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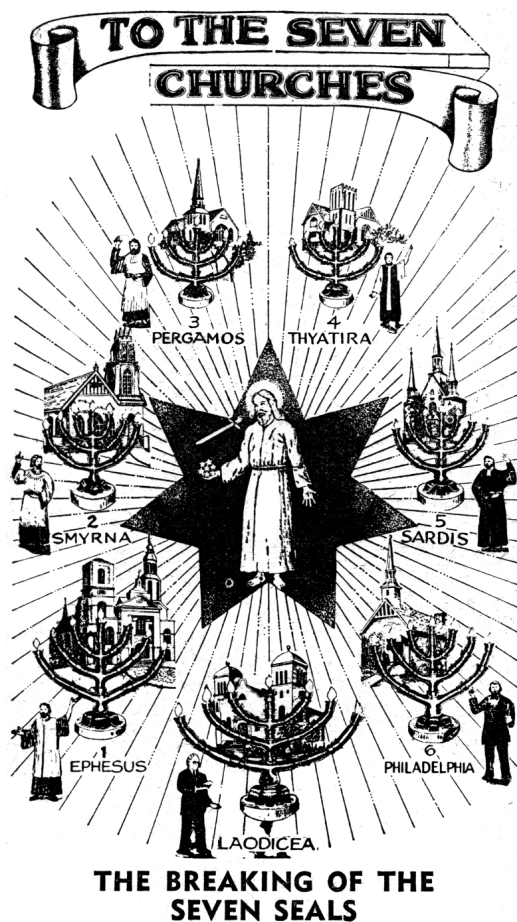
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“Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.”
Rev. 22:7



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“Now is the judgment
of this world: now
shall the prince of
this world be cast
out.” John 12:31.

By V. T. Houteff

TO THE SEVEN CHURCHES THE BREAKING OF THE SEVEN SEALS

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- NOTES -

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V.T. HOUTEFF

In the interest of reaching every truth-seeking mind that desires to escape the path that leads to destruction of both body and soul, this tract is distributed free of charge as long as this issue lasts.

TRACT NO. 15

2008 Reprint

The dragon cannot war with the woman, the church that is made up of the first fruits, because at that time she is with the Lamb on Mt. Zion (Rev. 14:1), out of the dragon's reach.

The church's purification, therefore, will not bring the millennial time of peace. Indeed not, but it will bring the end of the wicked in the church, and with it Satan's greatest wrath against the remnant, against those who, while still among the Gentiles, dare thereafter to take their stand on the Lord's side. They shall, nevertheless, be delivered if they, as it were, risk their lives—if they take their stand on the Lord's side, and thereby put their names in the "book." Dan. 12:1.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

puts new life into the words—
deliverance. In this light, Inspiration now her only hope, her only strength, her only grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness."—*Counsels on Sabbath School Work*, p. 25

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may appear in a light in which we have never before beheld it. But those who profess to love the truth must put to the stretch their powers, that they may comprehend the deep things of the word, that God may be glorified and His people may be blessed and enlightened. With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness."—*Counsels on Sabbath School Work*, p. 25

WHAT DOES THIS MEAN TO YOU?

What success would we have in canvassing our books, and what good would they do if prospective buyers and readers would first consult the ministers of their own denomination and would take their counsel? We all know the answer—There would be no books sold and no books read.

And if we had consulted the ministers of our respective former denominations and accepted their counsel, how many of us would have become Seventh-day Adventists? The overall answer is, "Not one of us." Such has been the fate of all who have followed the decisions of uninspired men against inspired men of God. Men of piety, men deeply rooted in their religion, as were the priests and rabbis in Christ's day, have been the most successful in keeping away the light of God from the people. This is a fact that no one should ever forget or neglect to give consideration to.

Moreover, since our personal rights of investigating truths purported to be sent from God, without the interference of our former ministers, took us out of the churches

"There is yet much precious truth to be revealed to the people, in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into the hearts of men. If we would have the light that has been provided for us, we should show our desire for it by diligently searching the word of God. Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His word, that it

keep you from error and lead you into God's marvelous light—
 ". . . 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, and accepting in the leading men, and thus many 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.

which are mindful only of past truths, and brought us into the Advent present Truth some years ago, should we now surrender these rights and become spiritually dependent on others to tell us what is Truth and what is error? Why judge ourselves spiritual invalids rather than full grown Christians? And why take the ministers' word now against advanced purported inspired present Truth, if such a step previously taken would have been disastrous, would have cheated us from accepting the Advent Truth? Is it not true that if we would let others think for us, we might be cheated as badly as were the Jewish common people cheated by the priests and rabbis in Christ's day?

In view of the experiences of those who have gone before us, we feel confident that you will accept this booklet which is being sent to you, and which means so much to us and to thousands of other Seventh-day Adventists throughout the world. Will you examine it for yourself as did the noble Bereans (Acts 17:10, 11), independently of other people's influence or prejudices? Only prayer and study will

For further study of Revelation 12, read Tract No. 12, *The World, Yesterday, Today, and Tomorrow*, 1946 edition, pp. 45-48. (Though the subject matter of The Revelation has only partially been treated of herein, the limited space in this tract does not permit me to go further).

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Satan, then, was not cast out of heaven immediately after he rebelled or even when he caused Adam and Eve to sin. Rather, it must have been after Job's time. But to determine just when, we shall read verse 13: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." He therefore was cast out before he went to persecute the church. This he did at the "time there was a great persecution

In the days of Job Satan still had access to heaven, for we are told that ". . . there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:6, 7.

This incident of verse 4, the dragon drawing down the stars, preceded the incident of verse 9, the Lord casting down the dragon. The former took place before the Lord was born, and the latter after His resurrection. This is made manifest in the following paragraphs:

The Father and from His Son, and united with the instigator of rebellion:—*Testimonies*, Vol. 3, p. 115. The dragon persuaded the angels, and they followed him from heaven to earth, whereupon he sought to devour Christ.

transgressor of "being clothed with the garments of blackness and the defilement of sin." But when the Spirit of God prompts reproof, It reveals sin and rebukes the sinner through His church.

