



V. T. HOUTEFF

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That everyone who thirsteth for the truth may obtain it, this tract is mailed free of charge. It levies but one exaction, the soul's obligation to itself to prove all things and hold fast that which is good. The only strings attached to this free proffer are the golden strands of Eden and the crimson cords of Calvary—the ties that bind.

**TRACT NO. 5**

***Pre-11th Hour Ministry***

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*Final Warning*

His life shall be in forfeit to the destroyers. His soul shall faint with "weeping, and gnashing of teeth." Matt. 8:12. He shall perish from the earth—lost forever.

He, though, who is persuaded, and who walks in the light, will experience joy inexpressible: He will receive the "mark" (Ezek. 9:4), the "seal" (Rev. 7:2, 3), of God's approval. His sins will be blotted out. His name will be ineffaceably written in the Lamb's book of life. He will witness Michael's standing up and delivering him from the "time of trouble such as never was." Dan. 12:1. He will return midst the ransomed of the Lord, and come to Zion with "songs and everlasting joy upon" his head. He "shall obtain joy and gladness, and sorrow and sighing shall flee away" Isa. 35:10. He will inherit the earth—saved eternally!

"If the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21.

(All italics ours.)

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# The Seven Trumpets

The Revelator's Record

Revelation 8:6-13; 9:1-4, 13-19

CHAPTER 8, VERSES 6-13. **"And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.**

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

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

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

**"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound?"**

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CHAPTER 9, VERSES 1-4. **"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."**

VERSES 13-19. **"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."**

Ever since John recorded this imposing symbolization, church history has repeatedly throughout her pages had to make the

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that is, after the close of probation, when the door of the temple is opened. And after the judicial tribunal leaves the temple, "one of the four beasts" will give "unto the seven angels seven golden vials full of the wrath of God" (Rev. 15:7), and the temple will be "filled with smoke from the glory of God, and from His power; and no man" will be "able to enter into the temple, till the seven plagues of the seven angels" are "fulfilled." Rev. 15:8. (For further explanation of Revelation 15, see *The Shepherd's Rod*, Vol. 2, pp. 170-173.)

And finally, the fact that the seventh trumpet will not sound until just after the completion of the gospel, is clinching evidence in the proof that the subject of the trumpets treats of the destruction of the wicked, whose probation is closed by their rejection of a message which God sends them.

Can there be anyone who has ascended the present heights of divine revelation, commanding full perspective on the conflict of the ages as it comes in review before the Judgment throne, and yet has not realized that upon his gladly complying with the message of the hour hangs his eternal destiny. If there be such a one, unpersuaded by this final warning, then "neither will [he] be persuaded, though one rose from the dead." Luke 16:31. He shall experience tragedy indescribable: His name shall be blotted from the books.

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VERSE 19, first part. **"And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."**

The earthly temple's being patterned after the heavenly, shows that the heavenly temple is divided into two apartments—the holy and the Most holy. On the day of the atonement (judgment) in the earthly temple, the door to the Most holy was opened and the door to the holy was closed. This service typified the commencement of the antitypical atonement (judgment), when the door to the Most Holy in the heavenly temple was opened and the entrance to the holy was closed. In other words, when the inner door was opened, the outer door was closed, thus making the two apartments as one. (See Leviticus 16:2,17; Revelation 4:1, 15:5; *Early Writings*, p. 42.) So the temple's being closed while the judgment is in session, makes it impossible for one on the outside to see "the ark of His testament," until after the judgment is completed, when the door which was closed will again, according to Revelation 15:1, 5-8, be opened.

Consequently, the fulfilment of the prophetic statement, "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament" (Rev. 11:19), will, just as it was in the beginning of the Judgment, be realized after the judgment is finished;

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entry that every attempt made to unlock its mystery has but resulted the more in barricading it with mysticism and confusion. It is necessary, therefore, in clearing the mysticism, first of all to find

*The Reason for the Confusion.*

The very fact that nineteen centuries of prying at the subject to open it up has only made it the more impenetrable, is the strongest possible evidence that God controls the Scriptures and reveals Them only at the divinely appointed time. The truth of this statement is conclusively substantiated by the angel's words: "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." Dan. 10:21.

And "when He, the Spirit of Truth, is come," says Christ, in broader statement of this same truth, "He will guide you into all truth." John 16:13.

Having been put forth prematurely and without the prompting of the Spirit of Truth, human efforts have accordingly failed to discover and explain the truth of "the trumpets." And no scripture ever being unfolded without Inspiration, the expositions of uninspired minds are hence of private interpretation, in forewarning of which the Bible says: ". . . no prophecy of the scripture is of any private interpretation." 2 Pet. 1:20.

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So before a person can climb the ladder of Truth, he must first of all free himself from erroneous theories, which keep him bound in darkness. And to loose himself from such weights of error so as to reach the top step of the ladder of Truth, he must carefully investigate and "prove all things" in

### *Open-Mindedness*

"Do not read the Word in the light of former opinions; but, with a mind free from prejudice, search it carefully and prayerfully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Make your opinions fit the Word. Do not allow what you have believed or practiced in the past to control your understanding."—*Messages to Young People*, p. 260.

This prime necessity urgently confronts those who have been disposed to accept, as unquestionable Bible truths, theories which are the result of

### *Adding To and Taking From the Scriptures.*

Any explanation of a prophecy which adds to or takes from any part of relevant scripture in order to harmonize the interpretation, can only be false. When the Spirit of God interprets the Scriptures, He does not in any way need to alter any part of Them in order to make the explanation fit that which is being unfolded.

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and the events of the seventh begin, the work of the gospel (the mystery of God) is to be completed.

**VERSES 16-18. "And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth."**

As illustrated on the cover page of this tract, the "four and twenty elders" are a part of the judicial tribunal of the investigative judgment in the heavenly sanctuary. (For a more ample explanation of the "elders," study *The Shepherd's Rod*, Vol. 2, pp 187-221). Accordingly, the words which they speak at the time that the seventh angel begins to sound, reveal that the judicial work of the "Ancient of days" (Dan. 7:9; Rev. 4:3), of the Lamb (Rev. 5:6), of the "ten thousand times ten thousand, and thousands of thousands" of angels (Rev. 5:11), and of the "elders" and the "beasts," was about finished. Their words reveal also that the time of the resurrection—the time for the saints to receive their reward of eternal life, and for Christ to destroy those who destroy the earth—was come. Clearly, therefore, "the time of the dead, that they should be judged" (Rev.

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*Revelation 11:15-19.*

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The sounding of the seventh trumpet announces that "the kingdoms of this world are become the kingdoms of our Lord," just as the angel explained: "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets." Rev. 10:7. Thus again it is seen that as the events of the sixth trumpet draw to their end

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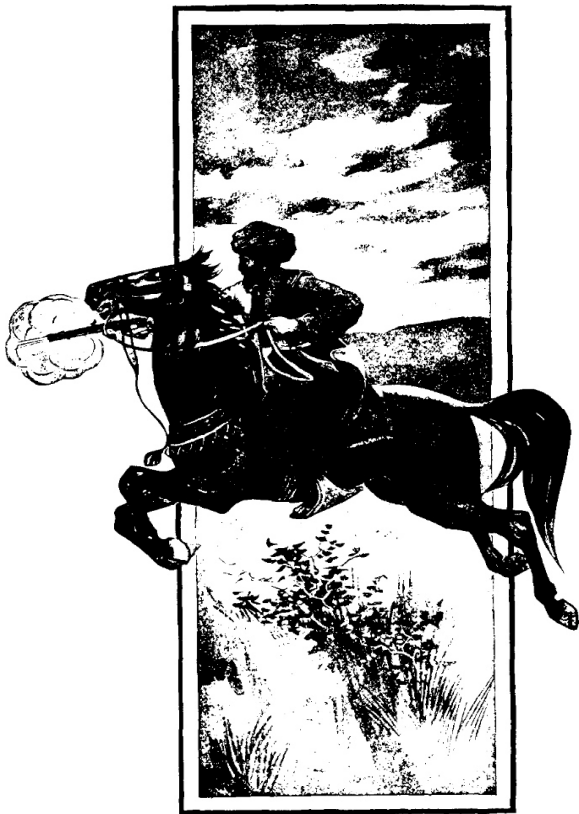
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"And they [the church] shall fall by the edge of the sword, and shall be led away [from the promised land] captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24), the time that the Gentiles go out of Jerusalem and the Israelites go in.

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**VERSE 2. "But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."**

But why leave out the court? Why not measure it also? For since it is a part of the building, it, too, must be symbolical of saints. Obviously because it represents the "great multitude, *which no man could number* [measure], of all nations, and kindreds, and people, and tongues" (Rev. 7:9)—the last who come from among the Gentiles. The "court," in other words, is symbolical of the immeasurable (innumerable) harvest of second fruits brought in after the measurable (numerable) harvest of first fruits—the 144,000. It is not measured (investigated), because it represents those among whom there are no "bad" to be cast out; for they are gathered in after the cleansing of the heavenly temple (Dan. 8:14)—after the judgment of the dead—after the separation

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### *Did John See Correctly?*

True, the seer of Patmos was an erring human being like ourselves, but the one who dictated his writings—the great and infallible I Am, Overseer and Proof Reader of the Scriptures—was there to see that John made a faithful record of what he saw, for the exact truth of the symbolism means our very life. Indeed, it is not possible that the Lord would jeopardize our salvation by displaying the symbolism so far removed from John's sight that he could not accurately see and record it, and yet expect to save us by it.

