the firmament and the water were transparent, and as the water formed just a thin blanket around the atmosphere, the sun's rays shone on the earth just as brightly then as they do now. Furthermore, as at that time the rays of the sun hit the water before they cooled off from going through the heavy sheet of atmosphere, they were hotter when they reached the water above the firmament than they are now under the firmament when they reach the earth. The rays, being first diffused by the water, made the water hot; in turn, the hot water, by circulating around the firmament, warmed the earth evenly everywhere—the poles as well as the equator. The only variation in temperature was incident to presence and absence of sunlight, caused by day and night. Thus then, as now, night was cooler than day.

At that time the now frozen regions of the poles flourished with vegetation and

EARTH'S ORIGINAL HEATING SYSTEM



abounded with animals which geologists now find preserved in the ice. Who then, could doubt that the water "above the firmament" was the earth's heat-equalizing system. But as soon as the water, in fulfillment of Noah's prediction, began to come down,—in fact, even before it had any chance to descend to the lower places of the earth,—the earth's heat-equalizing system was quickly broken down, and the rain, as it was falling to the earth, froze so suddenly that the animals while yet alive froze with it; they were not given time even to swallow their food.

The earth, now being without this equalizing heating system, therefore when the sun is in such a position as to send its rays through the least thickness of atmosphere, as is the case at noonday, when the sun shines straight down instead of on a slant, the heat is great. It is still greater, though, in dense atmosphere, such as is caused by humidity and low altitude; whereas conditions opposite to these, bring an opposite extreme. These uncomfortable conditions, brought about by the flood, are just another of the results of the curses which followed man's unbelief in divine warnings and reproofs, and his disobedience to God's commandments.

This undesirable change in the earth's heaven, and the present uncomfortable conditions on earth, both of which cry out not only for a new earth, but also for a new heaven, necessitate our giving consideration to

THE SOLAR SYSTEM.

Inspiration declares that the sun was created on the fourth day of the week of creation, and astronomical science has discovered that in our solar system are eight

other planets besides the planet earth depending on our sun for light, heat, and life-giving energy. (The probability is that three more planets will be discovered, for according to Genesis 37:9 and other facts, there must needs be twelve major planets in our solar system.) Consequently God, in the week of creation, must have created not only the earth but also the entire solar system, for had the other planets of the system been created before the sun, they would then have been without the benefits to be derived from it, and as a result, would have been uninhabited and altogether useless. Moreover, Inspiration itself says that in the week of creation, God created the earth, sun, moon, and "the stars also." Gen. 1:16.

Without a sun, our solar system would have been but a planetary system without a guide, and thus headless would have been left to hurtle alone through space and to suffer all kinds of accidental collisions, for all the planets in our solar system follow the sun as it sweeps through space at the tremendous velocity of 400,000,000 miles a year. Therefore as our heaven and earth are a part of the solar system, then both their passing away and their being renewed, necessarily involve the entire solar system. Consequently, not only our heaven, but also

THE HEAVENS NEED TO BE RENEWED.

Because of the fact that the other planets in our solar system have atmosphere (heaven), as has the earth, the following scriptures must have reference to these planetary heavens:

"For this shall the earth mourn, and the heavens above be black." Jer. 4:28. "And all the host of heaven shall be dissolved, and the heavens shall be rolled together as

a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34:4. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10. "They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." Ps. 102:26. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

The facts brought to view in the foregoing scriptures, show that sin practiced on earth has affected the whole solar family to the extent that not only has the earth but also have the heavens waxed old; that sin is a contagious disease with far-reaching results; that "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:26); that God is to make an absolute and perfect riddance of sin, showing that He will make void not only the earth, but also the entire solar system; and that while making the earth new, He will make new the solar system also! "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nah. 1:9. "And He said unto me, Write: for these words are true and faithful,"

"BEHOLD, I MAKE ALL THINGS NEW."
Rev. 21:5

Speaking of the prophet that God has promised to send just "before the coming of

the great and dreadful day of the Lord" (Mal. 4:5), Jesus said: "Elias truly shall first come, and restore all things." Matt. 17:11.

All that God created in the beginning, though lost through sin, will be restored in "the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:21. Accordingly, as He created the sea before sin entered, then for Him to do away with the sea after He disposes of sin, as some believe He is to do, would certainly not be His restoring "all things," but rather His doing away with them, and would imply that in the beginning He made a mistake in creating the sea, whereas He pronounced it "good." Gen. 1:10. As we find the serpent (Isa. 65:25) in the kingdom restored, why, then, should He do away with the sea, when not it, but the serpent, caused Adam and Eve to sin?

The prophet Nahum, whose vision is concerning "the time of the end," speaks thus: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies. The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at Him, and the hills melt, and the earth is burned at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is

poured out like fire, and the rocks are thrown down by Him. The Lord is good, a strong hold in the day of trouble; and He knoweth them that trust in Him. But with an overrunning flood He will make an utter end of the place thereof, and darkness shall pursue His enemies. What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." Nah. 1:2-9.

These scriptures solemnly declare that the Lord is to bring all things to an end,—even to drying the rivers and the seas while He is making clear riddance of sin. And John the Revelator, seeing in vision likewise the desolation of the earth, also declared: "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*." Rev. 21:1. When was there no more sea?—when the first heaven and the first earth passed away. He did not say that there *shall* be no more sea in the earth made new, but rather that "there *was* no more sea" before the earth is made new. This statement is confirmed by Nahum's prophecy that there will be no sea while the earth is desolate. In other words, in the first part of the verse, John tells us of a "new heaven and a new earth," whereas in the last part of the verse, he tells why there was no sea: "the first heaven and the first earth were passed away."

Hence, as not only the earth but also the whole solar system will be made void and desolate, the saints shall live and reign with Christ in the heaven of heavens for a thousand years. Yea, not the saints from the earth only, but also the Sons of God from the whole solar system will be with them (for as our heaven and earth pass away, their planetary abodes necessarily also pass

away). O what a privilege! What an opportunity! What a gathering that will be!

"I have seen the tender love that God has for His people, and it is very great Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave His life for me, and be changed into His glorious image. Oh, for language to express the glory of the bright world to come! I thirst for the living streams that make glad the city of our God."—"Early Writings," p. 39

As "The Revelation" is the unfolding of the prophecies, we shall now call on the Revelator, the last in order of the prophets, for a brief

SUMMARY OF THE MILLENNIUM.

Let us give undivided attention to the scriptures which record the things that are to take place just before the thousand years begin,—the things which will bring about the millennial age of peace, as revealed to John:

"I saw . . . a white horse; and He that sat upon him was called Faithful and True He was clothed with a vesture dipped in blood; and His name is called The Word of God And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 11,13,16. This description of Christ does not show Him as a Priest, or a Lamb, but as the King of kings, Who sent a message by an angel, "Saying to all the fowls Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free

and bond, both small and great." Rev. 19:17,18.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant [the "kings," "captains," "mighty men," "horses," and "them that sit on them," and "all men, both free and bond, both small and great"] 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." Verses 20,21.

This slaying of the wicked, John places immediately before the beginning of the millennium. The reader will note, moreover, that this slaying of the wicked is not their destruction at the close of the millennium, because after the millennium the wicked are not slain, neither is their flesh eaten by the fowls, but rather they are destroyed with fire (Rev. 20:9). This is decisive evidence that just before the commencement of the millennium, the King of kings is to slay all except the righteous—those who get "the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2. Then the righteous dead are raised, whereas the wicked dead, all of whom remain in their graves, and the wicked living, all of whom are slain by the Lord, live "not again until the thousand years" are "finished." Rev. 20:5.

Moreover, as at the commencement of the millennium, when the wicked are slain, the heaven and the earth pass away, the saints will therefore have to remove to another sphere. And as John says that "they lived

and reigned with Christ a thousand years," it follows that they do not live on the earth, but rather that they live with Christ in the mansions which He went to prepare for them to whom He promised: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2,3.

As the wicked are hid in their graves, and as the righteous are gone to live with Christ, Satan is left alone until the resurrection of the wicked. These circumstances form the chain with which Satan is bound, and which makes it impossible for him to "deceive the nations . . . till the thousand years should be fulfilled." Rev. 20:3.

However, as even an earthly judge does not convict and condemn a criminal without court decision, it is not conceivable that the all-righteous God will, during the millennial judgment of the wicked, convict them of sin, and condemn them to everlasting death, without giving the saints a chance to witness for themselves the judgment, and to examine the records which show the reason that those then missing from the mansions above, are moldering in their graves below. So to lead us into all truth on the subject, John was shown, not only the great white throne on which sits the Eternal Judge, "from Whose face the earth and the heaven fled away" (Rev. 20:11), but also other thrones, or seats, which evidently are for the jury. At this time, however, instead of seeing only "ten thousand times ten thousand, and thousands of thousands" of angels as witnesses, John saw also "the souls of them that were be-

headed 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. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20:4,5.

The dead, "small and great," who do not rise in the first resurrection, John saw "stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

Then, after the thousand years, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Rev. 20:13.

"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. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 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. 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." Rev. 21:1-4.

Thus as Christ descends with the saints, to reign forever with them on the new earth, at which time He calls forth the

wicked dead from their graves, "a great voice out of heaven" shall be heard, saying, "Behold, the tabernacle of God is with men, and He will dwell with them"; whereas during the thousand years, they "lived" with Him (Rev. 20:4).

At that time, by the resurrection of the wicked nations, "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And death and hell were cast into the lake of fire. This is the second death, And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:7-10,14,15.

According to the last part of the foregoing quotation, "the lake of fire" into which Satan is cast, spells the same type of destruction as does that which comes down from God out of heaven, for not only Satan, but also "whosoever was not found written in the book of life, was cast into the lake of fire." In other words, the fire which after the thousand years comes "down from God out of heaven," results in "the lake of fire," a demonstration of which is to be given when, just before the millennium, the beast and the false prophet are destroyed—cast into the "lake of fire." Hence, the lake of fire before the millennium, is a type of the

one after the millennium. Therefore, as the fire does not keep burning during the thousand years, the statement that "the devil" "was cast into the lake of fire," "where the beast and the false prophet are," proves that there is both a typical and an anti-typical destruction.

Now concerning the "little season" in which Satan will be allowed to deceive the nations after the millennium, the prophet Isaiah heard the Lord say:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in My people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." Isa. 65:17-20.