God's people should ever be on the alert for the voice of the Spirit of Christ, as well as be on guard to discern the spirit of Satan. When the two clash, the one strives for obedience to God's Word, while the other excuses the sin and sympathizes with the sinner. In this latter subtle way Satan often gains ground and wins the sinner to his ranks, for the sinner naturally loves his sin. The faithful, though, overcome him "by the blood of the Lamb, and by the word of their testimony." They love "not their lives unto the death." Rev. 12:11.

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Verse 14.

Since a wilderness is just the opposite of a vineyard, the statement "that she might fly into the wilderness" emphatically implies that she must have left the vineyard. And that is precisely what she did: Shortly after the resurrection, the church (the woman) left the holy land (the vineyard) and went to the land of the Gentiles (the wilderness).

Besides these historical facts, we have also the Biblical meaning of vineyard: "The

- JOHN'S VISION (Daniel 7)**
1. "I beheld till the thrones were cast down." Verse 9. Rev. 20:4.
 2. "And one sat on the throne." Rev. 4:2.
 3. "A fiery stream issued and came forth from before Him." Verse 10.
 4. "One like the Son of Man came . . . to the Ancient of Days, and they stood a Lamb." Rev. 5:6.
 5. "The books were opened." Verse 10. Rev. 20:12.
 6. "I heard the voice of many angels ministering about the throne . . . and the number of them was ten thousand times ten thousand." Rev. 5:11.

later date—"hereafter" from his time, somewhere after the first century.

That John's vision is a forecast of the same event as that revealed to Daniel (chapter 7), is quickly seen from the following brief comparison:

power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

"And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever." Revelation 4, 5.

The literal fulfilment of these "things" was to be hereafter—after John's vision; that is, in John's day these solemn proceedings had not as yet taken place, nor were they then taking place, but they were to take place sometime *after* the vision, after the first century. Just how soon or how long thereafter, though, was not revealed to John.

He was taken in vision to see and to write those eventful "things" which were to take place at the time the judicial-like throng of Revelation 4, 5 should actually convene. As to the other "things," the things which follow as a result of the event, assured He Who has the "keys of hell and of death," some *were* and some *were to be* (Rev. 1:19); that is, when this divine throng convenes, then some of the "things" that are brought to view as a result of the event, are already history, while some of them are yet prophecy—some point back and some point forward.

The first and most important thing that takes place in this solemn assembly, is the opening of the book. It should be remembered, too, that the book is sealed with

And now, continuing with the subject of the dragon, it can be clearly seen that in order that consistency be maintained, the Biblical interpretation of the dragons, heads and horns must be that the former are religious bodies, and the latter, civil governments. And how many of them do the dragons's horns and heads depict?—All the civil governments and all the religious bodies at that specific time. How do we know this?—Because there are ten horns

From these considerations it is particularly noticeable that in all instances where symbolic beasts have both horns and heads, the heads in every instance symbolize ecclesiastical bodies, bodies that have to do with the things of God, that are likely to commingle the sacred things of God with the common things of the world. The name of blasphemy over the heads of the leopard-like beasts, exposes them as having committed that very sin.

Moreover, the government following after the civil authority was torn away from the religious-political set-up of the Middle Ages, its brought to view in the symbolism of the leopard-like beast (the one that sequentially follows in the line of beast symbolisms). In it the religious-political governments, having been dissolved is shown by a common wounded head, a religious system without civil authority, one suffering from a deadly blow—obviously from the blow which tore away its civil authority.

the world's stead. In this light, how much brighter than ever stands forth the Redeemer's mission! By His death did He indeed save the world from destruction at that time, and by His resurrection did He make possible for it to stand today.

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

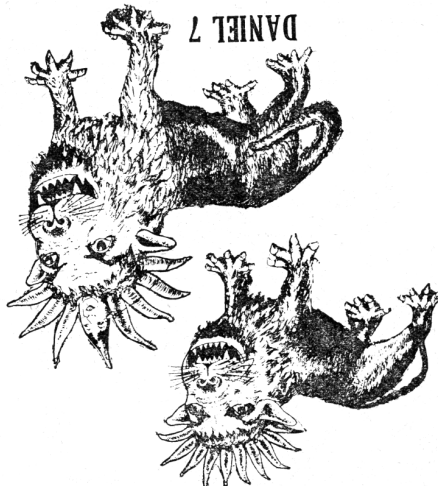
“And there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

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

“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.” Verses 4, 7-9, 13.

Here are described two different “castings out.” Note that in the first instance, the dragon drew the angels *with his tail*. But, you wonder, why not with his claws?—Simply because such would falsely indicate that Satan defeated the Lord and consequently dragged out of heaven a third of the angels. But since he drew them with his tail, the true significance is clear—that a third part of the angels voluntarily followed him. They clung to his tail, so to speak, while he led the way. “They turned from

“Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.
“And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.
“And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and



quested further elucidation, again of necessity mentioning the Judgment. Accordingly, the angel readily explained, confining his interpretation strictly to the fourth beast symbolization and to the Judgment.

7. **“The judgment was set, and the books were opened.” Verse 10.**

7. **“The hour of His judgment is come.” Rev. 14:7. “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” Rev. 20:12.**

Both seers distinctly declare that the event which they saw was the “Judgment.” The difference between the two scenes is that Daniel was led to look into the Sanctuary *while preparations were being made for the Judgment* to convene; whereas John was led to look into the Sanctuary *after the Judgment had been set up*; in fact, John not only saw the Judgment in progress, but he saw the whole proceeding from start to finish.

For example, Daniel saw the things while the thrones were being “cast down,” and while the Ancient of Days was moving from the Administrative throne (the throne upon which Christ sat at the Father's right hand—Rev. 22:1) to the Judicial throne (the throne in the sanctuary). Then it was that the “One like the Son of

man came," "and they brought Him near before" the Ancient of Days (Dan. 7:13), *not* at His right hand. But those who were to sit on the other "thrones," seats, which were then "cast down," set up, were not yet come. When John looked in, though, he saw the twenty-four elders already sitting on the thrones.

Daniel saw the "One like the Son of man" while He was being borne near before the Ancient of Days. But John saw Him after He had been brought there.

To John His appearance was like a "lamb," and one of the elders called Him "the lion of the tribe of Juda." (Obviously He is "the Son of man," the Saviour, the King of Israel—Christ, the Lord.) Besides these, John also saw the four beasts therein, the candlestick, and the book while it was being opened. To repeat, Daniel saw only a part of the preparations, whereas John saw the opening of the Judgment, and the entire proceedings thereafter.