If John failed to see correctly the symbols in the vision, as these supposed-to-be men of learning and experience speciously explain, then does it not imply that God is indifferent as to whether or not He reveals in a misleading way truth which is essential to our salvation? If not, and if John was wrong, why, then, did not God correct him? Was it impossible for Him here to correct His prophet?

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The acceptance and the teaching of such interpretations is signboard evidence that there is today gross darkness throughout the church, enveloping both the laity and the watchmen who claim to be the "men of experience" mentioned in *Testimonies*, Vol. 5, p. 293, and elucidated in Tract No. 4, *The Latest News for Mother*, Revised Edition, pp. 32-35. These men, though exceedingly "unskilful in the Word," as is seen from the foregoing observations, forbid that anything new in which they see no light, be brought before the people. And despite the fact that such utterly unlawful and light-obscuring restrictions are devised to keep the people forever in their errors, the laity nevertheless accept them without question, and esteem those who devise them as wise and true friends. And all who refuse to be bound by such restrictions are "cast out" (Isa. 66:5), while multitudes who disbelieve the Spirit of Prophecy are retained, and other multitudes of like unbelief are accepted as members in approved standing! Thus is reenacted the outstanding sin of the Jews, which called forth from the lips of the Saviour the piercing pronouncement:

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The temple and the altar, inanimate objects, must characterize two classes of inanimate saints—the two classes of dead saints. An altar, moreover, obviously, cannot be installed in a temple before the temple is built. And, furthermore, in size it is comparatively much smaller than a temple. Naturally, then, it must symbolize a class of saints which not only comes after those who are characterized by the temple but which also is proportionately much smaller.

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Thus the doctrine of the investigative judgment, along with the doctrine of ingathering and numbering the 144,000, comprises the *present* truth committed to the S. D. A. denomination in 1844. And these two great truths up to the additional message of today (*Early Writings*, p. 277), the S. D. A. denomination was to proclaim "before many peoples, and nations, and tongues, and kings."

"The investigative judgment" decides the cases of those who have professed faith in God, and who in consequence have had their names recorded in the books (Dan. 7:10), but some of whom have not endured to the end. It determines which names shall be retained and which shall be blotted out. So not until the investigation is completed, the sanctuary cleansed from unworthy members, will the books show the exact number of names that will be retained and accounted worthy of life eternal.

The most important part of this work, however, is not the numbering but the separating—the sitting of the judicial tribunal to gather, parabolically speaking, "the good into vessels, but [to] cast the bad away" from

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"If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23.

"The enemy," says the Spirit of Prophecy, "is preparing for his last campaign against the church. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing activity and power. They have to a great extent forgotten his past record, and when he makes another advance move, they will not recognize him as their enemy, that old serpent, but they will consider him a friend, one who is doing a good work."—*Testimonies*, Vol. 5, p. 294.

O what great darkness has covered the people! Will you, Brother, Sister, sit in calm unconcern, and watch the enemy plunge them blindly into hell? Says the Lord: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." Rev. 22:16. Then He adds the dread pronouncement: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book".

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Now, if John failed in his work, and the Scriptures indeed be as imperfectly written as the commentaries herein examined would force one to conclude they are, how, then, dare Christ adjure us, under pain of such fearful penalty, not to tamper with the Holy Word of God? For if John was wrong in what he wrote, we perish. And if we alter his writings, likewise we perish! What! Were the Scriptures devised for our destruction rather than for our salvation? Forbid the thought! The immutable words of Jesus just quoted, certify that His Book is perfect, and that It need not be altered by any man.

Ironically, though, the very ones who usually become involved in the practice of altering the Scriptures, are those who talk the loudest about exercising great care not to be enmeshed by false doctrine. And, to back up their talk, they very carefully keep themselves aloof from everything new which does not come through themselves. Such will never recover from their terrible blindness until they begin to search for "eyesalve" (Inspiration) as they do for gold, for only new truth can open their eyes, unmask their errors, and woo them to the truth. Satan, though, well knowing that their sight will quickly recover if they come with an open heart to the light, consequently fills them with prejudice to keep them from making an unbiased personal investigation of unfolding truths.

**temple of God, and the altar, and them that worship therein."**

Though the last verse (verse 11) of chapter 10 brings us to the rise of the S. D. A. denomination, and to the commission to go to "many nations," it does not disclose the message which the denomination was to proclaim. So the eleventh chapter, being a continuation of the tenth, must disclose it.

During the period of the sixth trumpet there is no literal temple. Thus the measuring (Rev. 11:1) can refer only to a spiritual temple made up of lively stones (saints), as described in Ephesians 2:20-22, or to a figure of the heavenly temple. In either case, the clause, "measure . . . them that worship therein," must figuratively mean to number them, for worshipers are not measured but numbered. In view of this fact, we are compelled to conclude, unless otherwise shown that the temple, the altar, and the worshipers must each be figurative of a class of believers. And all three must be measured (numbered) after the disappointment in 1844, and during the time of the S. D. A. movement.

Considering that therein are "good" and "bad" members, then very obviously this measuring, or numbering, the worshipers is nothing more or less than a work of investigating and judging their fidelity to the truth. Hence it is a work of retaining in the books only the names of those who have endured to the end and measured up to the

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escape of them unto the nations, . . . that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles." Isa. 66:16, 19.

The action in verse 20 shows that the slaying in verse 16 effects the separation of the first fruits in the church. Indeed, were the church not the scene of the slaying, then those who escape from it, God could not send to the nations (the Gentiles), for they themselves would be heathen instead of Christians, and He would then be sending heathen unto heathen! And as the escaped are to go to the Gentiles to proclaim His fame to them, the slaughter evidently takes place before the close of probation, and does not harm those who at that time know not His fame.

Verse 20 of Isaiah 66 also reveals that those who escape the slaying of the Lord will be sent, not to "*many*" but to "all nations." And, too, it reveals that instead of bringing 144,000 only, the escaped ones will bring "*all*" their "*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. 66:20.

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Such are the "lukewarm" church members who have not kept pace with the light, and who as a result have been left behind in every advance of truth. Whereas those who have been dissatisfied with their degree of enlightenment, who are "either hot or cold," have marched on with present truth from generation to generation.

Let the solemn truth never be forgotten, therefore, that never at any time has God's church been led astray because of investigating new doctrines which knocked at her doors, pleading to be received. On the contrary she has many times been left in darkness because of indolence, indifference, and prejudice in investigating to find out whether or not the so-called "strange teachings" were from God. And sad to say, the same condition exists today.

"We have far more to fear from within," declares the Spirit of Truth, "than from without. The hindrances to strength and success are far greater from the church itself than from the world."—*Christ Our Righteousness*, p. 45.

Now, as in times past, church leaders and ministers are crying out against every increase of light, and are keeping the people away from it. At the same time, they are feeding the flock with so much truth-coated error that the sheep are dying spiritually.

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will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, when they accept the Word of God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasurehouse of the heart things new and old, to strengthen themselves and those for whom they labor."—*Review and Herald*, Vol. 78, No. 25, Tuesday, June 18, 1901. (See also *Early Writings*, p. 62.)

Such a right practice, though, not being what he would have, Satan works endlessly to prevent it. And so powerful are his deceptions, that the "goats" among the "sheep" unwittingly and against their own eternal interests lend themselves as instrumentalities for the accomplishing of his deadly designs.

The original title of Elder Smith's book, *Thoughts on Daniel and The Revelation*, avows him as undesigning and aboveboard in writing the book. The word, "thoughts," denoting an idea, a theory, not an absolute truth, shows that he simply commended the book to its readers for whatever its contents might be worth to them. This he did, of course, with the implicit understanding that at the time of the "unrolling of the scroll" (*Testimonies*, Vol. 6, p. 17), when the writings of Daniel and of John the Revelator would be illuminated, the reader should exchange his "thoughts," if erroneous, for the truth, as the humble follower of Christ ever does.

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Failing, as a natural sequence, to grasp the fact that the "angel" said, "thou must prophesy again before *many* peoples, and nations, and tongues, and kings" (Rev. 10:11), but not before all, they blindly *insist* that they are commissioned and ready to "prophesy" before all; that is, to finish the work in all the world. And this, despite their deplorable Laodicean condition!

The trumpet symbolism has now brought us up to the time of the ingathering of the "firstfruits" (the 144,000). First fruits predicate second fruits, for it is necessarily true that there can be no *first* where there is no *second*. Wherefore just as there is a prophetic commission for the ingathering of the first fruits from "many nations," so there must be one for the ingathering of the second fruits from "all nations." There being, moreover, an important event and a message at the commencement of the ingathering of the "firstfruits" from many nations, since 1844, so must there be an important event and a message signaling the commencement of the ingathering of the second fruits, the great multitude, from all nations. This logic leads us to Isaiah's prophecy:

"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 send those that

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Our conduct as S. D. A.'s has all too precisely fulfilled the prophecy against the Laodiceans, thus indelibly labeling us as that people. Let us therefore confess our sins, and gladly accept the Father's counsel: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:17, 18. With his eyes thus anointed, one will then, as he searches for the truth, find that

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"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 [when the prospective number was made up], they drew to shore, and sat down, and gathered the *good* into vessels, but cast the *bad* away." Matt. 13:47, 48.