The reader will observe that after the Lord creates the new heavens and the new earth, then among the wicked, "there shall be no more . . . an infant of days [no more births] nor an old man that hath not filled his days [no more deaths before man's days are fulfilled], for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"; that is, both the old and the young who remain in their graves during the millennium, shall then come forth together, each to live "an hundred years" after the millennium. There will be neither death nor birth, but all of the wicked shall then be forever accursed by "the second death." Rev. 20:14.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Pet. 3:11-14), especially now in the time of

SETTING UP THE KINGDOM.

"In that day" (when the Lord is about to make the earth empty), He "shall set His hand again the second time," says the prophet Isaiah, "to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:11,12. This work of gathering is a plain prediction of the setting up of His kingdom at the time that He is to destroy all the wicked.

According to these prophecies, the Lord is at first, before the resurrection of 1 Thessalonians 4:16, and before the nations are destroyed, to make up His kingdom of the living saints.

Moreover, since the "stone" of Daniel 2:45 is "cut out" of the mountain, and since verse 44 shows that the stone is symbolical of the kingdom of Christ in its beginning, then the mountain from which the stone is

cut out, must represent the church from which the firstfruits of the kingdom, the 144,000, are gathered. And as the stone grows and becomes "a great mountain"

(Dan. 2:35) after it is "cut out," the fact is thereby established that it represents the kingdom in its infancy. Also, the fact that the stone fills "the whole earth," is evidence that those who join the kingdom in its infant stage, are a great multitude. Indeed, were this not so, then the stone could not become "a great mountain." Thus the stone, being but a very small part of the mountain, proves that the kingdom has a very small beginning, just as the Master says: "The kingdom of heaven is like to a grain of mustard seed, . . . which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs." Matt. 13:31-32.

The whole mountain of God is composed, first, of the firstfruits, second, of the great multitude (Rev. 7:9), third, of those who awake to everlasting life in the resurrection of Daniel 12:2, and fourth, of those who rise in the "first" resurrection (Rev. 20:6). Thus the kingdom in its entirety is made up of first and second fruits of the living—the 144,000, then the great multitude "which no man can number"; and of the first and second fruits of the dead—the 120, then the great multitude who joined them after the Pentecost, beside those from Adam to Christ.

Daniel, calling attention to the beginning of the kingdom, says: "In the days of these kings [not after, but in the days of the kings who are symbolized by the feet and toes of the great image] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be

left to other people, but it [the kingdom] shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. Hence, while the nations of our age, which are symbolized by the feet and toes of the great image of Daniel 2:41,42, are yet in existence, the Lord will begin to set up His kingdom, with which He will smite the nations.

Again: it is at the time of the sounding of the seventh trumpet, just before Christ's second appearing, that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

Of Israel at this time, the Lord says: "Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers." Jer. 51:20-23.

This scripture cannot be applied to ancient Israel at the time that Jeremiah wrote, for at that time Israel was losing out rather than conquering, and from that day to this, they have had no kingdom of their own. Obviously, then, God shall, through the instrumentality of His kingdom, bring this world to an end.

The fall of ancient Israel was predicted by the prophet Hosea in these words: "For the children of Israel shall abide many days without a king, and without a prince,

and without a sacrifice, and without an image, and without an ephod, and without teraphim." Hos. 3:4. At the same time, however, a promise was made that "afterward [after the many days] shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hos. 3:5. This king David must be anti-typical, just as must be the prophet Elijah of Malachi 4:5, or else, in order to fulfill prophecies, ancient David must necessarily rise from his grave, and ancient Elijah descend from Heaven.

Foretelling the conditions characterizing the kingdom, which Hosea says shall be established after the "many days," the prophet Isaiah says: "With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek:

and His rest shall be glorious." Isa. 11:4 10.

~~The peaceable condition within the kingdom, at the time of the reign of the "rod" (David) and of the "Branch" (Christ), as described by the foregoing words of Isaiah, must begin before the close of probation, rather than at the beginning of the millennium or after it, for "in that day [when this peaceable condition in the kingdom prevails] . . . a root of Jesse [the rod and the Branch] . . . shall stand for an ensign of the people [of the kingdom]," says Isaiah, and "to it shall the Gentiles seek."~~ And as the door to the kingdom will, after the close of probation, be shut to all, the ensign must therefore stand before probation closes, the only time during which, as the prophet Isaiah foretells, the Gentiles will have a chance to be converted to the Lord and to His kingdom.

So shall it come to pass "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Isa. 2:2,3.

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My

wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." Isa. 60:9-15.

Moreover, by the prophet Ezekiel the Lord declares that after He causes His people to return to their own land, He will cleanse them from their sins, then change their stony hearts,—a work which can be done only during probationary time. Thus we read: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezek. 36:24-27.

The truth which John stated, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9), will be fully realized after we return to the land where our hearts are changed; for at that time the law of sin, which is in our stony hearts, shall be taken away from us, and the law of God shall be inscribed on our new and fleshly hearts.

For further study of the kingdom, see our Tract No. 8, which gives additional light also on the subject of

THE JEWS RETURNING TO JERUSALEM.

Concerning the talk of the present activities in old Jerusalem, and of the returning of Jews to their homeland, as fulfilling the promises made to the descendants of Jacob, we must not lose sight of the fact that the promises are not to find their fulfillment in the returning, to the promised land, of either the Jews who denied and crucified their Lord, or their descendants who in nearly two thousand years have failed to accept Him as their Saviour, but in God's bringing there those Jews who are Jews not only in race but also in faith. Hence, the promise is unmistakably to both the latter and their descendants, who composed the Christian church in its beginning, and who were willing to die for, rather than to deny, their Lord. In other words, the promise is not to those Jews who are represented, first by Ishmael, and second by Esau; but rather it is to their younger brethren, who are represented, first by Isaac, and second by Jacob: all this showing that the promise is to spiritual Israel,—to those who have allowed the Lord to change their names from "Jews" (fleshly Israel) to "Christians" (spiritual Israel),

just as Jacob, their forefather, allowed God to change his name from Jacob to Israel—in type, those who bought the birthright with the sacrifice of appetite at fleshly Israel's expense—as represented by Esau in his gluttony—such are the 144,000. By their natural birth, they are the descendants of Jacob, and by their spiritual birth, they are the descendants of Christ. Thus, they are sons of both Jacob and God—full-fledged Jews, Israelites indeed.

"I know the blasphemy," said the angel, "of them which say they are Jews, and are not, but are the synagogue of Satan." Rev. 2:9.

Though the early Christian church was made up purely of Jews, yet as they began to be called "Christians" (the new Jewish sect) in contradistinction to Jews (the old Jewish sect), the Christians gradually lost their racial identity, until finally they altogether ceased to be called Jews; whereas those Jews who rejected Christ, have preserved their racial identity. The non-Christian Jews and their city (earthly Jerusalem and her sons) are symbolized by Agar and Ishmael, while the Christian Jews and their city (new Jerusalem and her sons) are symbolized by Sarah and Isaac:

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is

the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4:22-31.

Hence, in the light of these scriptural facts, the 144,000 can not be made up of either ancient or modern Jews who are not first converted to Christ. Consequently, it is necessary further to identify

THE 144,000— THE FIRST TO RETURN TO JERUSALEM.

In finding the whole truth of the 144,000 and their mission, we must consider the following points:

1. They are the firstfruits. Rev. 14:4.
2. They are sealed in time of peace while the four angels are holding the four winds. Rev. 7:1-3.
3. They are not defiled with women. Rev. 14:4.
4. There is no guile in their mouths. Rev. 14:5.
5. They stand with the Lamb on Mt. Zion, and follow Him whithersoever He goeth. Rev. 14:1,4.
6. They have the Father's name written in their foreheads. Rev. 14:1.

7. Also, the Revelator saw that, following their sealing, a great multitude "of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:1-9.

Simply because the 144,000 are the first-fruits, it gives us no right whatsoever to conclude, without absolute proof, that they are of those who lived during the earliest part of human history. They could not be of those who were saved either from the time of Adam to Noah, or from the time of Noah to Isaac, for they are Israelites—the descendants of Jacob. They consequently could not be sealed until after Jacob's time.

The next period of time which may suggest the possibility of a harvest of first-fruits, is during the three and a half years of Christ's personal ministry on earth. However, the facts that Christ Himself and all His followers at that time, were persecuted, and that many among them were put to death, eliminate the possibility of their being the 144,000, especially when considered in the light of the fact that the "four winds," which are figurative of all the nations,—the four corners of the earth,—are not permitted to blow, or to hurt anyone, at the time of the sealing. There is to be perfect peace: the nations not disturbing the sealing, and the "four angels" (Rev. 7:2) not hurting the wicked, showing that the 144,000 are sealed in a time of peace—not in a time of peace among the nations themselves, but in a time during which the nations are at peace with the church; that is, when they are not permitted to persecute those who are being sealed—a condition which is contrary to that which existed with

both the Romans and the Jews when persecuting the Christians during the days of Christ's and the apostles' ministry. Furthermore, neither are the four angels allowed, before the sealing is finished, to slay as did the angel of the Lord "in the camp of the Assyrians," when He smote "a hundred and fourscore and five thousand." Isa. 37:36.

Consequently, as there was a great persecution at the time of Christ and the apostles, no one can honestly conclude that the 144,000 were sealed at that time.

Further, the Revelator was told that the things about which he was to write, were to be "hereafter" (Rev. 4:1)—after 96 A.D., when he had the vision.

Furthermore, the 144,000 are sealed in the time of "the sixth" seal, just before the opening of "the seventh" seal (see Revelation 6:12-17; 7:1-17; 8:1), shortly before the end of all things.

Still further, the 144,000, instead of being called first-born, are called "firstfruits"—a name which suggests that they are of

THE FIRSTFRUITS OF THE HARVEST.

As all the books of the Bible meet and end in the Revelation, consequently the sealing of Revelation 7 must find its complement in the writings of the prophets. And as in Ezekiel 9 is found the only such marking in the writings of the prophets, it follows that the marking of Ezekiel and the sealing of John are identical, both of which are a separating of the wicked from the righteous; for when the sealing is finished, then, according to John, the angels will "hurt"—"kill"—all who have not the seal, just as, according to Ezekiel, the angels will, when the marking is finished, slay all who have not the mark. (See Ezekiel 9:

4:6; Revelation 7:2,3; 9:15.) Consequently, as at no time in church history, save at Noah's day, has God destroyed all the wicked, and preserved only the righteous, it is evident that the sealing of the 144,000 is yet incomplete. Plainly, then, those among God's people, who fail to receive the seal, are symbolized by the "tares," and will fall under the slaughter weapons of the angels; whereas those who receive the seal and escape the destruction, are symbolized by the "wheat."

