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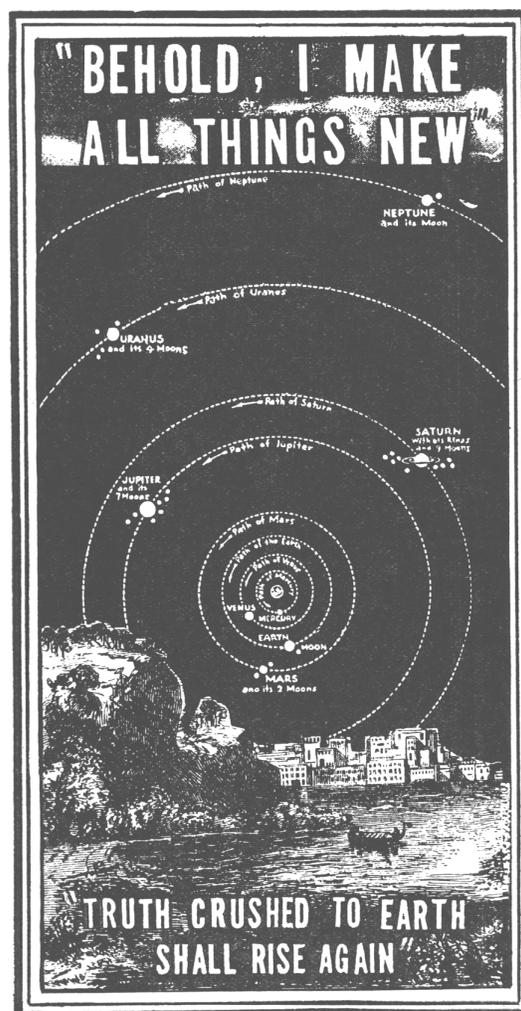
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 V. T. HOUTEFF

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Tel: 860 798-3672
 email: upa5453@gmail.com

pseudo-scholarship, which assume to be more dependable than that which God, Himself, has chosen and wrought in simplicity.

“Heaven and earth shall pass away, but My words shall not pass away.” Matt. 24:35.

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 (Italics Ours)

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34. Following this is realized the long the foundation of the world." Matt. 25:46, herit the kingdom prepared for you from right, "Come, ye blessed of My Father, in- punishment." He says to those on His sends those on His left "into everlasting His left (Babylon). Then, while the King right (the kingdom), and the wicked, on —the righteous having set on His saints, the kingdom is completely made up ing resurrected and joined with the living

"With the righteous dead of all ages be-
I Thess. 4:16, 17.
"Ever Be With the Lord."

meet the Lord in the air: and so shall we up together with them in the clouds, to which are alive and remain shall be caught dead in Christ shall rise first: then we angel, and with the trump of God: and the with a shout, with the voice of the arch- (Rev. 1:7), "shall descend from heaven the Lord, Himself, visible to every eye,

4. At the close of the seventh plague, baton closes before the Lord's visible re- turn. Here is anchor-evidence that pro- man according as his work shall be." Rev. "and My reward is with Me, to give every ment of the close of probation (verse 11), Christ, following His solemn pronounce- "Behold, I come quickly;" declares and we are not saved." Jer. 8:20. "The harvest is past, the summer is ended, lost, the neglectful will cry out bitterly;

his deceiving the nations until the thou- sand 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 —a season in which

Satan Again Deceives Them.

Looking forward to the resurrection after the millennium, the Revelator saw that the wicked "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.

Then "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.

Seeing that all these things shall shortly come to pass, "Stand ye in the ways," says the Lord, "and see, and ask for

"The Old Paths."
Jer. 6:16.

"Neither give heed to fables and endless

ecies, logic constrains us to proceed from Revelation is the unfolding of the proph- to those of the Revelator. And since The both to the writings of the prophets and only by giving untrammeled consideration —a twofold aim which can be achieved truth, but also teach nothing but the truth so that we may not only know all the clusions solely on the weight of evidence, points in question, we must base our con- bearing on this point and on the kindred In considering the several scriptures

Desolate or Inhabited?

Is the earth during the millennium also, moreover, give rise to the question: writings of the Bible regarding the mil- in order to arrive at the exact and whole to give the more earnest heed" (Heb. 2:1) Himself, are the facts to which "we ought Here, on the testimony of the Lord,

more sea." Rev. 20; 21:1. earth were passed away; and there was no "And I saw a new heaven and a new into the lake of fire.

found written in the book of life was cast the second death. And whosoever was not were cast into the lake of fire. This is ing to their works. And death and hell- and they were judged every man accord- delivered up the dead which were in them: dead which were in it; and death and hell

"Behold, I Make All Things New"

In the prophetic words, "Behold, I make all things new" (Rev. 21:5), God warns that "all things" shall wax old. To understand correctly this prophecy, we must bear in mind the fact that for an old thing to be made new, it must first be disintegrated,—reduced to the state of its component elements or parts in which it existed before they were integrated into a composite whole,—then renovated, reprocessed, and finally reintegrated. While such a process, moreover, is in operation, the thing being renewed thereby cannot, of course, until finished, resume its function. During the period of renewal, it is out of commission and out of use.