The result was that they began to doubt and to question and variously to explain away their former position both as to the number to be gathered in, and the generation to witness the end, until today the subject of the 144,000 has become to them one of the most confused and mooted of Bible subjects.

But now the message in *The Shepherd's Rod* reveals that the 144,000 (who are to be without guile in their mouth), the appointed number of first-fruit servants to be sealed in the church, are to be separated from the unconsecrated. And the number to be sealed being much smaller than the number of the membership, it sadly reminds us that therein are many "tares."

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To correct their misunderstanding on Daniel 8:14 the prophetic Word of God declared: "Thou must prophesy *again*"; that is, *repeat* the preaching of Christ's coming to earth. But as His people were then greatly confused and unable to reconcile the Scriptures, God sent into their midst, one, Ellen G. Harmon, seventeen years of age, to be His mouthpiece unto them. She was given a vision relative to the disappointment and the ingathering of the first fruits, the 144,000. (See *Early Writings*, pp. 13-20.)

By that time it was understood that the statement, "the sanctuary shall be cleansed," did not mean that Christ was to cleanse the earth in 1844, but rather that in fulfilment of Daniel 7:9, 10, He was to cleanse the heavenly sanctuary. This is the very event which opened the seals and sounded the trumpets, and which, as we have seen, John was told would be "hereafter." (See Revelation, chapters 4 and 5.) Possessed of this understanding, a small group of believers, who later called themselves "Seventh-day Adventists," organized into a body, and zealously moved on with the prospect in view of gathering in "the servants of our God" (the 144,000). This work appeared to them to be an overwhelmingly great task, and it met with ridicule on every side.

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By that time it was understood that the statement, "the sanctuary shall be cleansed," did not mean that Christ was to cleanse the earth in 1844, but rather that in fulfilment of Daniel 7:9, 10, He was to cleanse the heavenly sanctuary. This is the very event which opened the seals and sounded the trumpets, and which, as we have seen, John was told would be "hereafter." (See Revelation, chapters 4 and 5.) Possessed of this understanding, a small group of believers, who later called themselves "Seventh-day Adventists," organized into a body, and zealously moved on with the prospect in view of gathering in "the servants of our God" (the 144,000). This work appeared to them to be an overwhelmingly great task, and it met with ridicule on every side.

Arthur L. White in the following letter:

"Among our older workers there are a number who have thought that Mrs. White had written words to the effect that she had seen in vision an angel standing by the side of Elder Uriah Smith, helping him as he wrote the book above referred to. However, a careful search of her manuscript files has failed to disclose such a statement among her writings, and we believe that there is no such statement in print. . . . Elder A.C. Bordeau, some years ago made the following statement:

Many years ago, when the late Elder Uriah Smith was writing "*Thoughts on Daniel and the Revelation*," while Elder James White and Ellen G. White were at my house in Enosburg, Vt., they received by mail a roll of printed proof-sheets on "*Thoughts on Revelation*" that Brother Smith had sent to them. Brother White read portions of these to the company, and expressed much pleasure and satisfaction because they were so concisely and clearly written. Then Sister White stated what she had been shown, as follows:—

" 'The Lord is inspiring Brother Smith — leading his mind by His Spirit, and an angel is guiding his hand in writing these 'Thoughts on Daniel and the Revelation.' "

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In affixing responsibility for the statements just quoted, the letter concludes with the credit line: "Statement prepared by W. C. White and A. L. White, 'Elms-haven' Office, St. Helena, Calif., February 22, 1934."

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The surpassing joy with which the all-engrossing thought that Christ was coming in the autumn of 1844 A.D. possessed the believers then, was indeed as "sweet as honey" to them. But when the longingly awaited hour came, and failed their joyous expectations, the sweet of hope turned to the "bitter" of disappointment. It did so not only because they had still longer to remain on this cursed and hapless earth, sin-convulsed and death-weary, instead of entering into a land where there is "no more death, neither sorrow, nor crying, neither . . . any more pain" (Rev. 21:4), but also because they were mocked by the wicked multitude, who hated the idea that the world was then coming to an end.

In this great joy of expectation and bitterness of disappointment was fulfilled the forecast: "it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." Rev. 10:10.

Chapter 10, verse 10, we see, has taken us back to the disappointment in 1844. Also we see that verses 10 and 11 are sequential. Obviously, the latter must therefore carry us on to the next great event which was to take place, and which was to bring light, hope, and courage to the then disheartened church of God. Says John, concerning the angel's prediction of what was to follow:

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*Events to Take Place Just Before the Seventh Trumpet Sounds.*

*Revelation 10*

VERSES 1-3, 8-10: **"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth:**

**"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter."**

(We have omitted verse 4, as it deals with the seven thunders, a subject about which John was told not to write and which remains unrevealed.)

This "mighty angel," he who "set his right foot upon the sea, and his left on the earth," and who instructed John to eat the book, has been long understood to represent the message which was proclaimed on both land and sea, world-wide, by William Miller and his associates, beginning in 1831 A.D. (The Great Controversy, p. 331)

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That not only, though, was Elder Smith uninspired, but also that his teachings are in direct opposition to what Sister White was shown in vision, is witnessed by the following statement from an early S.D.A. publication:

"I saw," says Sister White, "all that 'would not receive the mark of the Beast, and of his Image, in their foreheads or in their hands,' could not buy or sell [Rev. 13:15-17]. I saw that the number (666) of the Image Beast [the two-horned beast of verse 11] was made up; and that it was the beast [the ten-horned beast of verse 1] that changed the Sabbath, and the Image Beast [the two-horned beast] had followed on after, and kept the Pope's, and not God's Sabbath."—*A Word to the Little Flock*, p. 19.

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But the most inexcusable part of the whole thing is that the leading brethren have entirely disregarded the inspired vision concerning the number 666 (Rev. 13:18), and in its place have almost unanimously accepted these traditions and theories of men. The sad result is that they have become blind to the light, rebellious against the Spirit of Christ, and consequently untrustworthy servants, unfit and disqualified as leaders of His people. And yet, withal, they go on the while complacently assuring themselves that they are the "men of experience," who alone are capable of investigating and deciding whether or not the messages that come to the people are from God! An arrogation of authority which no one has a right to make unto himself, it is the despotic spawn of egotism and

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**VERSES 20, 21. "And the rest of the men which were not killed by these plagues yet repented not the work of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."**

The fact that "the rest of the men which were not killed by" the "fire," "smoke," and "brimstone," repented not, is conclusive evidence that in the closing of the events of the sixth trumpet, and in the beginning of the events of the seventh, the work of the gospel is to be finished, and probation is to close: "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Rev. 10:7.

Then it will be said: "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.

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Just as the rapid accession of converts ("tails") to the church yesterday is what enraged the enemies of Christ, who wanted to keep the people under their control then, so the conversion of the great multitude to the church today is what will "hurt" those who want to keep the people under their control now. The very fact that the serpent-like tails have heads with which "they do hurt," denotes that the converts to the church will have an active part with the ministry in the proclamation of the gospel.

Each horse significantly has a lion-like head and serpent-like "tails," the one looking ahead and the other watching behind. They therefore can represent but one inseparable host, "as an army with banners," going "forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

The composite symbolism—rider, lion's head, horse's body, and serpent-like "tails"—in comparison with that of the "locusts," indicates that whereas the early Christians were killed by their enemies like helpless locusts, God's people today shall, as invincible horses, suffer no harm at any hand. The angelic beings that "sat on them," are the ones who, though invisible to the human eye, will lead "every one in his path" (Joel 2:8), and who, "having

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Moreover, if the minister here quoted is correct in what he writes about the General Conference men, then for them to disfellowship one from studying *The Shepherd's Rod*, on the false count that it contradicts Sister White's writings, and at the same time keep themselves (with their unbelief in her writings) in office, is, to say the least, glaring inconsistency. Or even if he is falsely accusing them, then for them to keep him in his position, is another and a very strange inconsistency.

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"But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Testimonies to Ministers*, p. 106.

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before them." Zech. 12 :3, 8.

**VERSE 19. "For their power is in their mouth, and in their tails."**

As we have already observed, the only power in the mouth of God's people is the Word which they proclaim: "For the Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

The "power" "in their tails"—in that which follows them—is the power in their converts. This is borne out by the identical significance of the locusts' tails, which (as previously explained) represent the converts made by the early Christian ministry. Correspondingly, then, the horses' tails represent the converts to be made by the latter day Christian ministry. Having "tails. . . like unto serpents, and . . . heads, . . . with [which] they do hurt," they are "a great people and a strong; *there hath not been ever the like*, neither shall be any more after it." Joel 2:2. They are God's army invincible!

Thus, God's people in the closing work for the world will surpass in power even the early Christian disciples. Such faith, wisdom, determination, and zeal, as no other people have ever possessed, will invest every believer with a commensurate power, such as none others have ever had.

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"And the remnant of Jacob," declares Micah, "shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." Mic 5:7-9.