As the "tares" are to grow together with the "wheat" until the harvest, and as the harvest is the end of the world (Matt. 13:30,39), the reason that the 144,000 are called the firstfruits is obvious: they are first to be separated from the tares. "So shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity." Matt. 13:40,41. Moreover, the 144,000 are

A GROUP NOT DEFILED WITH WOMEN,

According to John, the 144,000 are of the twelve tribes,—Israel and Judah,—not of the Gentiles; also, according to Ezekiel, both the marking and the slaughter are to take place in both Israel and Judah, the church, where the harvest—judgment—first commences. Hence the question: If the judgment "first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet. 4:17.

From the foregoing considerations, we see that the 144,000, "the firstfruits," are Christian Jews who are found in the church at the commencement of the harvest. It is in this respect that they are not defiled with women; in other words, from their

birth they have been God's people (the Jews)—not defiled with heathen churches. They "follow the Lamb whithersoever He goeth," with the result that when He stands on Mt. Zion, they also shall stand there.

The statement, "These are they which were not defiled with women; for they are virgins," clearly implies that there is also

A GROUP DEFILED WITH WOMEN.

This class of saints must be those who have at one time been married to some unchristian mistress, a heathen church, and who consequently are not descendants of either Jacob or the Christian church. Hence, there is to be a harvest from the church and a harvest from the world, in both of which harvests are Jews and Gentiles. In the former harvest are the 144,000—those not defiled with women; in the latter harvest is the great multitude, among whom there is also a group "not defiled with women."

Thus, after the sealing of the 144,000, those whom John saw—the great multitude from all nations—can logically be called the second fruits; otherwise the 144,000 cannot be called the firstfruits, for where there is no second, there can be no first. Therefore these first and second fruits are of the living who are to be translated, not of the dead who are to be resurrected.

Firstfruits denote firstborn: the priests,—the ministers,—"the servants of God",—those who are to bring in the second fruits.

Also Isaiah the prophet was given a vision of the same event, which he describes thuswise:

"For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many . . . And I will set a

sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." Isa. 66:18,19, 20.

Note that those who escape from the slaughter of the Lord, are sent to proclaim His fame and to show forth His glory among the Gentiles; also that "they shall bring all" their "brethren for an offering unto the Lord out of all nations": they shall preach "this gospel of the kingdom . . . in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. This great work, which no others have ever been able to do, these escaped accomplish, because

IN THEIR MOUTH IS FOUND NO GUILF.

The fact that the 144,000 are without guile in their mouths, proves that, as servants of God, they have a message to proclaim, and that they are to be found blameless in their proclaiming of it; they shall speak the truth and nothing but the truth, and thus shall they prosper wherever they go with the message, although they are sent with it

WHEN THE WINDS ARE LOOSED AND BLOWING.

The winds' being held by the angels at

the four corners of the earth, denotes that the angels are holding back some world-wide event which, should it come to pass, would block the sealing; and that the trouble will break out immediately after the 144,000 are sealed, signaling the angels' loosing the winds. Consequently, as the making of the image of the beast (Rev. 13: 11-18) is, in prophecy, the only world-wide event of this kind found that will transpire between now and the close of probation, the fact becomes clear that after the 144,000 are sealed, then the winds will be loosed, and the image of the beast will be made up. Having accomplished this, the two-horned beast shall then issue the decree that "no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:17. At the same time, the angels will be allowed to hurt all who take the name of the Lord in vain: those who call themselves Christians while they are not,—those wicked who attempt to join the church on the same basis as the tares now do.

These facts clearly reveal that the sealing of the 144,000 will bring the "time of trouble, such as never was since there was a nation," and that "Michael," "the Great Prince," shall then "stand up" and deliver "every one that shall be found written in the book." Dan. 12:1.

Preparatory to this great event, the church being in the Laodicean condition,—satisfied in her slumber and sleep,—therefore in clear and distinct voice is to go forth the prophet's exhortation: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no

more come into thee the uncircumcised and the unclean." Isa. 52:1.

The word "henceforth" plainly declares that from the time the 144,000 are sealed,—from that time on,

THE CHURCH STAYS PURE.

Looking forward to the time of the sealing, the prophets declare: "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zech. 14:21.

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33,34.

Then shall go forth the Word of the Lord: "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall

dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:13-17.

As the 144,000 are the firstfruits, they must be the first who return to Jerusalem, and who compose the first part of the living in the kingdom; whereas the great multitude—the second fruits—whom John saw after the sealing of the 144,000, are the next who return, and who compose the second part of the living in the kingdom. Therefore, the 144,000, all of whom are Christian Jews, besides as many such Jews as there be among the "great multitude," also the rest of the true Jews,—those who shall come forth in the resurrection of Revelation 20:6,—are all the Jews that shall return to Jerusalem. These Jews, and the Gentiles who are "Christ's," and thus "Abraham's seed, and heirs according to the promise" (Gal. 3:29), shall first possess the promised land, and then the whole earth. Consequently, the aim to rebuild Jerusalem by the present activities, and to make it the home of the non-Christian Jews, is futile; it will never fulfill the prophecies, but must rather give place to the destined purpose of the 144,000, that they may first stand as kings on Mount Zion with the Lamb, for "their nobles shall be of themselves, and their governor shall proceed from the midst of them." Jer. 30:21. Having the "Father's name written in their foreheads" (Rev. 14:1), they therefore are as gods (Zech. 12:8); that is, they are joint rulers with Christ, standing with Him on Mount Zion, where is located the palace of the King of kings.

And now, as new light on several subjects has been shed for the first time, it is expedient, in order to fix the main points in our minds, to review them in a

GENERAL SUMMARY.

1. When the time of the "tares"—"the children of the wicked one" (Matt. 13:38)—is fully come, then will commence "the harvest" which will bring "the end of this world." Matt. 13:30,40. Hence, the harvest takes place when the time comes for the gathering of the people by Elijah's preaching the last heaven-sent message of the gospel to all the world. In other words, the harvest is in the time of this last world-wide message, which is proclaimed "before the coming of the great and dreadful day of the Lord" (Mal. 4:5), and which, when it comes, finds the "net" full, at which time "they" sit down to gather "the good into vessels"—and to "cast the bad away." Matt. 13:48.

The sorting of the fish in the net, is followed by the call, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4), showing that in the first instance the bad fish are cast out from among the good that are in the net (church), whereas in the second instance God's people are called out from among the sinners in Babylon.

Babylon is the woman that is riding the scarlet colored beast (Rev. 17), a symbolism (the beast and the woman) which represents an international religious-political system. The religious aspect is symbolized by the woman, and the civil aspect, by the horns of the beast—in combination, a symbolical prediction of a world-wide system of church and state union; whereas the beast,

exclusive of the horns, represents the world's multitudes—the dominion of anti-typical Babylon, out of which God's people are called. Hence, to repeat, there is a first and a second separation: first and second fruits. And these two fruits constitute the kingdom at its beginning, before the resurrection of the dead. Moreover, the facts that only the good from the net were kept, and that only God's people were called out of Babylon, are evidence that the kingdom here spoken of is made up of the righteous only, as is also thus predicted by the prophet:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33,34. "And they shall call them, The holy people, The redeemed of the Lord." Isa. 62:12. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein." Isa. 35:8.

2. When "this gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14), the work of the gospel shall end, and probation shall close for every human being.

3. When both Jew and Gentile who have responded to the call, are gathered from the four corners of the earth, then will the har-

vest end. Then will the last lingering moment of probationary time have fled away forever. Then will the end have come, and from the "great white throne" will go forth the immutable fiat: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." (Rev. 22:11). As the careless ones find out, immediately after their probation has closed, that they are lost forever, they will cry out bitterly: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20.

Revelation 22:12 proves that probation closes before the Lord's visible return, for there we read that the closing of probation is followed by the Lord's returning. Hence the warning: "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

4. At the close of the seventh plague, the Lord Himself, visible to every eye (Rev. 1:7), "shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16,17. These will constitute the kingdom complete. Then shall become a reality the hope which Jesus gave in the promise: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. John 14:2,3.

(The truth set forth in this direct state-

ment of Jesus', is beautifully prefigured in the translation of Enoch (Gen. 5:24), the translation of Elijah (2 Kings 2:11), and the resurrection of the multitude whom Christ led on high (Matt. 27:52,53; Eph. 4:8)—a prefiguration which fulfills God's law of type: that where there is type, there must also be anti-type. And if there is no anti-type,—ascension of all the saints,—then neither should there have been a type—translation of Enoch and Elijah, and ascension of the multitude; for without an anti-type, the type would be arbitrary, purposeless, and misleading.

Also at the close of the seventh plague will fully come to pass the fearful event which John describes as follows: "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:14-17. The heaven which shall depart as a scroll, is the atmosphere of our earth (Gen. 1:8).

The facts that all these events close with the second coming of Christ, and that the prophecies plainly declare that God will gather all His people from among the nations, call forth His Own from their graves, then catch up all the redeemed—both the living and the resurrected—to meet Him in the air, and to go with Him to the mansions which He has been preparing for them ever

since His ascension, destroy all the wicked upon earth, leave the earth empty with neither life nor light, and finally make it void and without form; also the fact that the rest of the dead live not again until the thousand years are finished (Rev. 20:5).—these facts make manifest that the earth is to be in a state of chaos while the saints "live and reign" with Christ in heaven during the thousand years.

In this way is Satan bound by a chain of circumstances which make impossible his deceiving the nations until the thousand years are finished, and until the Lord again returns with the saints, calls forth the wicked dead from their graves, and allows them to live for a short season, in which time Satan again deceives them.

Looking forward to that time, the Revelator saw that "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. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are This is the second death." Rev. 20:9,10,14.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter." Dan. 7:27,28. Hence, "Thus saith the Lord, Stand ye in the ways, and see, and ask for

THE OLD PATHS."

Jer. 6:16

Therefore, brethren, "neither give heed to fables and endless genealogies, which min-

ister questions, rather than godly edifying which is in faith: so do." 1 Tim. 1:4. "Not giving heed to Jewish fables, and commandments of men, that turn from the truth." Tit. 1:14. "For the time will come," said Paul, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3,4.