The Judicial throng, Inspiration makes known, consists of a judge—the Ancient of Days; of witnesses—the angels; of an advocate—the Lamb; of a jury—the elders; of defendants—the beasts; and of their ruler—"the Lion of the tribe of Juda." (That the four beasts are a symbolical representation of the saints, just as the beasts of Daniel 7 are symbolical of the nations, is made clear by the beast's own statement: ". . . for Thou wast slain,

and hast *redeemed us* to God by Thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.)

The student of advancing Truth will also note that Daniel refers to but one judicial session, although he does make mention of the Judgment twice—first in verse 10 of chapter 7, and second in verse 22. This will be seen in the following eight paragraphs:

In the first fourteen verses, Daniel describes all he saw while in vision. And in verse 15 he explains how grieved and troubled he became after considering the damaging work which the fourth beast did. Then, in verse 16, he tells that he approached the angel who stood by, and requested his interpretation of the things seen. In compliance with this request, the angel answered:

"These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Dan. 7:17, 18.

This exceedingly brief interpretation did not satisfy Daniel. And being particularly interested to know in detail the things described in verses 7-14—the truth concerning the Judgment, as well as concerning the fourth beast and its little horn that had the eyes of man and a mouth speaking great things—Daniel re-

the hope of destroying the Saviour, devouring the child and thereby perpetuating his own kingdom. Such was the condition of the world at Christ's first Advent, and thus was the church enabled to crucify the Lord, to stone Stephen, to behead others, and yet to escape the penalties of the civil authorities.

For this very reason the Son of man, the world's Redeemer, came just when He did. The dragon, though, to defend his Satanic dominion, patiently waited and carefully watched for the arrival of the world's promised Redeemer. So it was that while the everliving church of God was with child, and crying to be delivered, the dragon with his seven crowned heads and ten horns, stood ready to devour the child as soon as He was born.

Just such apostasy had gripped the world in the days of Noah, too, and made it necessary for the Lord to do something to save the world. For the sake of mankind, the Creator sent the flood to bring an end to the wickedness. In like manner the terrible apostasy of the Jews in the days of Christ's first advent, demanded another disaster as thoroughly destructive as the dreadful deluge in order again to blot out wickedness. But, if for no other reason than to keep His never-failing promise to His faithful servant Noah, God could not thus overthrow the world the second time. And so He sent His Son to die in

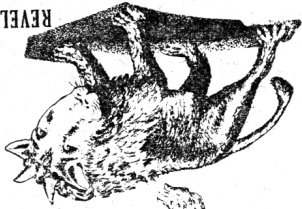
From the aforementioned examples, we already see that the time has come for all faithful Bible students, students after saving Truth, to realize that Inspiration never does anything vain or careless. Its work is ever accurately constructed, always dependable at face value, and explicit beyond improvement.

It is a recognized fact, too, that crowns always stand for kingly authority. And as they appear on the dragon's heads, not on his horns, it is especially noticeable that while the dragon ruled both the civil and religious worlds, yet he crowned the religious.

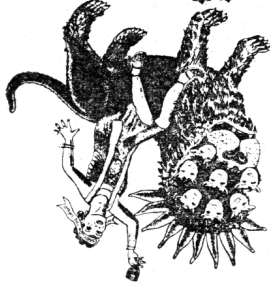
In other words, the church held the scepter; the church sat on the dragon's throne. And the fact that the number of the dragon's horns represents universality and the number of his crowned heads, completeness, coupled with the fact that both the Jewish church and the Romans persecuted the Lord, shows that the dragon as a whole represents a complete Satanic-ecclesiastical world, that Satan had taken the world captive. As conqueror of it and armed with horns and heads, he moved upon Herod to kill the newborn children as soon as he learned of Christ's birth. This he did with

sent powers that exist one following the other, Inspiration does not fail to so indicate by showing certain horns coming up and others dropping out. For example, three

REVELATION 13



REVELATION 17



DANIEL 7



literally exist at the same time. No, Inspiration would not thus confuse its terms, and still expect us to comprehend Its teachings, to know how to interpret Its symbols and when to expect the actual events to take place. And how logical would it be if the powers represented by the horns and the powers represented by the heads did not vary in character as much as do real horns and heads?

As to the denotation of the heads, Inspiration Itself being the only source of information, we again go to the prophecy of Daniel 7. There it is seen that the fourth beast's little horn, having the eyes and a mouth of "man," actually was a horn-head—a combination of two separate elements. And it being symbolical of the Church and State government (a combination of civil and religious powers during the Middle Ages), settles beyond doubt that while the horn part stands for the civil phase, the head part stands for the religious phase—logically, too, because religion should be the brains of any government. Furthermore, civil governments were originally founded upon church governments. The symbolism thus clearly connotes that an Atheistic government is about as good as is any horn apart from its head. Such might even be compared to a chicken with its head off: In its plight, the headless chicken jumps with great force, but it knows not where it is going, and it lives but a few minutes.

Also, the truths that at length the Temple is opened, that the seven angels and the beasts come out of it, that it is then filled with smoke from the glory of God so that no man is able to enter into it "till the seven plagues of the seven angels were fulfilled" (Rev. 15:5-8), till the cities of the nations fall, till every island flees away, and the mountains disappear (Rev.

Then, too, in the first two sittings, the Saviour is represented as a slain lamb (Rev. 5:6), concretely placing the events during probationary time — while the blood of the Lamb is available to atone for the sins of man. And Daniel's declaration that "Judgment was given to the saints of the Most High," after which "the time came that the saints possessed the kingdom" (Dan. 7:22), solidly sets the time of the Judgment ahead of the time the saints receive the Kingdom. Consequently, saints receive the Kingdom again and again stands out to show that the Judgment is nothing less or more than an inspection of the "guests" who have come to the marriage supper of the Lamb, who have joined the church. Those that are then found without the wedding garment on, are cast out.

stands on the sea of glass, and the sea itself is "as clear as crystal." But at the second sitting, the saints stand on the sea, and it is mingled with fire (symbol of life).

laws: and they shall be given into his hand until a time and times and the dividing of time.

"But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:23-27.

Clearly, then, Daniel saw only one judicial sitting, but made mention of it twice—first in connection with describing what he saw in vision, and second in connection with obtaining the angel's interpretation of the vision.