"And in that day" adds the Lord, "will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord

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"And in that day" adds the Lord, "will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord

the Spirit of Truth, "unless you manage in God's order. Are you under the control of God? Do you see your responsibility to Him? . . . That these men should stand in a sacred place to be as the voice of God to the people, as we once believed the General Conference to be,—that is past. What we want now is re-organization" (*General Conference Bulletin*, 34th session, Vol. 4, Extra No. 1, April 3, 1901, p. 25, Cols. 1, 2) rather than time-wasting in asking the question:

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For one to ask, Why did God allow errors to creep in among His people, and to be so widely circulated? would be at the same time to ask, Why did He permit errors to come in among His ancient people to such an extent that they finally so obscured from view the very focal point of the entire ceremonial system—the great Infallible Waymark, the long expected Son of God—that not only was He lost sight of but also, when He did come, was rejected and crucified between thieves! The reason that the Jewish people were led into this dark and tragic course was that they rejected and killed the prophets, whom God sent to correct their erring ways, "till there was no remedy." 2 Chron. 36:16. The experience of the church today has paralleled at every point that of the Jews. In fact, "Said the angel, 'Ye have done worse than they'."—*Testimonies*, Vol. 1, p.

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129. Even from the very beginning, Israel of today has said of the *Testimonies*: ". . . we will believe that portion which we think is of God, and will not heed the other."—*Id.*, p. 234.

"Should the Lord give a vision right before this class of people in our day," further reveals the Spirit of Prophecy, "pointing out their mistakes, rebuking their self-righteousness and condemning their sins, they would rise up in rebellion, like the inhabitants of Nazareth when Christ showed them their true condition." —*Testimonies*, Vol. 5, p. 689.

High time it is, therefore, to rouse to the call "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 52:1; 60:1. Remain no longer in blindness and prejudice, but come let us honestly reason together first as to whether the trumpets are

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Only when this question is rightly answered will we have the key—the correct interpretation—to unlock this great symbolical treasure house of truth. In setting out upon this quest, let us begin, logically, at the beginning of John's account of his vision of the trumpets.

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### **VERSE 17. "And the heads of the horses were as the heads of lions."**

The lion, the king of beasts, is strong and fearless. Accordingly, the last gospel ministry, that which the lions' heads here symbolize, is fearless in its efforts to spread the gospel truth, and is triumphant over all nations.

Witnessing prophetically its conquering power, the prophet Joel declares: "A great people and a strong; there hath not been ever the like, neither shall be any more after it. . . . A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

"The appearance of them is as the appearance of *horses*; and as *horsemen*, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness.

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Then shall "the sons of strangers" says the Lord, "build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee. . . . 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. . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." Isa. 60:10, 14, 18, 19.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My name, and I will hear them: I will say, It is My people: and they shall say, The Lord is my God." Zech. 13:8, 9.

Two parts lost and one part saved make three parts in all. The "one third" (Rev. 9:15) shall be slain by fire, smoke, and brimstone (verse 18), before probation closes. The remaining wicked who are slain by the seven last plagues (Rev, 16) and by the brightness of

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And finally, as proof in "good measure, pressed down . . . , and running over" (Luke 6:38), that the trumpets are symbolical, we call attention to the main events to take place in connection with some of the other trumpets.

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Obviously, then, the "mountain," the "fire," the "ships," the "creatures," and the "life" which they had, are each figurative. Likewise must be the sea, for only those "creatures" which were in the "sea," and which "had life," "died," showing that there were others which did not have life but which yet lived on. If the creatures are not symbolical, it would be superfluous to say that those which "had life," "died." For unless they had life, how could they have died? A natural sea, furthermore, is never motionless, but ever undulating. Accordingly, were this "sea" literal, it would be impossible to confine the "blood" within the limits of the "third part of the sea."

Were the "star" which, at the sounding of the third trumpet, "fell upon the third part of the rivers, and upon the fountains of waters," not symbolical, but literal, it would jar the earth off its course and annihilate it!

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If our eyes were opened as were the eyes of "the young man," we, too, would see an angelic host round about the "Elishas" of today.

And now as to what swelled the number of preachers from 144,000 to 200,000,000, the Lord says: "I will also take of them [of those whom the 144,000 shall bring from "all nations," after the fulfilment of Isaiah 66:16—the purification of the church] for priests and for Levites." Isa. 66:21. The very fact of such a multitude of workers speaks for itself that they are engaged in reaping the harvest of the world.

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Out of the "smoke" which, at the sounding of the fifth trumpet, rose from the "bottomless pit," came fabulous "locusts" the like of which do not exist. The locusts, the "smoke," and the "pit," therefore, must also stand for something else. And furthermore as the personal pronoun "he" applies to the "star," the star, consequently, is figurative of a male person.

That a horse, as in the sixth trumpet, should have a tail of serpents, a lion's head, and a mouth belching fire, smoke, and brimstone—how utterly and fantastically impossible! These unnatural and grotesque combinations therefore reveal that the truth of the seven trumpets is to be unlocked only by the key of symbolical interpretation, and that hence the Bible Itself must explain

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(4) Darkness (Rev.9:2; 16.10) ensues in common at the sounding of the fifth trumpet and at the pouring out of the fifth plague.

(5) As with the sixth trumpet just so with the sixth plague, the "river Euphrates" is the focal point (Rev. 9:14; 16:12).

(6) And bringing up the seventh parallel, the seventh trumpet and the seventh plague exhibit the identical components: the temple in heaven, the voices and thunderings and lightnings therefrom, the earthquake and the hail (Rev. 11:15; 16:17-21)—the second coming of Christ.

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What, then, we may ask, is the "power" of the horses? These 200,000,000 horses, we have learned, symbolize a great army of gospel workers, from whose lips go a message which means life or death. That, therefore, must be the power in their mouth. Consequently, the "fire," "smoke," and "brimstone," which issue "out of their mouths," are figurative of the message which they proclaim: the power of the Holy Spirit (the "fire"), the sacrifices of Christ ("the smoke"), and the destructive judgments of God ("the brimstone"). By this three-fold message "was the third part of men killed." Rev. 9:18.

"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be *utterly* wasted." Isa. 60:12.

"Lift ye up a banner," saith the Lord, "upon the high mountain [God's holy church], exalt the voice [the proclamation of the gospel] unto them, shake the hand, that they may go into the gates of the nobles. I have commanded My sanctified ones [the ministry—"two hundred thousand thousand" "horses"], I have also called My Mighty ones [the angelic host—"two

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them they do hurt."

These verses immediately evoke the question, Who are these "horsemen" and "horses," numbering 200,000,000 each, "the army" which is to "slay the third part of men"?

In answering this question, it is to be remembered that likewise the "four angels" were to "slay a third part of men," also that they symbolize the fourfold message brought to view in preceding paragraphs. Unmistakably, therefore, the "army" of "horses" is figurative of the workers who proclaim the final message.

That the symbol, horses, is correctly interpreted to represent gospel workers is further borne out by Zechariah 14:20. There, horses are used to symbolize preachers, those who sound "the bells"—the alarm of warning, the message of salvation. Like the "locusts," therefore, they represent the messengers of God, but under different circumstances. (For more ample treatment of this symbolical meaning of the horses, read Tract No. 2, *The Warning Paradox* of Zechariah 6.)

So as the horses are representative of gospel messengers, and as they are controlled and guided by their riders (divine beings), then the "horsemen," it automatically follows, are figurative of the angelic host who lead and direct the saints in their work of proclaiming the message and, subsequently, in killing

These coincidences demonstrate beyond the slightest peradventure that the nature and the purpose of the seven trumpets are the same in kind as the nature and the purpose of the seven last plagues: destructive; and that of the wicked after their probation has closed.

Let it not, however, be understood that the respective destructions revealed in the subject of the seven trumpets must be one and the same in time and event with the corresponding destructions of the seven last plagues, for such a conclusion is made impossible by the fact that the voice which spoke to the angel at the sounding of the sixth trumpet, saying, "Loose the four angels which are bound in the great river Euphrates," came "from the four horns of the golden altar." Rev. 9:13, 14. The altar's being in the holy apartment of the sanctuary at the sounding of the sixth trumpet, proves that the trumpet sounded before the Most Holy apartment was opened for use. For had it been in use, the "voice" would necessarily have come from therein, where the throne is. Hence, the sounding of this trumpet had to take place before the door of the Most Holy was opened and the throne occupied.

Just as the seven plagues, therefore, reveal the judgments to be visited upon the wicked living after they reject the message in the closing period of this world's history, so the seven trumpets reveal, as will be seen, the sequent destructions of the successive

them they do hurt."

These verses immediately evoke the question, Who are these "horsemen" and "horses," numbering 200,000,000 each, "the army" which is to "slay the third part of men"?

In answering this question, it is to be remembered that likewise the "four angels" were to "slay a third part of men," also that they symbolize the fourfold message brought to view in preceding paragraphs. Unmistakably, therefore, the "army" of "horses" is figurative of the workers who proclaim the final message.

That the symbol, horses, is correctly interpreted to represent gospel workers is further borne out by Zechariah 14:20. There, horses are used to symbolize preachers, those who sound "the bells"—the alarm of warning, the message of salvation. Like the "locusts," therefore, they represent the messengers of God, but under different circumstances. (For more ample treatment of this symbolical meaning of the horses, read Tract No. 2, *The Warning Paradox* of Zechariah 6.)