In this case, the waxing old of "all things" is, as all Bible students well understand, the result, not of natural decadence which accompanies age, but of the curse of sin brought in by Satan's deceiving the nations. So when "all things" earthly are in process of renewal, and thus out of commission and out of use, the earth, having become nothing but mass, must necessarily be veritably a bottomless pit.

Accordingly, the scripture, "Behold, I make all things new," foreshadows a period of disintegration and renovation of

1. When the time of the "tares," "the children of the wicked one" (Matt. 13:38), is come to its full, then will commence "the harvest," and it will bring "the end of this world." Verses 30, 40. Taking place in the end of the world, it perforce is the gathering of the people by Elijah's message, the last Heaven-sent proclamation of the gospel, which is preached first to the church just before the great and dreadful day of the Lord (Mal. 4:5), and then to all the world during that long-expected day.

Frutts.
A Summary of the First and Second

In view of this urgency to safeguard the Christian's crowning hope, the kingdom, it is expedient, therefore, to consolidate the main points thus far established in the ingathering. Hence

Thus it is that "only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. . . . Are the people of God now so firmly established upon His word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only?"—*The Great Controversy*, p. 625.

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," acclaims Isaiah, "The holy people, The redeemed of the Lord." Isa. 62:12. "And an highway shall be there," he assures, "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 have been gathered from the four corners of the earth, then will the harvest 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 have gone 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.

Learning to their terror, with the passing of probation, that they are forever

Also: ". . . 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. And supplementing this commitment, He promises: "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.

"While the earth remaineth," moreover, promises the Lord, "seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Gen. 8:22. The words, "while the earth remaineth," expressly denoting limitation of time, imply that though the earth will not always remain, yet as long as it does, the conditions named will prevail.

certainly is none whatsoever of so construing this scripture from Isaiah 11.

prophecy to revelation. In the present connection, therefore, we attend first to the words 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 action here projected against a backdrop of God's coming judgments upon the land of ancient Israel, because of their rebellion, cannot possibly, in the very reason of things, be limited merely to that land. It simply cannot, in other words, be narrowed down, as some think it can, to mean that only the land of God's people has been or will be made "void" and left "desolate" and "without form"—without light and without bird or beast or inhabitant,—and the rest of the earth be left to enjoy all these blessings. The scripture must, on the contrary, be taken just as it reads, showing that the whole earth

While, however, in Jeremiah 4, the Lord speaks against Israel, though referring incidentally to the desolation of the earth, in Isaiah He speaks against the earth and favorably toward the land of Israel, saying: "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. If there is any possibility of understanding Jeremiah 4 to apply only to the land of Israel, there

excuse you? Shall I, then, think to "shall the earth mourn, and the heavens people, Israel: For wickedness like yours the world. In short, God is saying to His wickedness, but will treat alike all sin whether it be practiced in the church or in the world today for its people for their wickedness, likewise will that just as God did not excuse His ancient fore, are parenthetically inserted to show "wickedness," in the verses before the noun *this* finds its derivational antecedent, and the heavens above be black," the pro-verse, "For *this* shall the earth mourn, fact emerges that in the twenty-eighth With the thought thus connected, the will I turn back from it." Jer. 4:22, 28. be black: because I have spoken it, I have purposed it, and will not repent, neither the earth mourn, and the heavens above

is to suffer the same end. In view of this fact, therefore, the term *the earth* obviously cannot be interpreted, as has been done by some, to mean the "land"—Palestine only.

When ancient Israel, moreover, was taken by the nations, the mountains and hills were not made to tremble and to "move lightly"; the cities were not entirely broken down and left without inhabitant; the birds were not forced to fly away from the land; and the land was not left in darkness. So, obviously, the dispersing of the Jews did not in the least fulfil the prophecy of Jeremiah 4:23-28. The earth, therefore, shall necessarily again be, as in the first day of creation, "without form, and void." Gen. 1:2. And just as there was then "darkness . . . upon the face of the deep," so shall there be again.

From the preceding paragraphs, we see that 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 declare the desolation of the earth and the destruction of all the wicked wherever they may be. By omitting the parenthetical verses, the continuity of thought is joined:

"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 message finding the net full upon its arrival and subsequently causing a division between those who accept it and those who reject it, it enables the angels to select the bad from among the good (Matt. 13:48). These "good" are the first fruits of the redeemed. Then follows the separation implicit in 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. These called-out ones are the second fruits.

In the first instance, the bad are cast out from among the good that are caught in the net (the message reposing in the church); whereas in the second instance, only God's faithful are called out from among the sinners in Babylon, there being no tares among them.

The tares and the wheat were commingled in the former instance because "while men slept," says the Lord, the "enemy came and sowed tares among the wheat"; whereas the wheat is kept free from the tares in the latter instance because, says the Lord: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Isa. 62:6.

Babylon's dominion being symbolized by the scarlet-colored beast, the beast upon which sits the woman (Rev. 17), the symbolization is therefore representative of an international religious-political sys-

tem. The religious aspect is symbolized by the woman; the civil aspect, by the horns of the beast: in combination, a symbolical prediction of a world-wide system of church and state union. The beast alone, exclusive of the horns, represents, as do the beasts of Daniel 7, the world's multitudes—the subjects of antitypical Babylon from among whom God's people are called. This gathering constitutes the separation of the second fruits.