The Judgment takes place, the angel explained to Daniel, after the little horn arises, and before the saints possess the kingdom. (See chapter 7, verses 8, 9, 22.)

But John, having been shown the entire judicial proceeding, describes the Judgment in three parts, in three different sittings: one before the half hour's silence (Rev. 8:1), one after it, and a third one during the thousand years (Rev. 20:11, 12). This truth is seen from the following facts:

During the period of the six seals, while the first session of the Judgment is on, the four beasts rest not day and night, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Rev. 4:8. But when the seventh seal is opened,

-19-

That the dead are judged in the first session, and the living in the second, is seen from the symbolization itself: As afore- pointed out, at the first sitting *no one*

the earth flees away. and who is to be taken into destruction as the very thing that decides who is to be left who have not, "the wedding garment" on— an eye single to determine who have, and it is the interviewing of all the guests with among the dead and among the living; that of the "tares" from the "wheat," both nothing more or less than the separation world to an end; that the Judgment is pre-millennial ones, bring the present evidence that the first two sessions, the flees away;—all these provide irrefutable of the beast, the time just before the earth the very end of time, the time of the image session closes with the saints who live in to an end; also the truth that the second the world's present state of being comes place before the earth flees away, before The truth that the first two sessions take

saints stand on it. appears like unto a fiery stream, and the "tal"; while at the second sitting the sea-glass, and the sea itself is "like unto crying there is no one standing on the sea of In other words, at the first Judicial sit-

15:2. the number of his name, stand on the sea of glass, having the harps of God." Rev. his image, and over his mark, and over

there is silence in heaven (the beasts hold their peace, also the "lightnings," the "thunderings," and the "voices" cease— chapter 4, verse 5) "about the space of half an hour." Rev. 8:1. The silence clearly reveals that the first session of the Judicial proceedings comes to a close, and that the second session commences after the silence is over.

The third session, the one during the thousand years, is at "the Great White Throne" (Rev. 20:11, 12), the throne of Him from Whose face the earth and the heaven flee away. At this latter throne there is no "sea of glass," no "beasts," no "Lion," no "Lamb," and although there are lesser "thrones" (Rev. 20:4), Inspiration does not flatly say who sits on them.

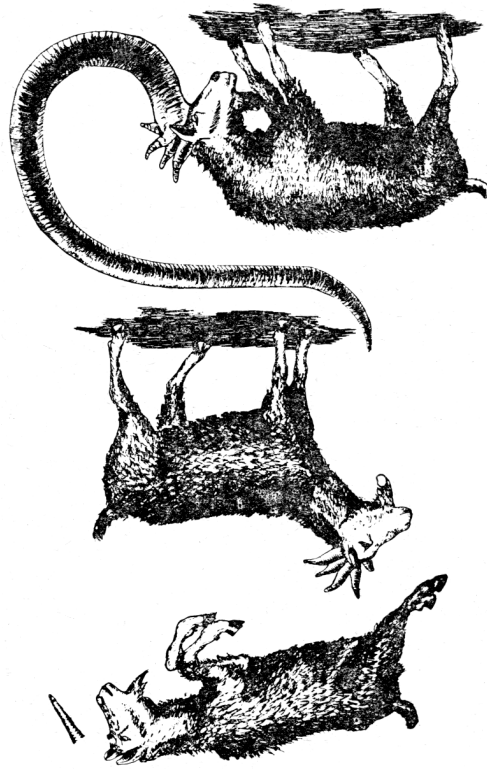
Now, the nature of the Judgment in each of the three judicial sittings and the time they actually occur will be seen in the following analytical examination:

Although the *proceedings* of the first two sessions are somewhat different, they are in all other respects similar. The third, however, is entirely unlike the first two. The differences are seen in that before the half-hour silence occurs, there is at the throne "a sea of glass like unto crystal" (Rev. 4:6), and no one stands on it; but after the half-hour silence passes away, the scene changes: The "sea of glass" is "mingled with fire: and them that had gotten the victory over the beast, and over

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of the horns of Daniel's fourth beast were "plucked up by the roots," and in their like manner, when the he goat's great

DANIEL 8



horn broke off, four came up to take its place, and a fifth one, the exceeding great horn followed thereafter (Dan. 7 and 8). Then, too, even the beasts, themselves, that in their respective periods portray the world, came out of the sea one following the other. Thus all Divine symbolization exhibits the powers precisely as time and events cause them to appear or to disappear, as the case may be.

In other words, when one power differs from another, and when they do or do not exist at the same time, Inspiration never overlooks making the distinction. If It did overlook doing so, then think how illogical, incongruous, inconsistent and incomprehensible Its teachings would indeed be, and how futile for anyone even to attempt to know the exact truth! Human wisdom has already demonstrated its inability of itself to comprehend the mysteries of God's Word, even though they be delineated as perfect as only God Himself can delineate. In fact, the longer a person on his own initiative tries to explain the mysteries of God, the further away from the truth he drifts.

Moreover, it is not possible that Inspiration would be so illogical as to group two different elements (those depicted by the horns and those depicted by the heads) to represent one form of government. Neither is it conceivable that It would group horns and heads together if both did not

Thuswise the wicked are raised from the dead when the thousand years are expired, and as a result Satan is loosed out of his prison, making it again possible for him to deceive those whose names were not found in the book of life, "Gog and Ma-

"I go" said Jesus, "to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. Plainly, they that live during the millennium, live with Christ in the mansions above. Then, after the thousand years, reveals John, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were [had been] judged every man according to their works."

As previously shown, all the wicked die at the commencement of the millennium; first the beast and the false prophet, then the remnant, the rest of the world. (See Revelation 19:20, 21.) The saints, though, those who are living and those who are resurrected at the commencement of the millennium are all to live and reign a thousand years with Christ, *not* Christ with them. The rest of the dead, the whole world, live not again until the thousand years are finished (Rev. 20:4, 5).

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is made new, and consequently during all that time there is no one to be saved, and no one to be lost.