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generations of the wicked, each of whose probation closed consequent to their rejecting God's respective message to them. Thus the trumpets culminate with those who reject His message to them today.

This basic truth that each period of destruction follows only after a corresponding period of sealing, is corroborated by the fact that the symbolical locusts, which came up at the sounding of the fifth trumpet, hurt only those men which had "not the seal of God in their foreheads." All this shows not only that each trumpet follows its sealing period, but also that the nature of the trumpets reveals the punishment of those who failed to receive the seal in their particular periods.

Verses 1, 6. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. . . . And the seven angels which had the seven trumpets prepared themselves to sound."

The statements, "which must shortly come to pass" (Rev. 1:1), and "I will shew thee things which must be hereafter" (Rev. 4:1), go to say that The Revelation is given with the one particular object in view of showing "the things" lying, not behind, but ahead of, John's time, with reference being made only incidentally to the past, in order to lay the necessary foundation upon which to build the future.

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These four messages prepare the four angels "for to slay the third part of men" —all who fail to receive into their lives the saving truth of the gospel as revealed in the four messages. They are, to recapitulate, (1) those who close their ears to the proclamation of the judgment, which is revealed "at an hour"; (2) those who heed not the solemn warning of the day of God's vengeance, which is revealed "at a day"; (3) those who receive not the latter rain, which comes "at a month"; and (4) those who do not join "His redeemed" (the 144,000), who are sealed "at a year." All these who fail to make the needful preparation for gloryland after the truth is proclaimed to them, shall perish at the command of the angelic horsemen whose army numbers "two hundred thousand thousand."

**VERSES 16-19. "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with**

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Again: the eleventh chapter of Daniel, though not given chiefly to show what has taken place during the long period of time therein covered, beginning with the MedoPersian empire and culminating in the "time of the end," does nevertheless call our attention to that long line of prophetic history in order to identify to us the "king of the north" "in the time of the end," he who "shall come to his end, and none shall help him."

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In the main, however, the trumpets and the seals portray an event which is future from John's time, and which takes place in heaven, although they also portray kindred events. Of these related events, some are contributory and some are consequent to the main prophetic event. The former naturally precede and the latter naturally follow it, historically.

This twofold truth is pointedly elucidated in connection with the latter phase of it, in the fact that when the door was opened in the sanctuary above and the Judgment was begun,—the event which was to be "hereafter" from John's time,—then all the historical developments connected with the trumpets and the seals were unfolded one after another as each successive period came in review before the judgment tribunal. In other words, when the door was opened in the sanctuary, the periods represented by the trumpets and the seals came into review before the One Who sat on the throne, and Who held in His right hand the book in which were revealed the events of the trumpets and of the seals.

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(1) The only revelation of truth pertaining to and coming "at an hour" is the proclamation of the angel's announcement: "Fear God, and give glory to Him; for the *hour of His judgment* is come." Rev. 14:7.

(2) The only revelation of truth pertaining to and coming "at a day" is the warning of "the day of vengeance" (Isa. 63:4), "the great and dreadful day of the Lord," which is to be heralded by the promised "Elijah the prophet." Mal. 4:5; *Testimonies to Ministers*, p. 475.

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evidences that Revelation 9:15 did not meet its fulfilment in 1840, or, as a matter of fact, trying to obscure the light on any other Bible truth, will in no whit darken or doom it, but only darken and doom himself.

But having all along, in the interest of their cherished ideas, confused the minds of the laity by misconstruing the Rod's teaching, the adversaries of Present Truth today will doubtless do likewise with this tract and with *The Great Controversy's* statement concerning Litch's prediction. Let those, therefore, who have been accustomed to permit others to think for them, but who are concerned about their eternal welfare, be warned away from the deadly peril of such a course, and beware of rejecting that which is truth. For "the great danger with our people," says the Spirit of truth, "has been that of depending upon men, and making flesh their arm. Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them."—*Testimonies to Ministers*, p. 106.

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Thus John first recorded the particulars of the seals, then the particulars of the trumpets. The seals come first because they reveal in the judgment the several periods of the sealing of the saints, which necessarily precede the matching several trumpet-periods of destruction of those who did not receive the seal. Naturally, then, the first seal must precede the first trumpet, the second seal, the second trumpet, and so on, like the needle and the shuttle, rather than that all seven seals must precede all seven trumpets.

Thuswise is seen how the events of the seals precede the events of the corresponding trumpets, and how, as a result, the "locusts" knew who did and who did not have the seal, and hence knew whom to "torment" and whom not to torment.

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(For exposition of "the seals," read *The Breaking of The Seven Seals.*)

Just as the alphabet lends itself to the fabrication of words, phrases, and sentences into a predetermined pattern of thought, sustained and coherent, likewise the Bible, when made wholly self-defining, marvelously builds its richly varied materials (types, symbols, parables, allegories, numerics, etc.) into a towering revelation, foreordained, of perfectly coordinated, life-saving truth. Accordingly, as every letter, word, and phrase of a sentence has its appointed part to play in giving coherent expression to the thought intended, just so has every scripture its appointed part in unfolding Bible truths. When each is carefully joined in its right relation in the picture of revealed truth, one leading on to and illuminating another, the great over-all design stands out in all the solemn majesty of its mountainous finality and grandeur.

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Thus though it is certain that on the set date something happened to Turkey, it is even more certain that this happening was not in fulfilment of the Biblical prophecy. Let it suffice, however, that the Lord turned Litch's prediction into a blessing:

"When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation [of the 2300 days] adopted by Miller and his associates, and a wonderful impetus was given to the Advent Movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended."—*The Great Controversy*, p. 335.

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Resuming with Litch's prediction, it is plain to see that *The Great Controversy* is not attempting in what it says concerning the prediction, to explain the subject of the trumpets. It is merely recording an historical event. Therefore its statement, "in the year 1840, another remarkable fulfilment of prophecy excited wide-spread interest," must not be construed as advocating Josiah Litch's interpretation of the Revelator's prophecy, but instead recording the fulfilment of his prediction based on The Revelation. Thus, it was the latter's, not the Bible's or *The Great Controversy's* position that "exactly fulfilled the prediction."

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The truth of the seven trumpets must, consequently, comprehend all the destruction following each sealing since the world began. Moreover, its being true that they came in review before the heavenly judicial tribunal when the judgment was set and the books were opened, and that they begin with those who first lived upon the earth, doubly clear is it, then, that, though unfolding during the judgment, they span in their connection, just as do the seals in theirs, the whole of human history.

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Bringing up reason, now, as mouthpiece for the symbolism, that it might speak for itself, it tells us that the "hail and fire mingled with blood" and "cast upon the *earth*," denote something which necessarily originated outside the earth itself. Otherwise it could not be said that "they were *cast upon* the earth." The three elements (the hail, the fire, and the blood), moreover, represent something which is comprised of three parts, and which not being limited to any particular part or parts of "the earth," were therefore "cast" earthwide.

Going on now to understand the symbolism as it thus basically defines itself, the student will see as he proceeds that its subject not only becomes clearer and clearer, one truth dovetailing with another, and all reinforcing the whole, but also that it holds a stirring present truth lesson. Seeing this, he will know that heaven's appointed time for the unfolding of the trumpets has come, bringing the momentous truth set forth herein.

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Having already seen that the "fire," "smoke," and "brimstone" are symbolical, not literal, and that hence they do not come forth as a volley from a firearm in the hand of a Turk, we are in consequence led to probe further for their significance. In doing so, we find that verse 20 reveals that the symbolical fire, smoke, and brimstone result in "plagues." Not firearms, but plagues, therefore, are the means with which

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In the light of these three occurrences, the casting of fire upon the earth is seen to be symbolical of the descending of the Holy Ghost with the words of Truth, in which are the Father and the Son, even as the Father is in the Son (John 14:9). Thus through the Spirit, Whose ubiquitous influence cannot be circumscribed, our Lord "went and preached" to the inhabitants before the flood came. Through Him, too, our Lord was "quickened." 1 Pet. 3:18, 19, 20.

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And hail's being frozen water denotes a destruction by water—the flood, which could not be symbolized by water in its liquid form, because fluid water symbolically stands for "life," or "people." (See John 4:14 and Revelation 17:15.) Hail, therefore, is the only element that can perfectly symbolize a destruction by water.

So by these three elements (hail, fire, and blood) is figuratively described the message which Noah preached: namely, the destruction by water (hail) ; the building of the ark to preserve mortal life (blood) ;and the power of the Spirit of Truth (fire), by which the message was brought and proclaimed. To state the facts in other words, the Spirit of truth (fire) in Noah's message provided the ark to preserve the lives (blood) of all who heard His voice and entered therein. To all, though, who did not accept His voice and enter in, the message brought destruction by the flood (hail).

When Noah knew that his God-given work was finished because the wicked multitude had "sighted, spoken against, ridiculed, and rejected" his message, he and his family moved into the ark. Then the flood came, and all who had not sought the ark's shelter were carried away by the raging waters.