From this, the truth is again seen that the first and the second fruits of the living (the one gathered from within the church at the commencement of "the great and dreadful day," and the other gathered out of Babylon during that day) constitute the kingdom at its beginning and before the resurrection of the dead.

The facts, moreover, that only the good from the net were kept, and that only God's people were called out of Babylon, hail the kingdom as the home of the righteous *only*.

"But this shall be the covenant," declares the Lord, concerning this glorious truth of the kingdom, "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

These two markings (the beasts and the Lord's) in themselves show a time of separating the citizens of heaven from the citizens of the world. And because this is a work such as never was, it brings the time of trouble such as never was—"the great and dreadful day of the Lord." The present trouble in Laodicea is therefore to spread into Babylon and develop into the time of trouble such as never was, a development which shows that the same satanic power now working in Laodicea, will soon fully manifest itself, in consort-

While the Lord is now marking the first fruits of His kingdom, those in Laodicea, "the ancient men" (*Testimonies*, Vol. 5, p. 211), supposing themselves to be doing His bidding by forcing the laity not to listen to the Lord's messengers and not to read His message in *The Shepherd's Rod*, are attempting to prevent them from receiving His mark, which is to keep them from perishing. And as prophecy shows, this war, when finished in Laodicea, spreads into Babylon as the Lord begins marking the second fruits of His kingdom, and as the beast, supposing himself (as do the ancient men now) to be doing the Lord's bidding, decrees that "all, both small and great, rich and poor, free and bond" (Rev. 13:16), receive his mark rather than the Lord's, which is to keep them, also, from perishing.

The Work in Laodicea Typifies That in Babylon.

people, and tongues," during the "great tribulation," the "time of trouble such as never was"—the great multitude who go to Jerusalem before the resurrection; (3) those who arise to everlasting life in the resurrection of Daniel 12:2; (4) those Israelites who shall come forth in the resurrection of Ezekiel 37:1-14; (5) all who come in the resurrection of Revelation 20:6;—collectively, these are all the Israelites and Gentiles who shall return to Jerusalem, possess the promised land, and then the whole earth.

Ironically futile, therefore (in view of what we have seen in these pages), is the ever-strengthening aim to rebuild Jerusalem, as one movement is endeavoring to do in response to the prophecies of the kingdom, by taking there the non-Christian Jews; and as another movement is endeavoring to do in response to the same prophecies, by taking there the English-speaking world.

A kingdom of both believers and unbelievers would be none the better than the kingdoms of today. It would, in fact, be nothing more than a Babylon, nothing more than "the hold of every foul spirit, and a cage for every unclean and hateful bird." Rev. 18:2. To work for such a hope is to take a long step toward bringing in Satan's "powerful delusion," counterfeiting Christ in a counterfeit kingdom.

Prophesying, as did Jeremiah, of the desolation of the earth, Isaiah says: "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 Righteous Are the "Left."

So it is very plain that though at His appearing, the Lord "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, He shall spare and leave the righteous. Consequently,

"The second death" is the utter and final end of the wicked. Upon the righteous, though, it "hath no power," and they reign forever thereafter in the earth made new (Rev. 20:6; Dan. 7:27). They are the redeemed of all ages,—a vast multitude of saints,—and yet they will be as but a handful in comparison with the thronging legions of the wicked from the time of Cain to the close of probation, numberless "as the sand of the sea." Rev. 20:8.

until the thousand years" (the "many days") are "finished" (Rev. 20:5), when they shall be "visited"—called forth from their graves—only to receive, after continuing a short space, the second death, caused by "fire" coming "down from God out of heaven." (See Revelation 20:9, 14.)

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.

Though in these scriptures the Lord has vowed never again to destroy by flood every living creature, He gives no promise not to destroy the wicked in some other way. In other words, the only assurance given in the foregoing scriptures is that there will never be another universal flood. Beyond this, however, it does not go. From both a moral and a logical as well as a Scriptural approach, a final and utter end of all flesh subject to destruction, is an absolute necessity

At Christ's Coming.

Plainly stating 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 or by the power of the nations, the Bible tightly closes the door to any attempt to construe this prophecy in such a way as to make possible its fulfilment at a time other than that of the Lord's appearing. Then 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," also "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.