Again says the great apostle: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4,5.

Let the apostle's counsel concerning "enticing words of man's wisdom," warn God's people away from the precarious practice of hanging their doctrines and their faith on the gilded hooks of perverted interpretations, and of renderings from tongues unknown to them,—the Hebrew, the Greek, and this, that, or the other,—and on interpretative translations, that bolster up and serve the interests of theological preconceptions and predilections better than does the authorized version, which God, in His providence, having in mind to finish His work by the English speaking world, has given to lead His people into His kingdom. Beware, therefore, of any of the pretensions of pseudo-scholarship, which assume to be more dependable than that which God Himself hath wrought in simplicity. "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35. Be not any longer carried away by every wind of doctrine, or by any private system of interpreting the Scriptures.

CHRIST WITHIN THE VEIL

Upon the understanding that God's throne has always been in the sanctuary, and that Christ after ascending on high sat at the right hand of His Father, every effort possible has been made to prove that Christ entered "within the veil" immediately after He left His disciples. But as all such efforts, albeit in the interest of truth, are put forth by minds inspired not by the Spirit of truth, but rather by preconception, we must therefore diligently entreat the Lord for the promised Comforter to lead us into all truth and to save us from presumptuously taking too much for granted and from forming blind conclusions.

Says the apostle Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:19-21. Let us therefore attend diligently to Bible prophecy and to inspired interpretations, and cease giving place to human theories and speculations, which tempt us to the uttermost to make flesh our arm.

The sanctuary above is the pattern of the one below, and the work of the one is definitely revealed in the services of the other. Therefore the earthly's being appointed for confession and for forgiveness of sins, shows that the heavenly sanctuary came into existence after Adam and Eve transgressed, and that it is not a throne room

from which God governs the sinless universe. Accordingly, His eternal throne must be elsewhere than in the sin-laden sanctuary.

In the light of these conclusions, we are now duty-bound to establish the location of God's eternal throne, from which He rules eternal, sinless beings; also the location of the throne from which He blots out the transgressions of sinful beings.

Concerning the throne in the sanctuary, the Revelator, about 96 A. D., wrote: "I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. . . . And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into

all the earth . . . And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 4:1-6; 5:6,11.

These words of Inspiration definitely point out the location and purpose of the throne in the sanctuary, before which John saw the "sea of glass," the "seven lamps burning," and the "Lamb as it had been slain." That this throne is in the sanctuary above, is made clear by the presence there of the candlestick, and of the blood of the Lamb of God that cleanseth us from all sins. This throne is in service in time of probation, for the blood of the Lamb is there before it. It is a throne of judgment for sinful beings only. Upon it sits the Ancient of days, the Judge, and round about is the jury of twenty-four elders, and ten thousand times ten thousand, and thousands of thousands of angels as witnesses (Rev. 5:11), and the Lamb, our Advocate, is in the midst. Also, before the throne are four beasts who, being "redeemed" "out of every kindred, and tongue, and people, and nation" (Rev. 5:9,10), are therefore symbolical of all the saints, whose sins shall be blotted from the books of records, just as the beasts of Daniel 7 are symbolical of all the kingdoms which shall perish in their sins.

Thus far, we see that when John in vision beheld the door—the veil—as it opened to the most holy apartment of the heavenly sanctuary, he was permitted to look within; also that the things which he saw, were to transpire "hereafter" from his time; thereby showing that prior to the time of his vision (about 96 A. D.), the most holy

apartment was closed. Furthermore, Daniel's prophecy of the judgment shows that the judgment throne was set up in the heavenly sanctuary after the "little horn" of Daniel 7 came up. We quote the prophet's own words:

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld till the thrones were cast down, and the Ancient of days did sit. Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan. 7:8-10.

These verses teach that the throne upon which the "Ancient of days did sit, . . . was like the fiery flame, and His wheels as burning fire"; also that "the judgment was set, and the books were opened"; and that "the Son of man," Christ, was then "brought," not to a position at "the right hand of God," but "near before" "the Ancient of days." (See Daniel 7:8-10, 13.)

Both John's and Daniel's visions reveal that the throne in the sanctuary was not there from the beginning of the creation of God; nor from the days of Moses; neither from the hour when Christ ascended on high; nor even from the days of pagan Rome; but that it was "set up" for the first time in the days when the "little

horn" of the non-descript beast came up. (See Daniel 7:7-12,21,22.)

Therefore Stephen, while being stoned (Acts 7:56), saw Christ on the "right hand of God," not in the sanctuary where the "sea of glass" is, but on the throne where "the tree of life" is, from where proceeds the "river of water of life." Rev. 22:1,2. And round about this throne which Stephen saw, there are no beasts, no witnesses, no jury. It is the eternal throne, before which is needed "no candle," neither blood to be offered, for it is not the confessional throne, the throne of the sanctuary.

To such an everlasting throne, to none other, did Christ ascend and sit down at the right hand of His Father, until the time came when, in fulfillment of Daniel's prophecy and of John's revelation, sometime after the little horn power came into existence, both the Father and the Son moved into the sanctuary, and within the veil. On this latter throne, Christ does not sit as a king at the right hand of God, but stands before it as an intercessor, also as a sacrificial lamb, pleading for sinful human beings.

The fact that in the services of the earthly sanctuary, the high priest officiated first in the holy apartment for a whole year, and then in the most holy for one day only, signifies that Christ, after becoming our High Priest, was first to officiate in the holy apartment of the heavenly sanctuary, and afterward, in the most holy, within the veil. Therefore, also the earthly services repudiate the idea that Christ entered the first apartment of the heavenly sanctuary immediately after He became our High Priest.

Plainly, then, the ceremonial system reveals that from the time Christ "sat on the

right hand of God," where "the river of life is," to the time that He and the Father moved to the throne in the sanctuary, where "the sea of glass" is (Dan. 7:9,10; Rev. 4:2), He officiated in our behalf in "the holy place" (Heb. 9:12), as a high priest, and at the same time, conjointly with the Father, on the eternal throne—"the throne of God and of the Lamb"—ruled the sinless universe.

From the foregoing facts, clear and distinct, the only tenable conclusion to be derived, is that Christ, immediately after His ascension, rather than entering within the veil in the sanctuary, sat down at the right hand of His Father, in Paradise.

And now, brethren, we can clearly see that the light shining from the facts already brought forth on the sanctuary question, dispels the darkness caused by human theories and speculations. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry." Heb. 10:35-37.

"Now of the things which we have spoken this is the sum: We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1,2.

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

In the last verse, Paul makes plain that Christ has neither entered the holy place of the sanctuary on earth, nor appeared in the presence of God in the holiest of all, but rather that He has entered "into heaven itself." In Hebrews 9:3,8, he designates the apartment within the veil as "the holiest of all." Then he explains that Christ at that time had entered only "into the holy place" (Heb. 9:12), not into "the holiest of all." Continuing his discourse, he says: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Heb. 10:19. He is not saying that they had already entered into the "holiest," but is urging them to be ready "to enter" with Christ when He enters.

Though on the cross, in the presence of men, Jesus made the atonement by His blood, yet the blood had to be transferred to the sanctuary "which the Lord pitched, and not man," in order to atone for us in the presence of God. Therefore the Revelator says: "I looked, and, behold, a door was opened in heaven: and . . . the . . . voice said, Come up hither, and I will show thee things which must be hereafter; . . . and I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." Rev. 4:1; 5:6. These things which John saw, were to transpire "hereafter"—after 96 A. D. In this prophetic vision, given about sixty-five years after the ascension, John is shown the time that "the door" is opened, and "the Lamb as it had been slain," figurative of the blood shed on Calvary, is taken in before God's presence in the holiest of all,

the significance of Calvary's sacrifice there to be finally reckoned with. Looking forward to this event, Paul says: "Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26), the fulfillment of which is at the end of

THE TWENTY-THREE HUNDRED DAYS.

Dan. 8:14

For Daniel's learning and for our special benefit, one of the angels that stood by Daniel asked the other angel: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13.

To this question, the angel returned the answer: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verse 14.

Note that the time for taking away the "daily" (verse 11), and for treading under foot the sanctuary and the host "by reason of transgression" (verse 12), is to reach "unto two thousand and three hundred days" (verse 14), neither more nor less, in the end of which days the sanctuary is cleansed.

Then in the eleventh chapter of Daniel, which is but the angel's continued, though delayed, explanation of the eighth chapter, again is brought to view the same power that took away the daily, that cast down the truth to the ground, and that brought in the abomination by transgression. This fact is readily seen from the following comparison:

Dan. 8:11,12

"Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

Dan. 11:31

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

Observe that this power (Dan. 8:11,12; 11:31) is the one which polluted the sanctuary, took away the daily, and placed therein the abomination that maketh desolate. And Christ, in predicting the signs of the end of the world, saw, as He looked forward along the stream of time, that the work of this power was in the future from His time. For this reason, to His followers who were to be found living at the time this horn power was at work against God, His truth, and His people, Christ gave the instruction:

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains." Matt. 24:15,16.

In the foregoing words, which cannot be misunderstood, Christ, looking forward into the Christian dispensation, predicted that then the abomination of desolation would stand in the holy place of the sanctuary. This desolating power was, according to Daniel, to pollute by transgression the earthly sanctuary, or church, and this was to be accomplished by casting down the

truth to the ground, by taking away the daily, and by bringing into the holy place "the abomination that maketh desolate," all of which was to be, said the angel, "unto two thousand and three hundred days," and then "shall the sanctuary be cleansed."

From the facts here brought forth, there is manifestly but one conclusion to be derived: that the polluting of the holy place, the terminating of the 2300 days, and the cleansing of the sanctuary, could not have taken place before Christ's time.

Facing these immovable facts, the pretentious voices of sophistry which have localized within the Old Testament period, the events bound up with the 2300 days, ought now to silence themselves. But if they do not, then what they may next proclaim—God knows!

Now that the light is come, brethren, you cannot afford to let slip from you the opportunity of breaking away from the theories discredited in these pages by the "Spirit of truth," and then of placing your feet firmly on the solid foundation here established by the testimony of Jesus Christ.

Upon this solid foundation, the structure of truth now in building will withstand the most severe storm of both "wind" and "rain." Therefore, let us now, in erecting the superstructure, liberally utilize, without the slightest fear of the coming storm (which shall demolish and sweep away everything standing on a sandy foundation), the material so freely given:

To cleanse the earthly sanctuary, the abomination which the wicked power here under discussion, brought in, must be cast out, and then "the truth," also "the daily," which the same power trod down and cast

DANIEL 8



out, must be restored. These facts leave no room for doubt as to either the way the sanctuary was polluted or the way it must be cleansed.