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Furthermore, the statement made by the voice from the golden altar, "loose the four angels which are bound," conclusively shows that when the "voice" spoke, the church (the angels) was already in captivity and was to be loosed.

VERSE 15, first clause. **"And the four angels were loosed."**

The execution of the command, "Loose the four angels," meaning to set the church free from her captivity in Babylon, resulted in her being liberated from her long bondage to the tyranny of church-state rule, and in the Bible's being restored to God's people, so that they might study and worship in fear and in favor of no man, and in accountability only to their conscience and to their God. In the consequent dissolution of the church-state union, the "four angels" were loosed.

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The voice which came from the golden altar, said "to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates." In order to identify "the four angels," we must first understand the literal meaning of the river Euphrates.

The capital city of ancient Babylon was built on either side of the Euphrates, thus dividing the city in two parts. The river was also the source of water supplying a fortifying mote about the city. So because the ancient Babylonians were the first to build on the banks of the Euphrates, and because the original application must attach to the original settlers there, the "great river Euphrates" emerges as a type of "the waters . . . where the whore sitteth" (Rev. 17:15)—modern Babylon. And this important truth is amplified by the fact that the ancient city, Babylon, does not now exist, whereas prophecy calls for a Babylon today.

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And "fire" being symbolical of the Spirit of Truth, it follows therefore that those who sinned against Him in rejecting Noah's message, were figuratively "burnt," and that therefore the wicked suffered His vengeance ("fire") for sinning against Him.

To illustrate: should one commit murder and be convicted by a law which demands capital punishment, then his life would be in forfeit to an instrument of death. But is the crime or the implement of execution the cause of his death?—The crime, of course; for if the accused is found guiltless, the law cannot impose the penalty.

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That the "green grass" and the "trees" are symbolical of two classes of living beings, is quickly seen from Nebuchadnezzar's dream in which he saw himself likened to a "tree," and the common people of his kingdom, to the "tender grass of the field." Dan. 4:10, 14, 15, 20, 22; Isa. 40:6, 7. And Jesus, speaking of men in responsible positions, said that "every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 3:10. Plainly, therefore, the common people destroyed by the flood, were symbolized by the "green grass"; and their leaders, by a third part of the "trees." "And every living substance," reads the record, "was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Gen. 7:23.

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With the fourteenth verse of Revelation 9 begins the description of the sixth trumpet, and it ends with the fourteenth verse of Revelation 11, which announces: "The second woe [sixth trumpet] is past; and, behold, the third woe cometh quickly." Accordingly, each prophetic event recorded between Revelation 9:14 and 11:14 must find its fulfilment in the period of the sixth trumpet—between the first and the second woes.

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*Revelation 9:13 to 11:14.*

CHAPTER 9, VERSES 13, 14. **"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."**

In coming from the "golden altar," the command, "Loose the four angels," shows that the sixth trumpet sounded sometime before the vail to the Most Holy apartment of the heavenly sanctuary was lifted. Otherwise the voice would have come from the throne—the Most Holy place. (For detailed treatment of the lifting of the vail, see Tract No. 3, The Harvest.) But as has been shown, we are still in the period of the fifth trumpet, a fact which evokes the question: How, then, could the sixth trumpet have sounded before the events of the fifth had

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Such conclusions are reached only by setting aside the rule of interpretation. Ever remember that we are studying prophetic events through symbols. Let not the mind be diverted from a symbolical to a literal enumeration of those who perished and of those who lived.

Finding explication in the "third part of the stars of heaven" (Rev. 12:4),—the wicked angels whom Satan drew away with him,—"the third part of trees" is seen to denote the wicked rulers of the antediluvian world. The two parts of the stars, or angels, remaining in heaven were the righteous ones. Correspondingly, the two parts of the "trees" which were not burned are symbolical of the righteous who survived the flood. Had Inspiration stated that two thirds were burnt and a third left, instead of the converse, the statement would have been symbolically incorrect because a figurative "third" in the trumpets always means the wicked irrespective of number.

Why were all the people who were in the ark symbolized by trees? Why not by grass?—Because grass as compared with trees lacks the fitting characteristics, such as stature, sturdiness, stability, and long life. Grass

must we therefore believe that twice as many were spared as were lost? And inasmuch as there were just eight saved, shall we then conclude that only four souls (trees) were lost?

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Finding explication in the "third part of the stars of heaven" (Rev. 12:4),—the wicked angels whom Satan drew away with him,—"the third part of trees" is seen to denote the wicked rulers of the antediluvian world. The two parts of the stars, or angels, remaining in heaven were the righteous ones. Correspondingly, the two parts of the "trees" which were not burned are symbolical of the righteous who survived the flood. Had Inspiration stated that two thirds were burnt and a third left, instead of the converse, the statement would have been symbolically incorrect because a figurative "third" in the trumpets always means the wicked irrespective of number.

Why were all the people who were in the ark symbolized by trees? Why not by grass?—Because grass as compared with trees lacks the fitting characteristics, such as stature, sturdiness, stability, and long life. Grass

would not, accordingly, either logically or Scripturally symbolize the inmates of the ark as the progenitors of all post-diluvian nations.

Thus, as in one short verse of Scripture the whole story of the flood is told, there is seen in the symbolism of the first trumpet, not only a marvelous simplicity and accuracy in telling the past but also a great economy of time and of writing material, the latter being a commodity which was then at a great premium. And this same supreme wisdom runs through-out, continuing with

### **The Second Trumpet.**

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

As the fulfilment of the first trumpet brings us up to and including the flood, the time of the second trumpet must therefore be sought in the first post-flood destruction preceded by a message. And to locate its beginning, we need only to reason that since Scripturally a mountain represents a church or a kingdom (Zech. 8:3; Isa. 2:3), then the "great mountain's" being enveloped in fire, as was the bush from which God spoke to Moses (Ex. 3:2,

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O what a promise and what assurance! Who can comprehend God's mighty power, and the glory of this long awaited deliverance? Those who at all do, and who fully trust in the Lord, will, for the good of His people, "go forth therefore unto Him without the camp, bearing His reproach." Heb. 13:13.

In thus pursuing a course against all earthly favor (by proclaiming the message of the "hour"), they will be going "forth as sheep in the midst of wolves" (Matt. 10 :16)—"seeking death." And although happy to "die" for Christ's sake, or, as the Revelator puts it, though they "shall desire to die," the promise is that "death shall flee from them," making it impossible for them to die. Even the sword of the wicked that is raised to kill them, shall break and fall "as powerless as a straw" (*Early Writings*, p. 34),

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"I came into Asia," testifies the death-bound apostle, "after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: . . .

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God . . .

"And when we heard these things both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." Acts 20:18. 19. 25-27: 21:12, 13.

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can mean only that God's presence was then in the midst of and round about His people. And at that time they were, we know, the Israelite movement, the first post-flood church with a message—the ceremonial system. Leading this mighty army of the Lord, went the pillar of fire before; and shielding it, followed the pillar of cloud behind.

After the mountain was afire, it was "cast into the sea." The sea, the storehouse of the waters, represents the original abode of "peoples, and multitudes, and nations, and tongues" (Rev. 17:15). Hence, while it stands for the world as a whole, the place wherein the nations (waters) reside, it definitely localizes the place wherein the church (mountain) appears. This is borne out by the prophet's words: "Sing unto the Lord a new song, and His praise from the end of the earth, ye that go down to the sea [where the world originated—Palestine], and all that is therein." Isa. 42:10.

Bear in mind that only the third part of the "sea [world] became blood," also that the Israelite movement reached only a part of the world (in symbolical terms, the "third part" of the "sea")—those heathen with whom the movement came into close contact, especially in the promised land. Very obviously, then, the "mountain" is symbolical of the Old Testament church.

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Concerning the third part of the creatures which died, the Bible would be in guilt of gross superfluity to say that they "had life" if by that it meant mortal life, for how could they have died unless they had mortal life? Hence they were figurative only of those living who were privileged to have eternal life, and who once embraced it, but who later, through wickedness, lost it. Thus, only a symbolical "third part" of all who had eternal life, but who sinned it away ("died"), were destroyed.

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These several linked facts present a solid chain of evidence that in the Christian era, during the five figurative months, God has deferred His vengeance to grace. And hence it follows inescapably that such Christians as executed the death penalty upon those who disagreed with them, were working against Christ rather than for Him. For, as Christians (locusts), they were commanded not to kill, but to bless even those who "despitefully" used them. Indeed, to him who would smite them on the "one cheek," they were to turn "the other" cheek. And if he should take away their "cloak," they were to let him have their "coat" also. Luke 6:28, 29.

After the expiration of the five figurative months of restriction during which they were not to kill, some will be made invulnerable to death for the finishing of the gospel work, and will, if necessary to the discharging of their responsibility, be

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The fact, too, that the trumpets are figurative, is another evidence that these five months are figurative time. But why should this period in which the locusts, the Christians, have power to torment men be limited to "five months"? It will be noted that the 144,000 are called the "first-fruits," denoting that they are sealed at the beginning of "the harvest"—the commencement of the time to separate "the tares" from "the wheat." To the parable of the "harvest," then, we must go for the full explanation of the "five months" period.