Of those who shall perish at the appearance of the Lord, Isaiah says: “. . . they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.” Isa. 24:22. Imprisoned “many days,” these wicked ones manifestly are they who live “not again

in which the wicked rest in their graves. heaven the rewards already received, and time in which the righteous enjoy in of receiving rewards, but rather must be a period, obviously, then, cannot be a time thousand years (the millennium), this all the wicked (Rev. 20:5), there stretch a of all the righteous to the resurrection of 19:27). And since from the resurrection Thess. 2:8; Isa. 11:4; Heb. 10:27; Luke 15:52, 53; 1 Thess. 4:15-17) while the the resurrected taken to heaven (1 Cor. raised to life everlasting, and the righteous their rewards: the righteous dead are

Thus, at Christ's second appearing, both may be also.” John 14:2, 3. unto Myself; that where I am, there ye you, I will come again, and receive you. And if I go and prepare a place for you. promise is: “I go to prepare a place for in the “mansions” above, for the Lord's plainly, to be spent, not on the earth, but The millennial age of peace is hence,

Since, moreover, the seven last plagues (Rev. 16) are, as is widely understood, to fall upon the impenitent after the close of probation and just before the appearing of the Lord, and since the gathering of God's people is to precede the 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”—Rev. 18:4), necessarily, therefore, just before the plagues are poured out, and before Christ appears the second time, all the living righteous will, for their protection, be separated from sin and sinners, lest they also be consumed.

Following the pouring out of the seventh plague, “the cities of the nations fell,” says The Revelation, “and every island fled away, and the mountains were not found” (Rev. 16:19, 20), showing again that at the appearing of Christ the earth shall be made void and without form; that those who will live and reign with Him shall have had to be saved and sheltered before His appearing; and that thereafter there shall be no more probation. Then will arise the dead in Christ: “For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 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.

Prophetically looking forward to the church's purified state, the prophet Zechariah saw that “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

The Kingdom Church, The Eighth, Stays Pure.

And since “henceforth” from the time that the 144,000 are marked and the sinners taken away from among them, no more shall the wicked commingle with the righteous,—from that time on forever, therefore,

stir our hearts as nothing ever has. full day of the Lord—a fact which should we are entering into “the great and dreadful” into focus, speaks for itself that brings into focus, sharply and vividly the work of God and the work of Satan, This inescapable parallelism between

And furthermore, as the eighth section of the church, the church eternal, is of the seventh section, the church temporal, just so the eighth beast, the post-millennial world, is of the seventh beast (Rev. 17:11), the pre-millennial world.

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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.” Isa. 33:13.

All who have acknowledged and profited by His might in the past, along with all who will acknowledge and profit by His might in the future, are to be found in

Five Groups in the Kingdom.

These groups are: (1) the 144,000, Israelites the first fruits of the living, whose “nobles shall be of themselves,” and whose “governor shall proceed from the midst of them” (Jer. 30:21); they shall return to Jerusalem, and stand on Mount Sion with the Lamb; (2) those whom John saw, after the sealing of the 144,000, gathered from “all nations, and kindreds, and

Thus we see plainly that the redeemed from the church—the servants of God (the first fruits, or first-born—the Biblical term for the priesthood or the ministry)—stand firmly during the shaking “in the midst of the land,” with the result that they carry the truth to all nations during the “shaking” in the world, thereby taking salvation to many. These two classes of the living are necessarily, therefore, the only redeemed who are left after the shaking. They are spared, “delivered,” from the destruction, because their names are

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.

This purified class who stand steadfast during the shaking in the midst of the land (the church—Isa. 19:24), is also brought into focus in Isaiah’s prophecy, chapter 24, verse 14: “. . . they shall sing for the majesty of the Lord; whereas in verse 16 is projected a subsequent purified class who are gathered “from the uttermost part of the earth,” and from whom are “heard songs, even glory to the righteous.” The shaking, in other words, garners first and second fruits of saints—the one from the church, “the midst of the land,” and the other from the world, “the uttermost part of the earth.” And while those from the church “sing for the majesty of the Lord,” those from the world sing “glory to the righteous.”

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, these verses reveal that 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 Christ,—the Way, the Truth, and the Life (John 14:6),—shall fall; whereas those who *are* found steadfast, shall be the “left,” and thus being

The Purified—They Shall 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. “Wherefore,” admonishes the prophet in view of this prospect, “glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.” Verse 15.

By rejoicing in the Lord while they are passing through “the fires” (trials—1 Pet. 4:12), 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.

“But who,” asks the prophet Malachi, speaking of this time and event, “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’ sope: and He shall sit as a refiner and purifier

“The 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 defense 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. Thine heart shall meditate terror: Where is the scribe? where is the receiver? where is he that counted the towers? Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of a stammering tongue, that thou canst not understand. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But here of the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby: For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us.” Isa. 33:14-22.

The Ones Who See the King.

that shall be found written in the book.” Dan. 12:1.

Because in that day the Lord is both to shepherd the faithful and to punish the unfaithful, the message which announces this “great and dreadful day” (Mal. 4:5), is titled, *The Shepherd’s Rod*. “The Lord’s voice,” therefore, “crieth unto the city,

*“Hear Ye the Rod, and Who Hath Appointed It.”
Mic. 6:9.*

Sunken in Laodicean slumber and sleep, “the city,” the church, in God’s merciful effort to prepare it against this day of trouble, is to be startled to life by His urgent cry:

“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.

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” Isa. 60:1-3.

The church of the Laodiceans, being the last of the seven churches, is the last sec-

In heaven the redeemed shall reign with Christ only a thousand years, whereas on earth He shall reign with them 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 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.