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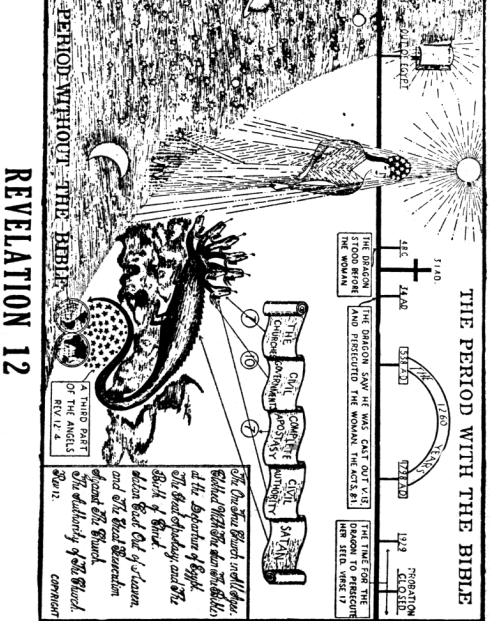
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"Clothed with the sun," the woman is, with the Light from Heaven, the Bible. "Thy Word," says the Psalmist, "is . . . a light unto my path." Ps. 119:105.

The moon, as we know, is the medium by which sunlight is reflected and the light

is hatched before the egg is laid.



GUIDE TO A CORRECT INTERPRETATION OF THE SYMBOLIC HORNS AND HEADS

The dragon's horns being crownless, they must picture a type of rulers similar to those symbolized by the crownless horns of Daniel's fourth beast, of his goat and ram, and of John's scarlet-colored beast and two-horn beast; that is, the dragon's crownless horns indicate crownless authorities of some type, just as do the crownless horns of any of the symbolical beasts. For example, the ten crownless horns of Daniel's fourth beast, the angel explained, depict kings that were yet to arise from the Roman Empire, were yet to take their crowns. Later, however, the horn-head having lost its power and the envisioned kings having received their Kingdoms, they are thereafter represented by crowned horns, by the horns of the leopard-like beast (Rev. 13), the world's symbol after the fall of Rome.

Again, the ten crownless horns of the scarlet-colored beast (Rev. 17), the beast which at length succeeds the leopard-like, portray kings that "have received no kingdom as yet; but receive power as kings one hour with the beast." Rev. 17:12. In other words, having no kingdom of their own all the while Babylon rides (rules) the beast for an "hour," the horns are naturally crownless.

Since these ten horns came into existence as a group, they therefore represent contemporary rulers. When horns repre-

All these final incidents in the closing hours of the gospel, prove over and over that not a one of the wicked is to be living during the thousand years, the years after the earth had fled away and before it

And, too, seeing that the first resurrection, the resurrection at the commencement of the millennium, brings up all the saints, the holy ones, and none others, it follows that the second resurrection, the resurrection at the end of the millennium, brings up all the unholy, with not a righteous one among them.

Moreover, as there is but one judicial sitting during the millennium, the "thrones" verse 4 must be in session jointly with the Great White Throne. Furthermore, it is not likely that "the Great White Throne" would be in session all by itself.

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after that he must be loosed a little season. And I saw thrones, and they sat upon them, and Judgment was given unto them" during the thousand years.

"And I saw a Great White Throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Rev. 20:1-5, 11, 12.

John saw that after these things took place, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:13-15. (See also *The Great Controversy*, p. 480.)

It is strictly Biblical that at the commencement of the millennium all the wicked are "slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls [are] filled with their flesh" (Rev. 19:21), and that the judged at the Great White Throne are the dead, and also that subsequently

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns

It is also to be observed that she portrays the everliving church of God while in combat with the enemy.

The twelve stars that comprise the woman's crown, most obviously bespeak God's relative authority—that of the twelve patriarchs, of the twelve tribes, of the twelve apostles, and of the 12,000 out of each of the twelve tribes of Israel (the 144,000).

Moreover, she was with child at the time she was clothed with the sun, and the moon stood under her feet. This in itself positively displays that at her outset she represents the church after it had received the promise to bring forth the world's Redeemer, the "man child, Who was to rule all nations with a rod of iron." He "was caught up unto God, and to His throne." He, of course, is Christ, the Lord.

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upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Verses 3, 4.

If the student of Heaven-inspired Truth is to know the object lesson that is taught by this symbolism, he should now carefully notice the significance which the dragon's crownless horns and his crowned heads carry. Also, if the student of Truth is to profit by what the Scriptures teach, he should fully realize that the preceding as well as the following Scriptural and logical considerations must be heeded.

To begin with, since the dragon's horns are a group of ten, they must depict all the kings or kingdoms then present, just as the ten toes of the great image of Daniel, chapter 2, and also the ten horns of the beast of chapter 7, represent the kings or kingdoms existent universally in their respective periods.

Neither should be overlooked the fact that all the horns, heads, and crowns, were there grouped together when the dragon stood ready "to devour her Child." Exactly as the symbolism reveals, they do symbolize a coalition of two separate and distinct parties (horns and heads), both existing at the same time, not one following the other. It is well to remember, too, that though horns grow up and drop out, heads never do.

31:9. Zion, and His furnace in Jerusalem.” Isa. Yes, the work of the second judicial ses-

tion includes the earthly sanctuary, the church. At that time the Lord’s “fire” is “in coming; and who shall stand when He ap- . . . But who may abide the day of His . . . ye seek, shall suddenly come to His temple, the way before Me: and the Lord, Whom send My messengers, and he shall prepare “Behold,” declares the Lord, “I will

only! which takes place on earth, not in heaven sing of the earthly temple, is something that the judgment of the living, the clean- after the breaking of the seventh seal, prove remainder of The Revelation, the chapters of scriptures on the subject, besides the to earth. These facts, along with a number voices, lightnings, and thunders, descend and the fire from the heavenly altar, the for the dead and the other for the living, two pre-millennial judicial sessions, the one As we have seen, the silence divides the

The half-hour silence in heaven brings the voices down to earth, and at the sound- ing of the seventh trumpet the mystery of God is finished (Rev. 10:7). Then it is that “the kingdoms of this world are be- come the kingdoms of our Lord.” What does it all mean?—Just this:

THE EVERLIVING CHURCH AND HER ENEMY

The first of these to come in review at the Throne of Judgment, is the everliving church.

“And there appeared a great wonder in heav- en; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

“And she being with child cried, travailing in birth, and pained to be delivered.

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

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

“And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne.

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.” Rev. 12:1-6.