The eighth chapter of the book of Daniel contains a vivid prophetic symbolism of two beasts,—a ram and an he goat,—concerning which the angel explained: "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia." Dan. 8:20,21.

"The he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." Dan. 8:8,9. "The great horn that is between his eyes," explained the angel, "is the first king"—Alexander. "Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power"—not in Alexander's power; that is, not "to his posterity." Dan. 11:4. "And in the latter time of their kingdom, when the transgressors [the Jews] are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power [for "arms shall stand on his part" (Dan. 11:31)—the armies of the civil powers]: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people." Obviously, then, Daniel 8:22-24 is parallel with Daniel 7:25: "And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be

given into his hand until a time and times and the dividing of time."

Daniel had the vision in Babylon, east of "the pleasant land," the promised land. From Babylon, the exceeding great horn went, first "south," next "east," then "north" in order to make the turn "westward" "toward the pleasant land." Thus it went in all four directions, denoting that it became a world power. Moreover, the "brass" of the great image of Daniel 2, which Daniel explains is to "bear rule over all the earth," represents Grecia, as does the "goat." But as neither the goat's first horn, nor the four horns which came up after the first horn was broken, bore universal rule, then to fulfil the prophecy of the brass kingdom, the goat's exceeding great horn must be the one to "bear rule over all the earth." Dan. 2:39.

Though the fourth beast of Daniel 7 shows that this desolating power is descended from Rome, the symbolism of the he goat goes further back to show that this world power originally descended from one of the Grecian divisions, and later put on the garb of Christianity.

Regarding this horn's original religion, Paul, leading on to his gospel discourse to the Athenians, concerning their heathen worship, said, "For as I passed by, and beheld your devotions ["gods," margin], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, Him declare I unto you." Acts 17:23.

Furthermore, against the Prince (Christ) of the host (the Christians), this same horn power magnified himself, and by him, after he disregarded "the God of his fathers" (Dan. 11:37), and ostensibly became Chris-

tianized, not only was the "daily" "taken away," but also "the place of His sanctuary was cast down." In other words, he "cast down" the Lord's "place," and set up his own,—appointed himself to Christ's place.

The fact that the word "sacrifice" in connection with the "daily," is supplied, shows that it does not belong to the text. However, as the English language does not have an exact equivalent of the Hebrew word which is variously rendered as "daily," "continual," "perpetual," "everlasting," and as none of these terms are synonymous, but carry individual connotations, it is therefore imperative that we take them all together as a compound word, so as to arrive at the exact truth. In view of this fact, also the fact that the Sabbath doctrine is the only Bible doctrine in the Christian era that can possibly be designated as "daily,"—pertaining to a worship in respect to a day; also as "continual," "perpetual," and "everlasting"—from time immemorial to time eternal,—it is therefore evident that all these various renderings can apply to no other doctrine than the Sabbath. This is confirmed by the Lord Himself in the following words:

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17.

The taking away of the "daily," therefore, is nothing else than the taking away of the Sabbath from the Christian church. Hence, by putting Sunday worship, a heathen sabbath—"abomination that maketh desolate"—in the place of the Lord's Sabbath, the

exceeding great horn grieved away God's presence.

The vision of the ram and the he goat was shown to Daniel "in the third year of the reign of king Belshazzar." Dan. 8:1. Daniel was at that time "astonished at the vision, but none understood." Verse 27. Also the time had elapsed, but Jerusalem was still a waste. For these reasons, later "in the first year of Darius," who "was made king over the realm of the Chaldeans" (Dan. 9:1), Daniel "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." However, Jerusalem was still a desolation, and the vision was still "none [not] understood," as is clearly seen from Daniel's prayer:

"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, . . . O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake . . . Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning [in the eighth chapter], being caused to fly swiftly, touched me about the time of the evening oblation, . . . and said, . . . Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression,

and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:3-27.

The angel apportioned the 70 weeks into three periods: "seven weeks, threescore and two weeks," and "one week."

Though the angel, in his words to Daniel, quoted above, explained the time prophesied, yet Daniel still did not fully understand the vision. However, as he certainly understood the angel's interpretation of the "ram" and of the "goat," to be "Persia" and "Grecia" respectively, it was therefore the work of "the exceeding great horn" that he did not understand. Necessarily, then, later "in those days," he was again "mourning"—this time, "three full weeks"—whereupon he says: I saw "a certain man clothed in linen, whose loins were girded with fine

gold of Uphaz." Dan. 10:5. "Then said he unto me . . . , Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." Dan. 10:14. "For at the time of the end shall be the vision." Dan. 8:17. " . . . I will shew thee that which is noted in the scripture of truth [the vision of Daniel 8:17]; and there is none that holdeth with me in these things, but Michael your Prince." Dan. 10:21.

That the explanation of the vision, promised by the angel in chapter 10, is made in chapters 11 and 12, can be readily recognized, not only from the continuity of the angel's speech, but also from the fact that these chapters are the explanation of the vision in the eighth chapter. For the reader's convenience, we quote a part of the angel's explanation recorded in chapter 11, including the last two verses of chapter 10:

"Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your Prince.

"Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia. And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be di-

vided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those." Dan. 10:20,21; 11:1-4.

It is now evident that in this chapter the angel is explaining in detail "the vision" which was shown to Daniel in the eighth chapter, and that Daniel 8:11,12 is parallel in time with Daniel 11:31. The comparison of both scriptures, found on page 64, makes clear that the eleventh chapter is an explanation in particular of the exceeding great horn of the eighth chapter. This comparison also proves that the sanctuary spoken of in Daniel 8:11 cannot be any other but God's sanctuary, for no heathen structure can be of strength; neither can it be polluted when it has never been clean; nor is it by the Bible ever called a sanctuary. Moreover, the fact that the sanctuary in Jerusalem was neither polluted nor cleansed in the manner described by the angel, but was left desolate and finally destroyed (Dan. 9:26), presents indisputable proof that neither the polluting nor the cleansing took place in the Old Testament era. This is made doubly conclusive when we consider that Christ places the work of the desolating power in the Christian dispensation.

There is no time other than the "two thousand and three hundred days" (Dan. 8:14), and the "seventy weeks" (Dan. 9:24), to which can apply the statement, "The time appointed was long." Dan. 10:1. The former period of time appeared to him to be too long for restoring and cleansing the sanctuary in Jerusalem, and the latter period, too long for the rebuilding of the city, for the 70 years spoken of by Jeremiah were already fulfilled.

All these considerations prompted Daniel's prayer.

"Then," continues Daniel, "I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" Dan. 8:13, 14. The angel's answer to this question would in modern speech be that it will take 2300 days for "both the sanctuary and the host to be trodden under foot," also for the daily to be cast down, and for the transgression of desolation to be set up, and that afterwards shall the sanctuary be cleansed. In this light, it is seen that the 2300 day period must terminate after "the daily" has been taken away, and after "the transgression of desolation" has been accomplished. Thus the taking away of "the daily," and the bringing in of "the abomination that maketh desolate," by the transgression of desolation, will "give both the sanctuary and the host to be trodden under foot."

The treading of the host is the massacring of the Christians who would not worship according to the dictates of the horn power. The treading down of the sanctuary—church—gave rise to the establishing of an earthly priesthood in the place of Christ, Who ministers from within the heavenly sanctuary.

Moreover, the fact that the great horn of the he goat is symbolical of a power in both periods of Rome, papal as well as pagan; also the fact, that this horn trod the truth and the host under foot and polluted the sanctuary by bringing in the abominations, while "it practised, and prospered" (Dan. 8:13) in the Christian dispensation,

—these facts prove that the 2300 day period extends to the time after the falling of the papacy. Thus Jesus, speaking of the end of the world, marks this work of the exceeding great horn as one of the signs, when He says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judaea flee into the mountains." Matt. 24:15,16.

Here Jesus plainly states that at His time the abomination of desolation had not yet stood up in the holy place of the sanctuary, but that it would be seen to stand up in the future from His time. Still further, the angel instructed Daniel that at the time of the end shall be the vision. (See Daniel 8:13, 17.) These plain facts show that the 2300 day period could not terminate until after Christ's time,—after the daily is cast out, and the abomination set up,—for these were to take place within the 2300 days.

Furthermore, as the commandment to rebuild Jerusalem went forth in 457 B.C. (Ezra 7:21-27), and as from that time "unto" the baptism of Christ, "the Messiah," there were exactly 483 years ("seven weeks, and threescore and two weeks"), the fact is established that the 70 weeks began at the same time as did the 2300 days. Moreover, if the first part of the 2300 days (the 70 weeks) is prophetic, then must the whole period, reckoning with a day for a year, as in Ezekiel 4:6, be computed as follows:

"From the going forth of the commandment [found in Ezra 7:21-27] to restore and to build Jerusalem [at which time the 2300 days begin], unto the Messiah the Prince [to the baptism of Christ], shall be seven weeks [49 years], and threescore and two

[illegible]

The first 7 weeks, or 49 years, are for the rebuilding of the city. "After threescore and two weeks [483 years] shall Messiah be cut off, . . . and the people of the prince [the Romans] that shall come shall destroy the city and the sanctuary [which Titus did about 70 A.D.]; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He [Christ] shall confirm the covenant with many for one week [or seven years from His baptism]: and in the midst of the week He shall cause the sacrifice and the oblation to cease" by His Own sacrifice. "And for the overspreading of abominations He shall make it [the temple in Jerusalem] desolate [His presence shall depart], even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:25-27. The remainder of the 2300 days, or years, reach to the time of the cleansing of the sanctuary. (See illustration on p. 76.)

Counting, therefore, from October, 457 B.C., to October, 1844 A.D., there are exactly 2300 years. And as the angel said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," the cleansing must thence have commenced in 1844 when, for the first time in history, the first angel's message rang forth, proclaiming, "Fear God, and give glory to Him; for the hour of His judgment is come" (Rev. 14: 6,7)—the time to decide that whosoever is found wanting in the judgment shall be

The services of the earthly sanctuary foreshadowed the work in the heavenly, and the final cleansing of the former was accomplished by putting out of it the sinners

who did not comply with the Lord's requirement regarding the day of atonement, for Moses says: "Also on the tenth day of this seventh month there shall be a day of atonement: . . . before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among His people." Lev. 23:27-29.