Said John, as he looked forward to the time that Christ will live and reign with them on earth: "The kingdoms of our world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15. "And Daniel, concerning the saints' reigning with Him, "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.

the saints then live on earth, the Voice of Prophecy would not say they lived "with Christ," but rather that Christ lived with them. And finally, if they reign with Him on earth, where they are to live forever, prophecy would not say that they "reigned with Christ a thousand years," but rather that they reigned with Him forever.

"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.

Since the prophets and the Revelator, too, saw the first earth and the first heaven pass away, and new ones replace them, anyone would be as foolish as he would be dishonest to gainsay and oppose this plain truth, thereby deceiving himself and confusing others. So the need is very urgent that all give careful consideration to the ensuing

Further Sound Reasons.

Were the earth not to be laid waste at the beginning of the millennium, what need would there be of making "all things new"? Rev. 21:5. If, furthermore, during the millennial age the saints were not to dwell in heaven, then there would be no need of having the "new Jerusalem" (Rev. 21:2, 10) there. And if, still fur-

Thus, as after the sealing of the 144,000, the first fruits, come the great multitude from all nations, the latter can, logically, only be called the second fruits. Otherwise the 144,000 cannot be called the first fruits: for where there is no second, there can be no first. And the first fruits the 144,000, being living saints, so also, therefore, are the second fruits, the great multitude. The first fruits, moreover, being analogous to the first-born, the priests, are therefore the

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. So there are to be two harvests—one from the church and one from the world: the record of the former, mentions only Israelites, the 144,000, those not defiled with women, though it does not say that there may not be others; while the record of the latter, however, definitely embraces a "great multitude" from all nations, which must necessarily be both of undefiled and defiled ones—Jews and Gentiles.

To Gather a Class Defiled With Women, A Second Fruits.

And further, the facts that "these are for they are virgins," and that they are "the servants of our God," clearly imply that they are

ministers, "the servants of God"—those who are to bring in the second fruits.

Prophesying of the separation of the one, and of the ingathering of the other, Isaiah declares: "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. 66:16, 19, 20.

Note that those who escape the slaughter of the Lord are sent to proclaim His fame and to show forth His glory among the Gentiles. "They shall bring all" their "brethren for an offering unto the Lord out of all nations." They shall, in other words, 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 accomplish, these escaped ones will, because

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. They have in their mouths "no guile." Verse 5.

Identifying the 144,000.

Accordingly, since the 144,000 manifestly cannot be made up of Jews converted to Christ, we see that we must dig deeper in

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"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 free woman. So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4:22-31.

And still further, instead of being called first born, they are called "firstfruits"—a designation which shows that they are of

The First Fruits of the Harvest.

As all the books of the Bible meet and end in The Revelation, the sealing of the 144,000 must as a result find its complement in the writings of the prophets. And as nowhere but in Ezekiel 9 is found an event analogous to that of Revelation 7, it follows that the marking and sealing are identical, both of which are to separate the wicked from the righteous: the angels in the former, smiting all who have not the mark; the angels in the latter, hurting all who have not the seal. (See Ezekiel 9:4-6; Revelation 7:2, 3; 9:15.)

The fact, therefore, that at no time in church history, save in Noah's day, has God destroyed all the wicked and preserved only the righteous, is conclusive evidence in the proof that the marking, or sealing, of the 144,000 is yet incomplete. Plainly, then, among God's people those who fail to receive the seal, are, in the figure of the parable, represented by "tares," and are appointed unto destruction, whereas those who receive the seal and who escape

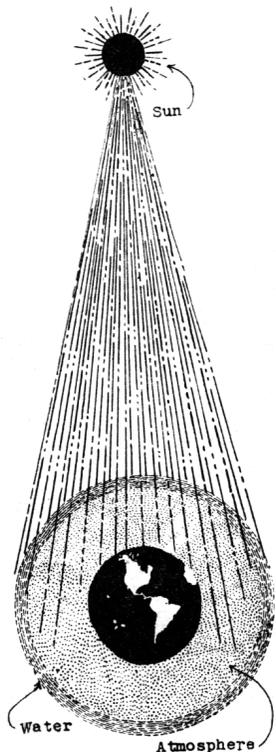
Each one of the planets in our solar system being surrounded by its own firmament being surrounded by its own firmament.

The Heavens Need to be Renewed.

only our heaven, consequently, but also necessarily involve the entire system. Not passing away and their being renewed a unit in the solar system, then both their heaven and earth, therefore, being 000,000 miles a year.

Without a sun, our solar system would have been but a planetary assemblage without a controlling unit, left to careen and hurtle headlessly through space, only to endure, at the merciless caprice of fortuitous circumstance, an unending succession of accidental collisions. Created and set in motion together, though, by the Hand that sustains them, all the planets safely follow the sun as it sweeps through space at the tremendous velocity of 400,000 miles a year.

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Since both the firmament and the water were transparent, and the water formed just a thin blanket round the firmament, the sun's rays shone on the earth just as brightly then as they do now. And since, too, the rays of the sun at that time hit

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 there are besides the planet Earth eight other planets depending on the sun for light, heat, and life-giving energy. (The probability is that three more planets will be

The Solar System.