It is clear to see that this “woman” was clothed with the sun and attacked by the dragon even before her child, Christ, was born; yes, years before the Christian church and the Gospel came into being. To say, then, that she represents the New Testa- ment church clothed with the gospel of Christ, is indeed as ungrounded and as illogical a theory as to say that the chicken

repentance, and whose sins, through the “In the typical service, only those who had come before God with confession and

be in the antitypical Atonement. from among the people. Thus it must also live, and those who did not, were “cut off” with the demands of the law were left to tiny among the professed people of God, In the typical Atonement everyone’s des-

into one. inner door open, the two apartments thrown of the antitypical Atonement, John saw the closed. So, being shown the commencement one, and at the same time the outer door opened, the two apartments thrown into between the Holy and the Most Holy was throughout the year in which the door be- day of Atonement, the type, the only day ment of John’s vision, points back to the The door that opened at the commence-

to defend fallen humanity. —the only one worthy to open the book and of the past, of the present, and of the future ly and sympathetically lay open the secrets through personal experience understanding- among us, He is the only one who can only Defender, the One Who has lived ning and the End. Thus it is that, as our Creations Alpha and Omega, the Begin- tribe of Judah, our King and Advocate, world, the King of kings, the Lion of the in, save the Lamb—the Saviour of the open the sealed book, or even to look there-

gog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And death and hell were cast into the lake of fire. This is the second death.” Rev. 20:7-10, 14. This last event in the final drama of sin, brings sin- less eternity to earth.

Still further, as both the living and the resurrected saints are taken to “live and reign with Christ,” and as all those who are judged at the Great White Throne, are judged while dead, the truth stands out more and more clearly that there are *no* wicked living during the thousand years. Indeed not, for the earth and heaven have by then fled away, moved out of their original sphere, become empty of life, and void (Isa. 24:1-6; Jer. 4:23-26), a “bot- tomless pit” (Rev. 20:1) on which no one can stand. Necessarily, *the saints*, those who are left, live and reign a thousand years *with Christ* in the Heaven of hea- vens, where the “many mansions” are. At the termination of the thousand years, de- scends the Holy City, the mansions, the

Consequently, when this sealing work is completed, then the angels who hold the winds, will let the winds blow, and the an-

clash. The angels are commanded to forestall the rather are still commingled with the tares) stand with the Lamb on Mt. Zion, but protected, guarded, and ready to take their God, are not as yet sealed (not yet enclosed, Seeing that the 144,000, the servants of in the book, are "delivered." Dan. 12:1. the remnant. Those whose names are found are to smite those who make war against but the angels who are stationed to hurt, "the flood," the "tares" (Rev. 12:16, 17); has opened her mouth and swallowed up against those who are left after the earth strike against the faithful "remnant," tal clear: When let loose, the winds are to doing multitude, the subject becomes cry- Lord is against the truth-hating and evil- It being a foregone conclusion that

earth and sea. on the other hand, are to trouble both the winds on the one hand, and the angels disturbance, is again seen in the fact that hurting, is yet future. That it is a global cast by the winds blowing and the angels' ble evidence that the trouble which is fore- 000 are not yet sealed, is another irrefuta- also in World War II, although the 144, west, were engaged in World War I, and from the south, from the east and from the

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:1-6.

After a time the Judicial demonstrations—the voices "saying, Holy, holy, holy, Lord God Almighty," the thunderings and the lightnings,—cease for the space of half an hour, very definitely indicating that the Judicial throng of the first session of the Judgment adjourns.

Following this, the seven angels are given the seven trumpets. In the meantime, the angel who stands at the altar, offers the prayers of all saints, takes the censer, fills it with fire from the altar, and casts it into the earth. Then it is that the heaven-born fire, the "thunderings, and lightnings, and voices," with which the first session of the Judgment opened in the heavenly sanctuary (Rev. 4:5), descend to earth in reverse order (voices, thunderings, lightnings—Rev. 8:5), in addition to which there is an earthquake.

Then the seven trumpets sound, one following the other. At the sounding of the seventh trumpet (*not* at the breaking of the seventh seal) there are "great voices," saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Rev. 11:15.

of all waters—it keeps the rivers flowing. cause "sea" is the storehouse, the source representation of life's eternal existence, be- which perpetuates life, then the sea is a Life, is a representation of the essence be?—If the river, along with the Tree of mon to both thrones. And what could it respect represent something that is com- istrative throne (Rev. 22:1), must in some- the River of Life from the eternal admin- from the temporary judicial throne, and gled with fire." This fiery stream coming- the words of John it is "a sea of glass min- Daniel it is "a fiery stream," whereas in As to the sea of glass, in the words of

shall be found wanting. In the judgment such a one most certainly neither in the world to come." Matt. 12:32. be forgiven him, neither in this world, against the Holy Ghost, and "it shall not power, vision, light, is indeed to sin Then for one to reject either the Spirit's

consciousness measured. searched and judged, each one's right- the truth by which the works of each is cessive generation since the world began, —her teaching present truth to each suc- with the light of the whole Truth of God ber, they, of course, can but represent the The lamps of fire being seven in num-

being, teaching, or even listening to. teach and interpret, are not worth remem-

blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment [the Judgment of the first two sittings, the time to separate the tares from the wheat, the bad fish from the good, from among both the dead and the living—the harvest], the only cases considered are those of the professed people of God" (*The Great Controversy*, p. 480), those who have at one time or another accepted the call and have the right to be clad in the "wedding garment." Thus the question: If the Judgment "first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Pet.4:17.

As the books of record are opened in the Judgment, the lives of all whom the "net" (church) of salvation has ever caught, good and bad alike, come in review before God, there to be segregated. There the eligibility of each is examined and determined. Indeed, the Judgment is the harvest. Yes, any tares ever to be plucked out and set aside for destruction, and any wheat ever to be placed in the "barn" (kingdom) for the Master's use, are segregated on the antitypical day of Atonement. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes the pre-millennial Judgment with the living members of the church.

“Yes, the seven symbolic ‘horns,’ ‘eyes,’ and ‘lamps of fire,’ are indeed ‘the seven Spirits of God,’ the Spirits work in all phases, sent forth into all the earth, to give to the saints power against the forces of evil, also light on the Gospel of Christ, a vision of their present state of being and of their future glory, and so on. Hence the Saviour’s reassurance, ‘It is expedient for you that I go away: for I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.’ John 16:7. ‘But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.’ John 14:26. Plainly, then, whatever things Inspiration Itself does not

“Whither,” asks the Psalmist “shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven,” he declares, “Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.” Ps. 139:7-12.