This yearly service in the earthly sanctuary clearly shows that the heavenly must be cleansed by the blotting out from the book of records the name of every one who, though having professed to be in the faith, has nevertheless not endured to the end (Matt. 24:13), or who has not complied with the requirements of God as revealed in the truth which he has vowed to obey. Thus anyone having had his name removed from the book, is forever cut off from among His people. This solemn conclusion leads to the question as to whether also the parable of the wheat and tares does not teach just such an investigative

JUDGMENT AMONG THE LIVING.

In the parable of the wheat and tares, the Lord says, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." Matt. 13:30. This parable teaches that a time of investigation will come, and that then the angels will remove the sinners from "the congregation of the righteous." Ps. 1:5.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the

bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Matt. 13:47-49.

Both of these parables teach that the investigative judgment will take place in the time called "harvest," which will culminate in the end of the world, as also will the 2300 days, just as the angel declared: "Understand, O son of man: for at the time of the end shall be the vision." Dan. 8:17. "Shut thou up the vision; for it shall be for many days." Dan. 8:26. "For yet the vision is for many days." Dan. 10:14. Even as both parables point directly to the time that the investigative judgment shall take place among the living, so also does Malachi's prophecy:

"The Lord, Whom ye seek, shall suddenly come to His temple. . . . But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

As the cleansings called for in the scriptures under consideration in these pages, have never taken place, obviously, then, the investigative judgment of the living is yet future. This work of sifting out the tares, the prophet Ezekiel describes thuswise: "And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar. And the glory of

the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

"And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house." Ezek. 9:2-6. From this separation—the one in the church—come forth the *first fruits*.

Then follows the separation from among the nations, brought to view in the parable of Matthew 25, which deals with Christ's coming, and which is not directly prophetic of the same coming as is 1 Thessalonians 4:16,17. For in His coming brought to view in the latter scripture, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." Whereas the former scripture declares: "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 [the kingdom which up to this point consists only of the firstfruits]. And before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: And He shall set the sheep on His right

hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25:31-34,41. From this separation—the one among the nations—come forth the *second fruits*.

The angels who are round about the throne in the heavenly sanctuary during the judgment of Daniel 7:9,10 and Revelation 5:11, shall, as the parables explain, descend with "the Son of man" when He comes "to His temple" to separate by judgment "the wicked from among the just," and to purge as gold and silver those "who may abide the day of His coming," that they may "offer unto the Lord an offering in righteousness." Mal. 3:2,3.

The light which now shines on the subject, clearly shows that the Lord comes to earth with all His angels to execute judgment upon the living. This is further evidenced by the fact that the features—the face of a lion, the face of a calf, the face of a man, and the face of an eagle (Ezek. 1:10; Rev. 4:7)—of the four living creatures whom Ezekiel prophetically saw bringing the Lord on His throne to earth just before the slaughter of the hypocrites in the church takes place, are the same as the features of the beasts who are before the throne in the heavenly sanctuary in the time of the judgment of the dead. This fact, therefore, symbolically denotes that the judicial throne with which the judgment of the dead opened, is transferred from heaven to earth, though the sanctuary above, remains

in service. This transfer must take place at the opening of the seventh seal (Rev. 8:1), for at that time the celestial voices, which opened the judgment of the dead, cease in the heavenly sanctuary, and begin, after the half hour's silence, to sound in the earth. In other words, just as in heaven at the opening of the judgment of the dead, there were "lightnings and thunderings and voices" (Rev. 4:5), likewise on earth at the opening of the "judgment of the living," there are "voices, and thunderings, and lightnings, and an earthquake." Rev. 8:5.

Thus the work of the judgment of the dead takes place in the heavenly sanctuary only; whereas the work of the judgment of the living takes place in the earthly sanctuary—church—as well as in the heavenly sanctuary. Therefore both sanctuaries will finally be cleansed.

The half hour's silence, which occurs at the opening of the seventh seal, some have interpreted to be the period extending from the time that Christ at His "second coming" leaves heaven, to the time He returns to heaven with His saints. This conclusion, however, proves incorrect in view of the fact that it would put in the millennium all the activities that transpire under the seventh seal,—the "voices," the "thunderings," the "lightnings," on earth, also the "earthquake,"—whereas the earth then is to be void—empty, desolate, and silent!

The coming of the Lord to His temple, according to Malachi, also His coming with all His angels, according to Matthew, are descriptions of one event. John the Revelator also beheld this same event and described it in the following words:

"And I looked, and behold a white cloud, and upon the cloud One sat like unto the

Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14:14-16.

This coming of the Son of man is not His coming after the seven last plagues, when the resurrected and the living righteous are caught up together to meet Him in the air, for verses 17-20, following the quotation in the above paragraph, prove that after He came and reaped the earth, "another angel . . . having a sharp sickle" came and reaped a second harvest before the wrath of God—the seven last plagues (Rev. 15:1)—was poured out upon the wicked. Hence, there are two different comings of the Son of man: the one to "sever the wicked from among the just" in the church (Matt. 13:49), and then immediately to call the just from among the wicked in Babylon (Rev. 18:4); the other to take the saints, both the resurrected and the living, to the mansions which He has prepared for them (1 Thess. 4:16; John 14:1-3).

The former coming of the Son of man explains why the stone which smote the great image was cut out without hands—without man's aid. It was cut out by the Lord Himself because, as the Scriptures say, "There was none to help; and I wondered that there was none to uphold: therefore Mine Own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring

down their strength to the earth." Isa. 63:5,6.

This work of separation, or cleansing, brought to view in the parables, also in Malachi's and in Ezekiel's prophecies, is directly applicable to the judgment-day for the living; but the cleansing of the sanctuary at the end of the 2300 days, according to Daniel 8:14 and Daniel 7:9,10, applies directly to

THE JUDGMENT OF THE DEAD.

We have already seen that, according to Daniel's prophecies, the cleansing of the sanctuary was to take place after 1844 A. D. However, as the living righteous are still commingled with the sinners in the church, and as Daniel saw the Ancient of days sit in judgment, not to slay those who had "the mark," but to judge from "the books" which "were opened," obviously, then, his vision is concerning the dead. Hence, the investigative judgment for the living is yet future.

As to the cleansing of the church on earth, it is to be accomplished, first by casting out the abomination, second by restoring the truth, and third by taking away the tares. As to the cleansing of the sanctuary above, it is now being accomplished by taking away from the book of life the names of those who are found wanting, and by placing them in the book which contains the names of those who are subject to come up in the resurrection of the wicked after the thousand years (Rev. 20:5), thereby leaving in the book of life the names only of those who have gained the victory over sin, and who are thus waiting to come up in the resurrection of the just (Rev. 20:6). Accordingly John "saw the dead, small and great, stand before God; and the books

were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:12.

In the following paragraphs are presented additional

REASONS FOR BOTH JUDGMENTS.

The cleansing of the heavenly sanctuary is a work of cleansing the books—blotting out the names of backsliders, those who did not endure to the end. And as all those whose names are found written in the book at the "time of trouble, such as never was since there was a nation," "shall be delivered, every one" of them (Dan. 12:1). Very evidently, then, the judgment takes place before the trouble begins, showing that God will not deliver the unfaithful, which He would be compelled to do if He allowed their names to remain in the book, or else He would have to forsake the righteous also. In other words, as He cannot deliver the wicked in their wickedness, He cannot deliver the faithful from their dusty beds if with their names are still commingled the names of the unfaithful; neither can He deliver the church from the approaching trouble if the wicked then are found in the midst of her. This is illustrated in Joshua's experience:

"There is an accursed thing," said the Lord, "in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. And Joshua and all Israel with him, took Achan . . . and all that he had: . . . and all Israel stoned him." Josh. 7:13,24,25.

So while it is necessary with the dead to separate the righteous from the wicked,

both of whom are now in their graves awaiting the resurrection morning, it is just as necessary with the living to separate the righteous from the wicked, both of whom shall witness the second coming of Christ, as He visibly descends to wake the righteous dead, and to take up both the resurrected and the living saints.

Plainly, then, both the volume which contains the names of the dead, and the one which contains the names of the living, must be cleansed from all who have failed to put on "the wedding garment" (Matt. 22:11,12), so that those whose names remain in the book of the living after the judgment, shall be delivered from the time of trouble, and made ready for translation; and so that those whose names are not found retained in the book, shall be destroyed.

This separation is further illustrated in the ninth chapter of Ezekiel. There the people are shown as being in a mixed state (tares and wheat together), with the time just ahead of them when, on the one hand, those who have sinned and cried for the abominations in their midst shall receive the mark of deliverance; while, on the other hand, those who have not sinned and cried shall be left without the mark, to perish in their sins. Likewise, on the one hand, shall those whose names remain in the book of the dead after the judgment, be called to come forth in the first resurrection (Rev. 20:6), while, on the other hand, shall those whose names are blotted out from the book of life wait until after the thousand years, to come forth with all the wicked in the second resurrection (Rev. 20:5).

Still further, the cleansing of the book of life is necessary in order to enable the an-

gels rightly to select the subjects for the kingdom, for when the Son of man comes with all His angels, He shall send them "with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other," Matt. 24:31. Hence the need of the judgment.

From the foregoing paragraphs, we vividly see that to cleanse the books which contain the names of the living, is just as imperative as to cleanse the books which contain the names of the dead; and that the cleansing according to Daniel 8:14, is a cleansing rather of the heavenly than of the earthly sanctuary. Moreover, these prophecies show that neither the heavenly nor the earthly sanctuary was polluted by the political and military conquests of heathen powers, but first by some of the converts' not enduring (Matt. 10:22); second by Satan's bringing in the tares while men slept (Matt. 13:25); and third by the exceeding great horn's casting out the "daily," treading down the truth, and bringing in the abomination that maketh desolate. Thus both the earthly and the heavenly sanctuaries are involved.

Finally, as the judgment is one of the most important subjects in the Bible, we are neglecting "so great a salvation" if we fail to make a diligent and careful study of the nature and significance of this great investigative work of redemption, for when a person's judgment is pending, and he is unaware of the fact, he will not be ready to stand when his case is investigated. "Therefore, we ought to give the more earnest heed" to this vital subject, and also know for a surety

THE TIME OF THE JUDGMENT, FROM DANIEL 7.