In Tract No. 3, *The Harvest*, the time from the baptism of Christ to the close of probation is shown to be illustrated by twelve figurative months—six from Christ's baptism to His crucifixion, five from the crucifixion to the ingathering of the first fruits (the 144,000—Rev.14:4), leaving one month for the ingathering of the second fruits (the great multitude—Rev. 7 :9).

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In another instance, under a different set of circumstances, when the church is figuratively passing over land instead of over water, chariots in place of ships are used to symbolize the church. (See Tract No. 2, *The Warning Paradox*.)

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Falling from heaven, the "star" clearly shows that it can only represent some sort of heavenly, object descending to earth. Its burning as a "lamp" is indicative of an object having intrinsic power to give light, and the only such light-bearing object coming from heaven is the Word: "Thy Word," corroborates the Psalmist, "is a lamp unto my feet, and a light unto my path." Ps. 119:105. And since the star falls only upon the "third part" of the rivers (nations—Rev. 17:15), it reveals itself as symbolical of the Old Testament Scriptures, for it was the Old Testament Scriptures that were not at that time accessible to all the nations (rivers) of the earth, but only to a portion (a symbolical, not actual, third part) of them.

Though upon the "rivers," the star fell on the third part only it lit upon all "the fountains of waters." This fact shows that the Old Testament Scriptures fell into the hands of two classes of people—"rivers" and "fountains." The former one represents the nations which came in close contact with the Bible. (These are such as "the waters of the river, strong and many, even the king of Assyria." Isa. 8:7.) The latter

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Seeing that the "locusts" are symbolical of the followers of Christ after the crucifixion, and that they were commanded not to resist their enemies, the "five months," therefore, began at that time. And seeing, furthermore, that death does not as yet flee any men, but still reigns over all, the "five months" are in consequence figurative time, and extend from the

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To those, therefore, who accept Christ as their King, He is a Saviour, while to those who refuse to have Him rule over them (Luke 19:14), He is a destroyer. Hence, accordingly, the curses, or judgments, fall (as the trumpets reveal) upon those who reject the teachings and the authority of the Bible, and who as a result do not have the seal.

These solemn facts gravely admonish us not to forget the Bible's warning that our treatment of It will bring one of two results—death or life.

**VERSE 10, first clause. "And they had tails like unto scorpions, and there were stings in their tails."**

We have seen that the "locusts" are symbolical of the soldiers of the cross; we know that the tail of an animal is the hinder member of its body; in other words, its rearguard. So we have no choice but to conclude that the tails of the locusts symbolize the church's rearguard—its followers. Furthermore, the tail's being a connected part of the body shows that both the ministry and the laity of the early Christian church were bound together inseparably in Christ (Rom. 12:5), one contributing to another. So reads the record: "for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet:

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**VERSE 11. "And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."**

A bitter and aromatic herb, wormwood acts both as a cathartic and as a tonic—qualities and virtues the significance of which must discover the symbolic meaning of the name "Wormwood." A cathartic being something possessing purging and cleansing virtue, the name "Wormwood" must, therefore, first of all, denote a purging agent. And as the Word of God has the power to purge away the cause and effects of spiritual debility and to restore healthy functions and tone to the sin-sick soul, it obviously is the only such agent which, in this connection, the name "Wormwood" fittingly symbolizes.

Consequently, the bitter's cathartic and tonic virtues denote that the Word of God, though indeed a bitter to one's carnal taste, is to the honest, who love It for the good It will do them (purify the heart and soul), their sweetest joy; whereas to the dishonest, whose carnal taste is their god, and who love not the truth, who

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Consequently, the bitter's cathartic and tonic virtues denote that the Word of God, though indeed a bitter to one's carnal taste, is to the honest, who love It for the good It will do them (purify the heart and soul), their sweetest joy; whereas to the dishonest, whose carnal taste is their god, and who love not the truth, who

love not the truth, the Word is as gall to their taste. And doubly so it is because they love, above the ways of salvation, the ways of the world, and these It condemns.

The herb's aromatic quality reveals that those who eat the Word of God, be It ever so bitter to their carnal taste, will find in It the surpassing aroma of heavenly influence, which will cause them to breathe out "a savor of life unto life."

Each revealing progressively momentous truths, the first three trumpets indicate that the remaining four trumpets, approaching nearer in turn the period for the benefit of which the cumulative lessons of the entire symbolism were given, ought to reveal increasingly still more momentous lessons. And precisely this is what the student of the subject will find as he now enters upon the study of

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

Having affected the stars, the moon, and the sun, a symbolization of an entire solar system, upon which life depends for its existence, the action disclosed in these verses shows that these heavenly objects represent something without which all earthly life would

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Woe to him who accepts the one Testament and casts aside the other, pays no attention to either, or exalts tradition above both!

Abaddon, Christ's name in the Hebrew, signifying Him as a "destroyer," shows that in the Old Testament period He simply destroyed many of His enemies; whereas Apollyon, His name in the Greek, signifying Him as an "exterminator," shows that in the New Testament period He will exterminate all the wicked. (What beautiful precision of connotation in these symbolic appellations!) And this exterminatory work is vividly pictured in the climactic scene:

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 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,

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kingdom of Christ, have over them Christ, their King. Ruling over them in Old Testament time (1 Cor. 10:1-4) as well as in New Testament time, He is therefore King over them in both periods. Consequently, the Old Testament Scriptures, being originally written in the Hebrew tongue, give Him the name Abaddon, whereas the New Testament Scriptures, being originally written in the Greek, give Him the name Apollyon.

In the blazing light of this symbol, intensifying the illumination from the whole series of symbols of which it is a part, and which no human mind could either have devised or thus rightly interpreted, Christ is clearly seen to be King of His people in both the Old and the New Testament periods, and Author of the Scriptures in both the Hebrew and the Greek. And from this fact it follows that as He is "the Word" (the Bible in human form), His Hebrew name, Abaddon, is also the name of the Old Testament Scriptures, and His Greek name, Apollyon, is also the name of the New Testament Scriptures.

Showing that he recognized Christ's sovereignty over the church not only in the New Testament period but also in the Old Testament period, Paul, in his epistle to the Corinthians, declared: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were . . . baptized unto Moses in the cloud and in the sea: . . . and did all drink the same spiritual drink: for they drank of

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Seeing, however, that the interpretation herein is based not only upon logic but also upon the Scriptures Themselves, hence to Them we turn for final word in the present connection. And this we find in Joseph's dream and its interpretation: "And, behold, the sun and the moon and the eleven stars," said Joseph, "made obeisance to me . . . and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" Gen. 37:9, 10.

In Jacob's time, his family was (1) the repository of the unwritten Word of God, (2) the holy temple, and (3) the congregation of the saints. Being all three, it was therefore the living church of God. Jacob accordingly interpreted the sun, moon, and stars as symbolical of his household—the light of the world then.

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How many of today's disciples of Christ would knowingly risk their lives for the proclamation of the gospel? Even in time of peace most Christians would rather send a missionary to do the work which the Lord calls to be done than to go do it themselves. In thus serving by substitute, by proxy as it were, they are not unlike the cuckoo who lays her eggs in other birds' nests for them to hatch and to care for. And some, because of their ignorance of Christ's majesty and of His power to protect, and because of their blindness to their duty and to the "recompense of reward," are even ashamed openly to confess Him in word and in deed.

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“. . . And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord." 2 Chron. 36:16, 17, 19, 20, 21. "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." 2 Kings 25:7.

So, because the religious services, the temple building, and the nation were smitten, the light which once shone through them was extinguished for more than seventy years, until the temple was rebuilt and the sacrificial services reestablished. Manifestly, therefore, the "day" (that portion of the earth where the light of the sun directly shines) stands for the "promised land," and the "night" (that portion of the earth where the light of the sun is reflected by the moon and the stars) stands for the heathen lands.

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Observe that the locusts have human faces, symbolizing intelligence, but mark especially that they are masculine. Were they feminine, the symbol would be faulty, for the face of a woman does not naturally characterize a soldier.

VERSE 8, first clause. "**And they had hair as the hair of women.**"

A woman's hair being her glory (1 Cor. 11:15), and a "woman" being symbolical of the church (Jer. 6:2), the feminine hair shows that the "locusts" were affiliated with the church, and that she was their glory. "So that we ourselves," says Paul, "glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." 2 Thess. 1:4.

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Horses are prepared for battle by being well trained, a fact which in this connection manifestly denotes that the early Christians swiftly and proficiently marched on with their message, as horses in battle array.

VERSE 7, second clause. **"And on their heads were as it were crowns like gold."**

So obvious as to require no interpretation, the locusts' having "crowns of gold" signifies their being invested with authority pure and excellent: the authority of Christ. And such was exclusively the investment of the members of the early Christian church. Christ secured it unto them in His commitment:

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What a momentous truth today for a sectarian Christendom! Let it admonish all who choose to walk in the light, to

*Avoid the Mistakes of Others.*

O how terrible the thought of closing the heart and thereby turning a deaf ear to the pleadings of the Spirit of God! Think what great sorrow and suffering could have been averted had men not been so hardened in pride and self-conceit! It was too humiliating for those leaders in Israel of old to acknowledge their mistakes and receive corrections from God's humble servants, the prophets. But their ignoring the truth did not perpetuate their exaltation in the eyes of the people, as they had expected it to. Neither did their killing the prophets make right their error or cover their sins. Nor did it silence God, but rather in course

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of time exposed their utter ignorance and uncovered their shame before the whole world.