This adverse derangement of Nature's thermostat, with the resultant uncomfortable condition on earth, both of which cry out not only for a new earth, but also for a new heaven, turns our attention to

The earth, now being without its heat-equalizing system, is affected with intense heat whenever 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; and with even intenser heat whenever there is a density of atmosphere, such as is caused by humidity and low altitude; whereas conditions opposite to these, bringing an opposite extreme. These fluctuating, uncomfortable atmospheric extremes, 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.

Their food, as is actually established by various archeological exhumations.

the water before they were cooled off by passing 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. Being first diffused by the water, the rays made it hot; in turn, by circulating round the firmament, the hot water warmed the earth evenly everywhere—at the poles as well as at the equator. The only variation in temperature was incident to presence of light (day) and absence of light (night). Consequently, then, as now, the night was cooler than the day. But as this condition no longer prevails, obviously at some time a cataclysm caused

The Breakdown of Earth's Heating System.

In the beginning, the now frozen regions of the poles flourished with vegetation and 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 fulfilment 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,—this natural thermostatic system was quickly broken down, and the rain, as it fell on the earth, froze so suddenly in the polar regions that the animals while yet alive froze with it: they evidently had not time even to swallow

The mere fact in itself that they are first fruits, does not give us the right to conclude that they were sealed during the earliest part of human history. Indeed, their being Israelites, descendants of Jacob, positively precludes their having been sealed in the time of either Adam or Noah or of Noah to Jacob—before Israel was born. Neither could they have been sealed during the three and a half years of Christ's personal ministry on earth, if that suggests itself as a possible time: for Christ, Himself, and all His followers at that time were persecuted, and many of them were put to death; whereas during the sealing of the 144,000, the "four winds," figurative of all the nations scattered to the four corners of the earth,

come certain.

In the light of these seven facts, the identity and the mission of the 144,000 be-

7. Following their sealing, a great multitude "of all nations, and kindreds, and people, and tongues," says the Revelator, "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 7:1-9.
6. They have the "Father's name written in their foreheads." Verse 1.
5. They stand with the Lamb on Mt. Zion, and follow Him "whithersoever He goeth." Verses 1, 4.

are not permitted to blow—to hurt anything (Rev. 7:1).

And as during the sealing period, the nations are restrained from obstructing the sealing of the righteous, and the "four angels" (Rev. 7:2) are commanded not to hurt the wicked, we see that the 144,000 are sealed in a time of peace—not, though, in a time of peace among the nations themselves, but rather in a time during which neither the nations are permitted to persecute the church (those who are being sealed) nor the angels permitted to hurt the wicked. This condition, however, being contrary to that which existed in the days of the apostles, when both the Romans and the Jews persecuted the Christians, and when God took the life of Ananias and Sapphira, and brought destruction upon Jerusalem, no one, consequently, can honestly conclude that the 144,000 were sealed at that time.

Neither could they be, as some think, those who arose from their graves when Christ "yielded up the ghost" (Matt. 27:50, 52, 53), for, besides the reasons already given, the angel came "from the east," not to call them from their graves, but to seal them in their foreheads (Rev. 7:3, 4).

The Revelator, moreover, 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. And

“Thus saith the Lord; Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling-places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof.”

“For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.”

*Where the Kingdom Stands:
There Sin Exists Not.*

“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 Holy 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) in the land

“Christians” (spiritual Israel), just as Jacob, their forefather, allowed God to change his name from Jacob to Israel. Thus being by natural birth the seed of Jacob, and by spiritual birth, the seed of Christ (the Truth), they are both sons of Jacob and sons of God, and hence 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), they gradually lost their racial distinctiveness, until finally they altogether ceased to be called Jews; whereas throughout the centuries the non-Christian Jews have preserved intact their racial identity.

“For it is written,” writes Paul, figuratively identifying these two lines, “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

Since along with our heaven and earth, therefore, our whole solar system is to pass away, not only the saints from earth, but with them also the sons of God

Thus on the absolute finality of His Own Word, the Lord is to bring all things to an end, even to drying the rivers and the seas while He is making clear rid-

“There was no more sea” while the heaven and the earth were in their removed state and the earth were in their removed state —“passed away.” In other words, the first part of the verse envisages a “new heaven and a new earth,” whereas the last part foretells of no more sea before the “new heaven” and the “new earth” are made.

When was there no more sea? —When the first heaven and the first earth passed away. The scripture does not say that there shall not be any more sea in the earth made new. It simply says that

“ . . . I saw,” says John the Revelator, likewise after beholding the desolation of the earth, “a new heaven and a new earth were passed away; and there was no more sea.” Rev. 21:1.

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.

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ment or heaven, there are, consequently, as many heavens (firmaments) as there are planets in the system. To these planetary “heavens” apply the following scriptures:

“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.

As a result of sin on earth, causing all creation to groan (Rom. 8:22), the whole solar family has suffered. The foregoing scriptures show that not only the earth, but also the heavens, have waxed old

“God is jealous,” declares the prophet Nahum in his vision of the time of the end, “and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on His adversaries, and He reserverth 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 overturning flood

that He is to do, would certainly not be doing away with them, and would imply that in the beginning He made a mistake in creating the sea thus belying His pronouncement “that it was good.” Gen. 1:10. Since, moreover, the serpent, not the sea, caused Adam and Eve to sin (Gen. 3:1-7), and since the serpent is to be in the kingdom restored (Isa. 65:25), why, then, should God do away with the sea?

under the curse of sin; 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 riddance of sin, and consequently 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.” Rev. 21:5.