The glory of God is represented by the likeness of precious stones. And the rainbow above His Judicial throne reveals His never-failing promise and great mercy. This He made known to Noah when He proclaimed:

“This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations: I do set My *bow* in the cloud, and it shall be for a token of a covenant between Me and the earth . . . And I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” Gen. 9:12, 13, 15.

The Lamb’s presence before the throne assures us that “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.” 1 John 2:1.

The Lamb’s *seven* horns signify completeness of power and authority, in assurance of which Christ said: “All power is given unto Me in heaven and in earth.” Matt. 28:18. His unlimited power is for our good, and for our use. He proclaims: “If ye have faith as a grain of mustard seed, 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.

The Lamb’s seven eyes denote that all things are open and naked unto Him.

We have now seen that the first six seals reveal a phase of truth covering the history of the world from Adam’s time on to

for the time is at hand. among them. Get ready, Brother, Sister, ever to have been relieved of the ‘tares’ the great harvest. These are the first saints the servants of God for the closing work of the harvest, come the 144,000, Here is seen that from among the first

144,000 are sealed. Both decrees will be in force after the

part of men.” Rev. 9:15. a month, and a year, for to slay the third were prepared for an hour, and a day, and “The four angels were loosed, which warning is followed by the forecast:

presence of the Lamb.” Rev. 14:9, 10. This the presence of the holy angels, and in the be tormented with fire and brimstone in the cup of His indignation; and he shall which is poured out without mixture into drink of the wine of the wrath of God, forehead, or in his hand, the same shall his image, and receive his mark in his course: “If any man worship the beast and is to allow the Lord’s decree to take its (Rev. 13:15); and to let the angels hurt, the image of the beast should be killed” decree “that as many as would not worship blow, is to permit the two-horn beast to work. Otherwise stated, to let the winds trees, will then commence their given gels who are to hurt the earth, sea, and

our time. This phase of truth reveals the sealing of the first and second fruits: From among the first fruits come the 144,000—12,000 out of each of the twelve tribes of the children of Israel. Down through the centuries they have descended first as Jacobites and then as Christians. After these, come the second fruits, the great multitude out “of all nations.” Rev. 7:9-17.

(The theory that the living saints at the coming of the Lord are only 144,000 in number, is discredited in that it leaves no chance for even one person to be saved from a nation other than the descendants of Jacob, not even from the descendants of Abraham, save through Jacob himself. Moreover, the theory makes the term “firstfruits” a vain thing because it does not advocate second fruits.)

The remainder of The Revelation, is wrapped in

THE SYMBOLIZATION OF THE SEVENTH SEAL

“And when He had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

Thus it is that while the first four seals carry us through the periods of the day in which the works of man are made mani-

9, p. 268. of self-righteousness.”—*Testimonies*, Vol. troversy. They misinterpreted the messages with those with whom the Lord has a con- brought to view. One party permitted asserts the Spirit of Truth, “two parties are Also in these scriptures (Rev. 6:14-17),

teeth (Matt. 22:11-13). into outer darkness, there to gnash their selves in the wedding garment, are cast in which those who have not clad them- jah the prophet” (Mal. 4:5)—yes, the day Eli- never was” (Dan. 12:1), the day follow- in the great “time of trouble such as day of the Lord—the wrath of the Lamb ment of the living, the great and dreadful- are not able to stand in the day of the Judg- fear, and the smitten conscience of all who

In these verses are pictured the fate, the stand?” Rev. 6:14-17. of His wrath is come; and who shall be able to from the wrath of the Lamb: for the great day the face of Him that sitteth on the throne, and mountains and rocks, Fall on us, and hide us from the rocks of the mountains; and said to the mighty men, and every bondman, and every the rich men, and the chief captains, and the island were moved out of their places. And

to hurt as soon as the servants of God are sealed, is seen looming the “time of trouble” such as never was (Dan. 12:1).

Moving from the four corners of the compass, the winds must represent a world-wide disturbance of some kind. Very obvious it is, too, that their blowing and the angels’ hurting, represent two armies in conflict. The wind’s blowing is, of course, the anger of the nations against the saints; and the angels’ hurting is doubtless the Lord’s judgment falling upon His enemies. In other words, the angels and the winds together represent a trouble between God and the nations, involving both saints and sinners. Indeed, it is the great and dreadful day of the Lord.

The difference between the “great tribulation, such as was not since the beginning of the world” (Matt. 24:21), and the “time of trouble, such as never was since there was a nation” (Dan. 12:1), is that during the “great tribulation” the saints are *slain* (Matt. 24:21, 22), whereas during the “time of trouble” they are *delivered* (Dan. 12:1).

That the angels’ holding the winds does not denote their restraining the nations from warring among themselves, is made clear by the fact that the winds were not held from clashing wind against wind (nation against nation), but rather from hurting the earth, the sea, and the trees. Moreover, that the nations from the north and

by their stumbling blocks, dismissing easier to lead the people out of Egypt, Moses, found it a thousand times

theories and self-will. tent of one’s willingness to relinquish his will, though, becomes clear only to the ex- his Creator’s will. The revelation of God’s of his brutality, needs to be re-educated to worse, and that man needs to be helped out gone from good to bad, then from bad to that by the deeds of man the world has as Divine symbolism can depict, unveil fourth,—all four in as simple a manner of the third, and the name of death on the second rider’s sword, also the balances Then, too, the first rider’s crown, and

other. different conditions, one following the black, and pale—definitely portray four colors of the four horses—white, red, In view of the fact that the seals contain

Rev. 6:1-8. with death, and with the beasts of the earth,” given unto them over the fourth part of the and Hell followed with him. And power was horse; and his name that sat on him was Death, and see. And I looked, and behold a pale I heard the voice of the fourth beast say, Come, “And when He had opened the fourth seal, see thou hurt not the oil and the wine. and three measures of barley for a penny; and beasts say, A measure of wheat for a penny, And I heard a voice in the midst of the four sat on him had a pair of balances in his hand.

“Fire” is a fitting symbol of life, and “sea” a fitting symbol of eternity, showing that these two, life and eternity, come from God’s throne alone.

“Clear as crystal,” of course, denotes free from all defects. These gifts, without which all else is lost, are freely given to all whose sins are washed in the precious blood of the Lamb, the Saviour, the Mediator between God and men.