In the vision of the judgment, Daniel saw four beasts, the first of which was "like a lion," the second, "like to a bear," the third, "like a leopard," whereas the fourth he could not name, which at first had ten horns, and at last, seven besides the "little horn." Virtually all Bible students have accepted the first three beasts to be symbolical of Babylon, Medo-Persia, and Grecia respectively, and the fourth beast to be symbolical of Rome in its two stages—first, pagan, during which it had ten horns; second, papal, during which it had only seven horns besides the little horn.

In the first fifteen verses, Daniel relates the things he saw. But being greatly troubled by the vision, he says: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. 7:16-18.

Daniel, not being satisfied with the angel's brief explanation of the vision, decided to interrogate him more particularly about the fourth beast. (See verses 19-22.) So he pressed the angel concerning the work of the little horn, which had the "eyes of man, and a mouth speaking great things" while in "war with the saints, and" which "prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High," and "the time came that the saints possessed the kingdom." Finally the angel explained:

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"The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Hitherto is the end of the matter." Verses 23-28.

These are the facts which Daniel has brought to view, and by which we must determine the time and the nature of the judgment.

In verses 11 and 12 we find that whereas the fourth beast was slain, the first three lived on for a "season and time." And as the slaying of the three beasts signifies the end of this world's kingdoms, and as the fourth beast was slain before the first three, it therefore follows that the fourth beast came to his end before the kingdoms of the world did. Moreover, as verses 9, 10, and 22 bear evidence that before the fourth beast is slain, and while it is still warring against the saints, the judgment is to take

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place, it must therefore begin before the world's kingdoms come to an end.

Furthermore, as "time and times and the dividing of time" (verse 25) is equal to 1260 days, the "season" and "time" (verse 12) must equal fifteen months (season—3 months; time—12 months). Therefore the fourth beast being slain fifteen months before the end of the world, and the judgment having its beginning before the slaying takes place and before the saints possess the kingdom, there is no alternative but to conclude that the judgment is to take place some time before the close of probation.

Referring to the judgment of Daniel 7:9, 10, verse 22 says that judgment is "given to the saints of the Most High"—that is, to the four and twenty elders and the four beasts, who are "redeemed . . . out of every kindred, and tongue, and people, and nation" (Rev. 5:9)—to pass judgment on the unfaithful, whose names, says the Psalmist, shall "be blotted out of the book of the living, and not be written with the righteous." Ps. 69:28. Had this judgment been set when the first world power in church history warred against God's people, there might then be some justification for supposing that it was set to judge the beast. But no candid mind, intelligent in the Scriptures, will suppose that the all-wise God would judge the last wicked power, and leave unjudged all the others before it. (For further study of the judgment, read our Tract No. 3, "The Harvest.")

The evidence herein brought forth concerning the time and the nature of the judgment, is so clear and so pointed that it is not necessary here to elucidate this truth from any other angle, for even "the wayfaring men, though fools, shall not err

therein." Isa. 35:8. Nevertheless, to hold fast to this truth, as well as to all truth, we urge the reader of this tract to learn God's methods in studying the Scriptures, that he may thereby

AVOID THE MANY SNARES.

There are at least two classes of extremists—one with the tendency to literalize, and another with the tendency to spiritualize. The former is inclined to literalize the Scriptures as far as his thoughts impel him, and the latter, to spiritualize them as far as his imagination leads him. Take for example the Revelator's statement: "I saw under the altar the souls of them that were slain for the word of God, . . . and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood?" Rev. 6:9,10. On the one hand, the literalist would interpret this scripture to mean that the souls were conscious and actually crying out, though the Bible is very explicit that "the dead know not anything." Eccl. 9:5.

Moreover, were the souls under the altar literally crying out for vengeance on their murderers, then, to be consistent, the Lord's statement, "The voice of thy brother's blood crieth unto Me from the ground" (Gen. 4:10), and the statement, "All the trees of the field shall clap their hands" (Isa. 55:12), must also be interpreted literally, in spite of the fact that it is impossible physically for blood to cry out, and for trees to clap hands.

However, if one is obliged to admit that Abel's blood could not literally cry out, and that trees can only figuratively clap hands, then again to be consistent, the person given to extreme literalizing should easily

take hold of the actuality that "the dead know not anything," and that they are "asleep"—unconscious. Moreover, he ought to perceive that the souls of the martyrs crying for vengeance on their murderers, and that the blood of Abel crying for vengeance on his murderer, are cases which are of virtually identical circumstances and conditions, for both of which is found an illustration in the poetic utterance: "I hear a voice crying out, the voice of the withering field: O, Lord, pity Thou me. Let showers fall from heaven. Quench Thou my burning soul."

For one's soul to be imprisoned consciously under something for hundreds of years, with nothing to do but to wait for the resurrection morning, and the while to cry out for vengeance on them that spilled one's blood,—what a terrible state for one's soul to be in!

The doctrine of the unconscious state of the dead not only puts at peace the worried human mind, but also ascribes to God mercy and love toward helpless human beings. This position on the subject is the only one that can rationally lead the sinner to love God and to trust in Him.

On the other hand, to the one who is inclined, oppositely, to spiritualize the souls, the slaughter, the heavens, the new earth, etc.,—to him these have neither individuality nor reality. And when concerning these doctrines he is asked the simple question, What kind of slaughter would a spiritual slaughter be? he is at a loss to answer!

In this connection, there is for all of us but one need, and that is, the Spirit of truth, Whose right alone it is to interpret the Scriptures.

Among Bible students, the most common cause of confusion on the doctrines of Christ, lies in a failure to view a subject in full perspective from the writer's point of view, seeing it instead from some foreign standpoint, which so narrows their view that whereas they should with the writer be seeing the whole, they are seeing but a part.

For example, a child who has never seen a peacock, suddenly, while at the zoo with his mother, comes upon one in full tail-spread, going away from him. Thinking it to be a large walking fan, he exclaims about it, but his mother tells him that it is a peacock.

On another occasion, when accompanying his father to the zoo, the child again sees the peacock, but this time in full front view and with tail down. Excited, he turns with questions to his father, who tells him that it is a peacock. Whereupon the argument begins, with the son protesting that the peacock which he and his mother had seen, looked nothing like this one. And unable to reconcile, as simply major and minor aspects of the same thing, that which he now sees from the front or main point of view, and that which he before saw from the rear or foreign point of view, his mind gropes in confusion, wondering whether to believe Father or Mother.

Thus it is with the Bible student who looks at a subject from a standpoint foreign to the author's. He finds discrepancies in the idea held by the one who sees the subject through the author's eyes. Consequently, in order to give to the false idea the prominence which his foreign point of view convinces him the idea deserves, he is led to resort to technicalities and infer-

ences of language, magnifying from a mole-hill to a mountain one passage of scripture, and reducing from a mountain to a mole-hill, or entirely setting aside, another passage of scripture.

Concretely: it is never fair when treating of the subject of the judgment, to give *first* and *foremost* consideration to any writing which deals directly with the subject of salvation, while only incidentally referring to the subject of the judgment. Take for example Hebrews 6:19,20—

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Instead of viewing the subject matter of these verses in the light of all that is revealed in this connection, which would insure the verses' reflecting the author's thought, some Bible students, losing sight of Paul's point of view, magnify out of all due proportion the importance of the content of these verses, thus placing upon them constructions which, when taken alone, may be plausible enough, but which, when viewed in the light of all other scriptures revealed on the subject, are manifestly strained, warped, and untenable. Of course, such wresting of these verses is unfair both to Paul and to the one who does it.

To illustrate the matter further and more specifically: Surrounding a table are six Bible students and an infidel. On one side are Peter, James, and John; on the other side, Black, Brown, and Green; while at one end is the infidel. As he listens attentively, the six discuss Christ's ministry af-

ter His ascension, in the light of Hebrews 6:19,20; 9:12,26—

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20.

"Neither by the blood of goats and calves, but by His Own blood He entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12.

"For then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9:26.

Peter, James, and John, sharing the author's perspective, are all in agreement that one cannot, on a scripture treating of salvation, and only incidentally referring to Christ's ministry, build up a correct basic understanding of that ministry, but rather that one must take the writings of the prophets which deal directly with the sanctuary and its ministry, and then harmonize Paul's writings with the prophets', not the prophets' with Paul's.

As far as Peter, James, and John are concerned, the discussion results in their arriving at the conclusion that Paul in Hebrews 6:19 must, to be in agreement both with himself and with the prophets, be understood to be speaking in prophetic past,—that is, future in fact, though present or past in tense,—pointing to the time that his converts are, with Christ, "once in the end of the world" (9:26), to enter "within the veil," "whither the forerunner is for us entered" (6:20), not in Paul's time, but now,

having first "entered in once into the holy place." 9:12.

Whereas, Black, Brown, and Green, from their foreign points of view on these verses, are in disagreement between themselves: Black, stressing Hebrews 6:19,20, is convinced that Paul teaches that Christ entered the most holy apartment immediately after His ascension; Brown, holding to Hebrews 9:12, is positive that Christ entered, not the most holy, but the holy apartment; and Green, on the weight of Hebrews 9:26, is perfectly satisfied in his belief that Christ is to enter the sanctuary "once in the end of the world."

Furthermore, still seeing from their foreign points of view, Black holds that by the term "the holy," Paul means the "holiest of all," while Brown argues that if Paul loosely uses the term "holy" for the "holiest of all," then how can one possibly know that when he says the "holiest of all," he does not mean the "holy."

On the strength of Moses' statement, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark" (Lev. 16:2), Black holds that Paul, in the words, "But by His Own blood He entered . . . into the holy place" (Heb. 9:12), refers to "the holiest of all." But Peter insists that to construe Paul's use of the term "holy place" to mean the "holiest of all," is both unreasonable and unfair, for no writer in clear mind, speaking of both apartments, will promiscuously interchange the terms, and yet expect his readers accurately to comprehend the idea he is putting forth. Black, however, retorts that Moses used the term "holy place" (Lev. 16:2), when speaking of the second

apartment. In reply to this, Peter protests that Moses did so because whereas he called the second apartment "the holy place within the veil," he called the first apartment, "the tabernacle of the congregation" (Lev. 16:16), but that Paul chooses to term the first apartment, "the holy place," and the second apartment, "the holiest of all."

Furthermore, Peter insists that if, in Paul's writings, where both apartments are discussed, one is justified in interpreting "the holy" to mean "holiest of all," then another, by the same token of logic, is equally as justified in interpreting the "holiest of all" to mean the "holy."