“Behold,” He says further, speaking in view of the day that He will execute “an utter end,” “I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.” Mal. 4:5. Hence Jesus’ words: “Elias truly shall first come, and”

*Shall “Restore All Things.”
Matt. 17:11.*

Though lost through sin, all created in the beginning 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. Having created the sea before the beginning of sin, then to do away with it after the extinction of sin, as some teach

At this hearing time, when the Lord’s people who have been scattered will be gathered “from among the heathen,” and brought into their “own land,” their hearts will be changed; then it will be said in effect: “whosoever is born of God doth in him: and he cannot sin, because he is born of God.” 1 John 3:9. Then shall the law of sin, now dominant in the natural heart, no longer exist. Thus freed from sin’s tyranny, the “stony heart” shall be

“And out of them shall proceed thanks-giving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.” Jer. 30:3, 17-19.

“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 [a work which can be done only in probationary time], 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.

replaced with a “heart of flesh” with the law of God inscribed upon it forever.

The very fact that God is now to restore the kingdom of Israel, gives rise to the question as to whether He will not do so through the current effort of

The Jews Returning to Jerusalem.

In regard to 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 fulfilment 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 rather in God’s bringing there those Jews who are Jews not only by blood but also by faith.

The promise, therefore, is unmistakably to the latter and to their descendants who composed the Christian church in its beginning, and who were willing to die for, rather than to deny, their Lord. The promise is not, in other words, to the unconverted (represented first by Ishmael, and second by Esau); rather it is to their younger brethren—the converted Jews (represented first by Isaac, and second by Jacob). It is therefore to those who have allowed the Lord to change their names from “Jews” (fleshly Israel) to

"Thou art My battle ax and weapons of war," says the Lord to Israel of today (those who are to compose the infant kingdom), "for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; . . . with thee also will I break

The Kingdom's Retributory Work.

His battle ax, clearly show
tion (in the ensuing paragraph) that it is
break the nations, and Jeremiah's declara-
this antitypical kingdom, the Lord will
Daniel's declaration (p. 42) that with

As ancient David is in his grave, the
king here promised must be an antitypical
David, just as the Elijah of Malachi 4:5
must be an antitypical Elijah. Otherwise,
David must necessarily rise from his
grave, and ancient Elijah descend from
Heaven.

Pronouncing the doom of ancient
Israel, the prophet Hosea inscribed the
solemn writ: ". . . 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
and their kings; and shall fear the Lord and
His goodness in the latter days." Hos. 3:5.

converted to the Lord and to His king-
dom,—a conclusion common to the fol-
lowing scriptures:

"Also, O Judah, he hath set an harvest
for thee, when I returned the captivity of
My people." Hos. 6:11.

So shall it come to pass "that the moun-
tain of the Lord's house shall be estab-
lished in the top of the mountains, and
shall be exalted above the hills; and all
nations shall flow unto 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, be-
cause 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. There-
fore 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.

husbands, wives, children, relatives,
selves the judgment of the wicked — the
(jury) opportunity to witness for them-
until after He has given the saints (the
to die "the second" death (Rev. 20:14),
victims of sin and condemning them
pass final sentence upon the wicked, con-
just God of Heaven will not. He will not
of trial by jury, certainly, then, the all-
and condemn a criminal without benefit

Judgment During the Millennium.

Wandering in the earth until the resur-
rection of the wicked (Rev. 20:13), Satan
is confined to a thousand years of soli-
tude; Bound by this chain of circum-
stances, he is unable to "deceive the na-
tions" (verse 3), till the dead who "lived
not again until the thousand years were
finished," arise to life, following the

Satan Is Left Alone.

live with them on the earth, but rather they
live with Him in "the place" which He pre-
pared for them, and of which John says
(after seeing "the first heaven and the first
earth were passed away" and replaced with
"a new heaven and a new earth"—Rev.
21:1): "And I John saw the holy city,
new Jerusalem, coming down from God
out of heaven, prepared as a bride adorned
for her husband." Rev. 21:2.
The wicked being then hid in their
graves, and the righteous being gone to
live with Christ, hence

from the whole system, shall live and
reign with Christ in the Heaven of heavens
for a thousand years! 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.

This most glorious reward impels one
to study further to know the truth. To
The Revelation, the unfolding of the
prophecies, therefore, one is led for an
examination of important

MILLENNIAL EVENTS.