Should God's people at this time repeat the mistakes of the Jews, then the punishment decreed in the words, "there shall be weeping and gnashing of teeth" (Matt. 24:51), would fail to find in intensity its parallel in any age. A full realization, moreover, simply of the disappointment of being on the very verge of stepping into Paradise but falling short and finding oneself instead plunged in hell, would be enough to stab one through and through with the most anguishing remorse! Let us therefore open wide our hearts as we read the Lord's pitying plea:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. 23:37, 38. "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and Who hath appointed it." Mic. 6:9. And for failure to hear His voice, remember that

*God May Smite Whereas Men Cannot.*

Just as it is impossible for any being aside from God to injure the heavenly planets, so likewise it is impossible, the symbolism reveals, for anyone to injure the church when

of time exposed their utter ignorance and uncovered their shame before the whole world.

Should God's people at this time repeat the mistakes of the Jews, then the punishment decreed in the words, "there shall be weeping and gnashing of teeth" (Matt. 24:51), would fail to find in intensity its parallel in any age. A full realization, moreover, simply of the disappointment of being on the very verge of stepping into Paradise but falling short and finding oneself instead plunged in hell, would be enough to stab one through and through with the most anguishing remorse! Let us therefore open wide our hearts as we read the Lord's pitying plea:

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"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.' Matt. 5:38, 39.

Preaching Christ and Him crucified was a bitter cup to quaff for those who, because they loved sin and despised reproof, hated Him and His people. The Christians consequently became a great nuisance and vexation to their antagonists. Indeed, just as the Old and New Testament Scriptures, the "two witnesses," which are the "two olive trees",—"two prophets" (Rev. 11:3, 10),—were so great a torment to the wicked during the "forty and two months" (Rev. 11:2), just so the locusts became so great a torment by the preaching of the gospel that both the Jews and the Romans persecuted and killed as many of them as time allowed, thus fulfilling "the first woe."

Just think how many were converted on the day of Pentecost alone—"about three thousand souls"! And following that "the Lord added to the church daily such as should be saved"! Acts 2:41,47. This sudden great increase in numbers among the Christians, after the crucifixion, made them appear to be swarming like "locusts."

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The idea that the locusts are symbolical of the "Saracen" warriors is both unscriptural and illogical, for, unlike the locusts, the Saracens killed as many as opposed their way. Especially did they trouble the Christians—those who had the "seal of God in their foreheads." And such precisely is Satan's business, that he might kill all who have the seal of God. To those, though, whom the "locusts" represent, the restraining order "was given that they should not kill" (Rev. 9:5) anyone, their business instead being to hurt "only those men which have not the seal of God in their foreheads." Verse 4. For this reason, also the one prior, the "locusts" cannot symbolize the followers of Mohammed or of any other of Satan's agents.

Had the Christians not been told "that they should not kill," they naturally would not have known that they were entering into the period of grace, and so would have followed the example of the Jewish nation when, as a theocracy charged to execute God's judgments, they were commanded to kill and to drive out of the land (as was revealed by the first three trumpets) both those who were departed from Him and those who did not acknowledge Him as the only true God. His command, however, to the locusts "that they should not kill," inaugurates a significant change in His people's dealings with His enemies. The great principle of non-resistance enjoined in this change, Christ enunciated in His sermon on

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she is fully surrendered to God and consequently under His protection. Thus, symbolically, He assures His people that He does not allow to come upon them any evil but that which they themselves invite and which, for their good, He may permit. "Behold," says the Psalmist, "He that keepeth Israel shall neither slumber nor sleep." Ps. 121:4. ". . . for he that toucheth you toucheth the apple of His eye." Zech. 2:8.

By many of God's servants were these promises realized. Notably there was the instance when the exodus movement reached the Red Sea, and later the river Jordan, and both bodies of waters "rose up upon an heap" to afford the people a safe passage, and to destroy their enemies; also when the three Hebrews were delivered from the fiery furnace; Daniel, from the lion's den; Mordecai and his people, from the execution instigated by Haman; and Elijah, from the hand of Ahab and Jezebel.

Indeed, "if ye have faith as a grain of mustard seed," as the Saviour declares, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matt. 17:20) although the wicked bring

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**to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound."**

The last three of the seven trumpets being woe trumpets, unlike the first four, some great change, obviously, is to take place between the first four and the last three.

Having up to this point brought us to the destruction of the first temple and on to the building of the second, the prophetic Word of God leads us on now to the first advent of Christ and to His crucifixion, the next great events associated with the trumpets. And these events, ushering the Old Testament era out and the New one in, disclose that the last three trumpets embrace the history of the New Testament period. The woes, consequently, point first to Satan's persecuting the faithful in His endeavor to keep them from embracing Christianity, and second to his persecuting the heathen in his endeavor to Christianize them! The first woe comes with

### **The Fifth Trumpet.**

*Revelation 9 :1-12.*

**VERSES 1-4. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as**

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Thus we see, to recapitulate in brief, that the "star" is symbolical of Christ; the "key," of the gospel; the "pit," of the earth; the "smoke," of His sacrifice; and the darkening of the "sun and the air," of the "darkness" that covered the world during His crucifixion. Perfect symbols.

**VERSES 3, 4. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."**

With the smoke symbolizing the crucifixion, and the locusts coming out of the smoke, the only admissible conclusion is that they are symbolical of the Christians who came as a consequence of the sacrificial blood that was shed on Calvary. And the fact that they were to hurt "only those men which have not the seal of God in their foreheads," makes this conclusion even more inescapable. For only a true Christian, one who has a personal experience with God, a perfect knowledge of His Word, and who is filled with His Spirit, can discriminate saint from sinner. He, only, can recognize who has the seal and who does not have it, when the latter is cloaked in a counterfeit robe of righteousness.

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

For the significance of the "smoke," we need look no further than to the ceremonial system, which was "a compacted prophecy of the gospel."—*The Acts of the Apostles*, p. 14. There we behold the ascending smoke of the ceremonial offerings which, as we know, prefigured Christ's great sacrifice in behalf of the human race. Accordingly, the smoke which came from the "pit" is symbolical of Christ's crucifixion, and the "darkened sun" and "air" are symbolical of the "darkness over the whole land" from "the sixth hour ... until the ninth hour" (Mark 15:33)—while He was dying on the cross. And the darkness covering the land for the period of these three hours shows that at the moment the sixth hour struck, the "pit" was opened.

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Taking in order the parts (the "star," the "key," the "pit," the "smoke," the darkness, and the locusts) of this fifth trumpet symbolism, we come first to

*The Star.*

Just as did the star of the third trumpet, so this fifth-trumpet star descended from heaven to earth. And as the third-trumpet "star" has been conclusively identified as representing the advent of the Bible, then this latter one, since it is similar to the former, must stand for something the equivalent of It.

The Bible and Christ being complementary affinities, each the Word of God (John 1:1-14), then the fact that the descent of the first "star" is symbolical of the advent of the Bible, compels the conclusion that the descent of the second star is symbolical of the first advent of Christ. Moreover, the star is personified as "Him" (masculine in gender), thus being limited to a male person. And finally Christ Himself gives testimony that He is "the bright and morning star." Rev. 22:16. To Him, be it remembered, was given

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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." Rev. 20:1, 2.

As Christ is the one who secures Satan's captivity, thereby ushering in the millennium, He alone can be fittingly symbolized by the "angel . . . having the key of the bottomless pit," and by the "star" to whom the "key" was given. And as the "giving" of a thing to any certain one must precede the "having" of it by that one, the verbs "given" (Rev. 9:1) and "having" (Rev. 20:1; 1:18) point, of course, to two different times. Obviously, therefore, Christ received the "key" at the sounding of the fifth trumpet—sometime before the millennium. Hence at the commencement of the millennium He already has it.

Christ's mission being to bring deliverance from the prison house of sin and of death (the bottomless pit), and to do so through the preaching of the gospel, the key, therefore, must be figurative of the gospel, the only power that is able to set free those who are imprisoned in

#### *The "Bottomless Pit."*

Since the "bottomless pit" of Revelation 20:3 is symbolical of the earth as a prison house during the millennium, then the "bottomless pit" of Revelation 9:1, being identical, must likewise be symbolical of the earth as a prison

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This implicitly Biblical interpretation of the "star," the "key," and the "bottomless pit," reveals that the earth, at Christ's first advent, had become a prison house (a pit) for God's people, and that Christ came to open it in order to save them.

The very fact that God's people are vested with the power to keep open the bottomless pit, then should they be defeated, the pit would be shut, and would become a prison house from which there would be no escape unless it be reopened. And so Satan in the latter days of the Jews, as sacred history records, attacked them, took them captive, and thus shut the pit. And knowing that when the Saviour should come, He would open it, the dragon therefore stood ready to devour the "child as soon as it was born." Rev. 12:4. But losing sight of the infant Christ, he incited Herod to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (Matt. 2:16), in the hope of making rid of the Saviour. Under the protection of Providence, however, Christ was kept from the bloody hand of Herod. Then subsequently with the gospel key, He opened the "pit" and freed His people. This, He Himself avowed:

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