Though Peter's clear-cut logic completely dissipates the force of Black's contention, yet, because of the wide differences of opinion among a group of Christian believers, the final result of the discussion is that what the harmony between Peter, John, and James did toward converting the infidel to Christianity, Black's, Brown's, and Green's, disagreeing with one another, also Black's disagreeing with Peter, counteracted. This discord confirmed the infidel in his infidelity, leaving him fully persuaded that Christianity is but a stupendous bubble; whereupon Satan, in diabolic glee, gives to Black, Brown, and Green, his seat and great authority. And Christendom, already rife with doctrinal confusion, continues to bristle with schismatic strife, confirming infidels in their infidelity, instead of converting them to Christianity!

If Christ pronounces a woe upon those who refuse to give a glass of cold water to the least of His followers, what will be the condemnation and end of such as Black, Brown, and Green, who by their self-ag-

grandizement scatter from Christ while professing to gather with Him!

It is never right to interpret any scripture isolated from its context, and when those who love the truth, study any doctrinal subject, they never, in trying to harmonize their private opinion with a scripture in point, leave the scripture so interpreted as to contradict either other portions of the Bible or the position of constituted authority, but rather forsake their opinion.

Those who have taken a wrong view on the subject of the judgment have, though unknowingly, tried to change its correct time and true nature. This unwitting endeavor has in turn led them to take wrong views on many other Bible truths, but the fact that this great hub doctrine still remains intact and solid, is unimpeachable evidence that likewise do all its spoke doctrines.

Those who have undertaken to interpret the Scriptures independent of Inspiration, which is contrary to the injunction given in 2 Peter 1:20,21, and those who have accepted such views will, unless they now forsake their errors for the truth, one day find themselves the victims of the evil circumstances with which they have bound themselves, and will be terribly confounded as they hear the horrifying pronouncement: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:21. "Depart from Me, ye that work iniquity." Matt. 7:23.

Therefore, while probation now lingers and while the blood of Christ is yet available to atone for the sins of all, declares

THE FIRST ANGEL'S MESSAGE:

"Fear God, and give glory to Him; for the hour of His judgment is come." To clear the appointed time of this message, we must take into consideration the revelation of John, which, from the fourth chapter to the twenty-second, is continuous, without a break; that is, the conjunction "and" begins each chapter, showing that all these revelations were given to John at the time that the "Voice" said to him: "Come up hither, and I will shew thee things which must be hereafter"—things that were to transpire sometime after he had the vision of them. And John having had this vision about 96 A. D., the first angel's message therefore could not possibly have been preached before that time, for, to repeat, he is not writing of the things of the past, but of the things of the future. Again: the fact that he says, "I saw another [the first] angel . . . having the everlasting gospel to preach," further shows that this angel's message had not been preached before he had the vision, but that it was to be preached in the future from that time. Moreover, there is neither scripture nor history to show that the judgment began in or before John's time. Still further, as the first angel's message was never preached before 1844, then when the judgment hour came, this angel's message—the message concerning the judgment—went forth.

As the investigative judgment is in two sections (the first, devoted to the dead; the second, to the living), the fact is evidenced that though the first, the second, and the third, angels' messages apply directly to the period of the judgment of the living, they must also, though indirectly, apply to the period of the judgment of the dead. Thus

only, except as a warning of coming events, have they been preached since 1844. Hence, when the judgment of the living commences, and when the image of the beast is fully made up, then these messages are, with a loud cry, to be repeated as present truth concerning the living instead of the dead.

The foregoing facts concerning the eternal throne, the provisional throne, and the judgment, prove correct the book which was used in the proclamation of the first, second, and third, angels' messages in their first application, for in it we read:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the vail, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father."—"Early Writings," p. 55

Someone may ask, If the names of the dead who have not in Christ endured to the

end of their lives, must be blotted out of the book of life, then why

DID CHRIST PREACH TO THE DEAD?

1 Pet. 3:18-20

In the same scripture giving rise to this question, is also the answer: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. 3:18-20.

This scripture does not say that Christ in person, while His body lay in the tomb, preached to the spirits in prison, as is understood by some; instead, it says that He, through the medium of the Spirit by Whom He was resurrected, preached to them "in the days of Noah, while the ark was a preparing." Nor does it say that Christ preached to the dead, but rather "unto the spirits in prison." Hence, the concern as to whether "the spirits in prison" mean the dead or the living, is a matter of interpretation, and such an interpretation must come of divine authority.

Nowhere do we find in the Bible, when it is referring to the dead, that it calls them spirits, but it does thus designate the living. Moreover, the Word plainly says that "the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a

portion for ever in any thing that is done under the sun." Eccl. 9:5,6.

Still further, the Lord makes it exceedingly plain in the parable of the rich man and Lazarus that after death there is no chance at all for one's salvation,—no, not even for a drop of cold water,—for the rich man's plea in death was denied him, and he was told: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf filled: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Luke 16:25,26.

This parable teaches that the only way any of us can be saved from hell's torment is to "hear Moses and the prophets" while we are yet alive, and that if we hear them not, then the Lord cannot help us after death. It also teaches that if we are not persuaded by them, neither will we "be persuaded, though one rose from the dead." Luke 16:29-31. Hence, as there is no chance for salvation after death, then if any, while living, have failed to hear "Moses and the prophets," why should Christ preach to them after they die? "God is not the God of the dead, but of the living." Matt. 22:32.

Consequently, the "spirits in prison" cannot be any others than the antediluvians to whom Christ, by the Spirit which raised Him, preached through Noah before the flood, while the inhabitants of that world were imprisoned by the circumstances of the coming flood, from the certain consequences of which they could not escape. The statement, "Wherein few, that is, eight souls were saved by water," proves further

that it was by the Spirit of Christ in Noah's preaching that Christ before the flood visited the spirits in prison and saved eight souls—Noah and his family. Thus "the Spirit of Christ which was in" "the prophets," also "did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:10,11.

But someone asks: If it is true that Christ did not preach to the dead, then what about those dead who were

LEFT WITHOUT A CHANCE?

The law of death cannot be reversed by any one's ignorance of God. Moreover, says the Lord to His prophet: "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. 3:18. As this scripture clearly teaches that those who have died in their sins cannot be rescued by being preached to after death, even though through the watchmen's neglect they have been left without a chance, then those who have died in ignorance through their own neglect instead of the watchmen's, as was the case with the antediluvian world, would be even less excusable, and would have neither need nor right to be preached to after death, even though it were possible.

Those who have never had a chance to hear the prophets,—to them "the heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard."

Ps. 19:1-3. All are to be judged according to the light God has revealed to them. And those who have had a chance, but have failed, to learn of God, will not be condemned for being in error, but for failing to get acquainted with truth. This being so, then why are some

BAPTIZED FOR THE DEAD?

1 Cor. 15:29

Paul, speaking of the resurrection, makes plain to the Corinthians that if there is no resurrection of the dead, then neither is there salvation in Christ.

"And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: Whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" 1 Cor. 15:14-22,29.

It cannot rightly be understood from this scripture that the living are, or must be, baptized for the dead, for Paul does not

question the effect that the baptism would have on those who are dead, but rather the effect that it would have on those who are alive, for he asks: "What shall they [the living] do which are baptized for the dead?" Not: What shall the dead do for whom we, the living, have been baptized? In other words, his contention is that for their own benefit they themselves were "baptized for the dead," not for the living—not baptized with the thought of living on forever, but rather with the thought of dying in the hope of being raised on the resurrection day. Hence, they were baptized for the dead (to pass through the grave, the state of death), not for the living, as will be those who are baptized about the time of Christ's coming, and who will make up that immortal company of saints who, being alive and remaining when He appears with His angels, "shall," says Paul, "be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4:17.

Therefore, those who shall be found living when Christ appears, having been baptized before His appearing, are baptized for the living instead of for the dead, because they shall never die. This thought evoked in the mind of the Spirit Who was in Paul, the question: "What shall they do which are baptized for the dead, if the dead rise not at all?"

And finally, if the early Christians were to baptize themselves for others who had died without baptism, such a commandment would have been given in the Scriptures, and such baptismal services would have been recorded; but the Bible commands baptisms only for the living, to whom it says: "Repent, and be baptized." And then let your faith be

PRACTICAL, NOT THEORETICAL ONLY.

A religion that leaves the dead without resurrection and the living without translation, is as useless to the soul for the hereafter, as is the theory of the doctrines of Christ when divorced from practise. There are many who, though they zealously study the doctrines, never allow them to correct their sinful lives. Again, there are others who, for fear that they may have to depart from their evil practises, will not study the doctrines.

Though these pages clear away the error from doctrines which are fundamental to the Christian faith, and which unify the Scriptures by dispelling the confusion that human theories and speculations have brought in, nevertheless, only a theory of the doctrines, without a practical application of their lessons in daily living, until they become a part of one, makes them a dead letter, without Spirit, as is the Bible when in one's possession it is left on the shelf only to gather dust—never to be studied.

Therefore, "theoretical discourses are essential; that all may know the form of doctrine, and see the chain of truth, link after link, uniting in a perfect whole. But no discourse should ever be delivered without presenting Christ and Him crucified as the foundation of the gospel, making a practical application of the truths set forth, and impressing upon the people the fact that the doctrine of Christ is not yea and nay, but yea and amen in Christ Jesus."—"Testimonies," Vol. 4, pp. 394, 395

"Satan offers to men the kingdoms of the world if they will yield to him the supremacy. Many do this, and sacrifice Heaven.

It is better to die than to sin; better to want than to defraud; better to hunger than to lie. Let all who are tempted, meet Satan with these words: 'Blessed is everyone that feareth the Lord, that walketh in His ways. For thou shalt meet the labor of thine hands; happy shalt thou be, and it shall be well with thee.' Here is a condition and a promise which will be unmistakably realized. Happiness and prosperity will be the result of serving the Lord."—Id., p. 495

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." Heb. 6:1.

"All scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16,17.

Our only aim in answering the questions which this booklet contains, is to help its readers to find the truth that will make free all who desire to know that which God has seen fit to reveal to His people at this time, and who are anxious to obey the truth and to follow Him Who, through His death and resurrection, has made it possible for all who wish to be delivered from sin, pain, sorrow, and death, to enter into everlasting life filled with joy.

Our tracts are sent free to all who wish to know the truth for this time. However, we reserve the right to limit at any time this liberal offer.

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