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 re-
vealed 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 writ-

As The Revelation says that "they lived and reigned with Christ a thousand years" (Rev. 20:4), Christ does not, therefore,

The Saints Remove to Another Sphere.

then, as a result, slain, the heaven and the earth pass away, of the millennium, when the wicked are Since, moreover, at the commencement

ished." Rev. 20:5. again until the thousand years" are "finished." Rev. 20:5. whom are then slain by the Lord, live "not and, along with the wicked living, all of shall the righteous dead be raised, where- the number of his name." Rev. 15:2. Then his image, and over his mark, and over except "the righteous—except those who get "the victory over the beast, and over is to slay, just before the millennium, all Decisively, therefore, the King of kings

tion. seen to refer to a pre-millennial destruction. (Rev. 20:9), Revelation 19:17-21 is by the fowls, but rather destroyed with are not slain and their flesh is not eaten Since after the millennium, the wicked

Slain Just Before the Millennium.

wicked are from which it is readily seen that the their flesh" (Rev. 19:17-21)—a final work mouth: and all the fowls were filled with horse, which sword proceeded out of His

ten, KING OF KINGS, AND LORD OF LORDS." Rev. 19:11, 13, 16.

Here Christ reveals Himself, not as a priest or as a lamb, but as the King of kings, treading "the winepress of the fierceness and wrath of Almighty God." Verse 15. This is His

Slaying of the Wicked.

The "angel standing in the sun . . . cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 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. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

"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" and "captains" and "mighty men" and "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

girdle of His reins. of His loins, and faithfulness the wicked. And righteousness shall be the the breath of His lips shall He slay the earth with the rod of His mouth, and with meek of the earth: and He shall smite the the poor, and reprove with equity for the " . . . with righteousness shall He judge "many days," the prophet Isaiah declares: kingdom to be established after the Characterizing both the king and the

Perfect Peace and Absolute Safety.

of like an earthly kingdom, but like a This soon-coming kingdom being not heavenly one, its confines shall be a place through whose instrumentality God will bring this world to an end.

the Israel of these last days, the kingdom, dom of her own. It is obviously therefore from that day to this, she has had no kingdom out rather than conquering, and Israel of Jeremiah's day, for she was then This scripture cannot be applied to the

rains and rulers." Jer. 51:20-23. and with thee will I break in pieces cap- the husbandman and his yoke of oxen; flock; and with thee will I break in pieces pieces with thee the shepherd and his man and the maid; I will also break in with thee will I break in pieces the young will I break in pieces old and young; and in pieces man and woman; and with thee

"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." Isa. 11:4-9.

This prophesied era of absolute righteousness, peace, and knowledge of God (in the kingdom) under the reign of the "rod" (David) and of the "Branch" (Christ), must begin

Before the Close of Probation.

The Scriptures show that the kingdom is set before, rather than at, the beginning of the millennium, for "in that day [in the day the kingdom is set up and peace reigns] . . . 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." Isa. 11:10. And as after the close of probation, the doors of the kingdom will be shut to all, the ensign must therefore be set up before probation closes: the only time that the Gentiles will have a chance to be

Lord creates the new heavens and the new

The reader will observe that when the new heavens and the new earth are created, the Lord says: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But ye shall be 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.

Concerning this "little season" in which Satan will be allowed to deceive the nations, the prophet Isaiah heard the Lord say:

"By the resurrection of the wicked dead, 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." Rev. 20:7, 8.

Satan Is Loosed For a Little Season.

Upon, "lived" with Him (Rev. 20:4). Where- will dwell with them" (Rev. 21:3), where-

Book of Life: and the dead were judged out of those things which were written in the books, according to their works." Verse 12. With the close of this work, come the events

After the Judgment.

When the judgment was over and the thousand years gone, "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 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 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. 21:2-4.

Having descended with the saints, who are to reign forever with Him on the earth made new, Christ calls forth the wicked dead from their graves, while simultaneously, "a great voice out of heaven" is heard, "saying, Behold, the tabernacle of God is with men, and He

"In that day" (when the Lord is about to make empty the earth), He "shall set His hand again in 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. The work of gathering set forth in these scriptures, shows that before the resurrection of the righteous (1 Thess. 4:16) and before the pre-millennial destruction of the

SETTING UP HIS KINGDOM.

The Scriptures exhort that those in the Truth be "in all holy conversation and godliness, looking for and hastening 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 dwell eth righteousness. Therefore, 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), and the more so now while He is

"What Manner of Persons Ought Ye To Be?"

nations, the Lord is to make up His kingdom at first of the living saints only, as seen from the prophecy of Daniel 2: the "stone" being "cut out" of the mountain (verse 45), and being symbolical of the kingdom of Christ in its beginning (verse 44), then the mountain from which it is cut out, must necessarily represent the church from which the first fruits of the kingdom, the 144,000, are gathered. And as the stone grows and becomes "a great mountain" (verse 35) after it is "cut out," it obviously at first represents the kingdom in its infancy—the "first fruits" only. The fact, also, that the stone grows and fills "the whole earth," is another evidence in the proof that after this long-looked-for kingdom is "set up," a great multitude is to join it. Were this not so, then the stone could not become "a great mountain." Its being, furthermore, at first but a very small part of the mountain, shows that the kingdom has a very small beginning, just as the Lord 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 "mountain," the kingdom of God, clearly, then, is begun with the first fruits of the living (the 144,000) and followed by the second fruits of the living (the great multitude—Rev. 7:9), and is completed with the first and second fruits of the dead—the 120 (those who received the