“And there shall in no wise enter into [the city] anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s Book of Life.” Rev. 21:27.

Obviously, all who get the victory “over the beast, and over his image, and over his mark, and over the number of his name,” receive their reward—“stand on the sea of glass.”

The consecutive breaking of the seven seals and their individual contents, respectively reveal that the history of mankind is divided into seven different periods.

Now Truth reveals that with the breaking of the first seal—with the opening of the first section of the book—the Judgment begins. It is also self-evident that at the Judgment throne of God, in Its three sessions, the Apocalyptic symbolism depicts the nations and peoples, saints and sinners, churches and prelates, Satan and his angels,—the past, the present, and the future. Thus “all the books of the Bible

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

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

"And when he had opened the third seal, I heard the third beast say, Come and see, and behold, and lo a black horse; and he that

THE BREAKING OF THE SEVEN SEALS.

Having now gone through these preliminaries, the student of advancing Truth should be ready understandingly to study The Revelation of the things which are to prepare the way and enable him wholeheartedly to know that now the time is at hand, that a knowledge of The Revelation will enable him to stand in "the great and dreadful day of the Lord." He should be able to see that now is the time to avail himself of the knowledge of "the things" which could not be made known before.

readers, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.

meet and end in the Revelation."—*The Acts Of The Apostles*, p. 585.

And now to continue with the study on the subject, it will be well to bear in mind that any interpretation of scripture which fails fittingly to build an indestructible structure of truth and to bring a lesson of special importance for the time then present, is erroneous, uninspired by the Spirit of Truth—a vain thing.

Moreover, since the explicit information in these pages and the fair elucidation of the scriptures under consideration cannot be ignored by any who are honest with themselves, then it must be that to their satisfaction the foundation for the application of the "things" seen by John, is firmly established.

The Scriptures, as every Bible student knows are designed to be present truth at certain times—"meat in due season," especially adapted to meet the people's needs. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. In other words, the Scriptures are similar to long term bonds, or notes, which become due at a given time. Obviously, then, the time appointed by Inspiration is the time in which one must cash in on them, so to speak.

This is especially true with The Revelation, and since we have come to the very

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty thousand of all the tribes of the children of Israel." Rev. 7:1-4.

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

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty thousand of all the tribes of the children of Israel." Rev. 7:1-4.

Moreover, as the first phase of the Judgment passes with the sixth chapter of Revelation, the second phase begins with the seventh chapter; that is, it begins with the sealing of the living saints, the first fruits. It is the "great day" for the right-

That there should be a climax of some kind in the Judicial work at this particular point of the Scriptures (Rev. 6:14-17), is not a mystery. Its being stamped with the events which end the reign of sin, and this being realized by even the sinners themselves, is a very good indication that during the sixth seal the judgment of the dead closes, and the preparations for the Judgment of the living begin. It is the "dreadful day" for the wicked.

and His works are made manifest. The day of God, the day in which His Truth fest, the last three seals carry us through



From the implication that "the four winds" are to blow and the four angels are

13. "And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12.

THE SYMBOLIZATION OF THE SIXTH SEAL

those disclosed in
brings us to the time of the next events,
This historical sequence of events now

would certainly begin.
persecution had ceased, but that then it
martyrs) was not to begin until after the
and that the Judgment of the dead (the
fourth seal were to overlap the fifth seal,
the persecution and martyrdom of the
should be fulfilled," concretely prove that
ren, that should be killed as they were,
their fellow-servants also and their brethren,
should rest yet for a little season, until
not judge?" also the answer, "that they
long, O Lord, holy and true, dost Thou
Reformation. And the question, "How
cause of the martyrs during the Protestant
rificed their lives for a cause similar to the
ing under the altar, indicates that they sacrific-
8:29; 12:8; 26:25; 35:14). The souls be-
the instances they built their altars (Gen.
to Noah, Abraham, Isaac, and Jacob in
faith, reformation. That is what it meant
Moreover, an altar denotes renewal of

clear from the fact that they were already
dead when the fifth seal opened.

gross darkness the people." Amos 8:12;
Isa. 60:2.

The moon, associated with the sun, makes a fitting symbol of the church, the agency by which the Word of God, the light of the world, is reflected. The moon's becoming as blood immediately following the darkening of the sun, refusing to reflect light, would be an appropriate omen of the church's having finished her work of salvation, no longer needing to reflect the Light of the gospel. And the church herself is, of course, at that time imbued with eternal life, delivered from destruction as were the firstborn in the dwellings where the door-posts had been painted with the sacrificial blood on the evening of the Passover in the land of Egypt.

The falling stars are suggestive of the great and terrible day of the Lord—the day in which "the heavens . . . pass away" (2 Pet. 3:10), the day in which all their host is dissolved, and in which the Devil and his host, also the wicked in the church and in the world, "shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." Isa. 34:4.

All these signs stand as faithful witnesses that the sixth seal, the sixth period of time, brings the great day of God, the wrath of the Lamb.

"And the heaven departed as a scroll when it is rolled together; and every mountain and

every creeping thing that creepeth upon cattle, and over all the earth, and over the air, and over the fish of the sea, them have dominion over the fish of the sea, Our image, after Our likeness; and let instant God said, "Let us make man in the office which man first filled the The rider's crown and his bow call to

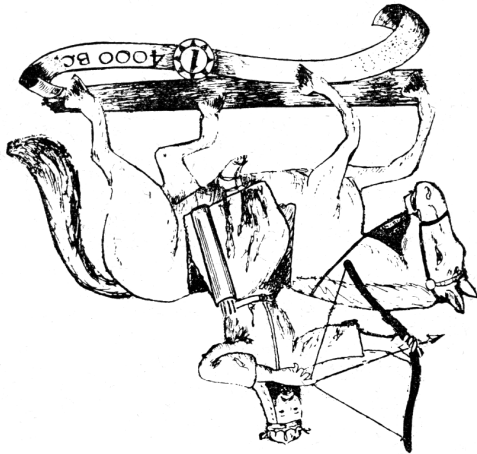
Christian era.
time, years after the first century of the to take place "hereafter" from Johns Judgment, is the very thing that was that this character-searching event, the Throne. Hence, we are again reminded first to come in review before the Judicial first to be weighed on the balances, the crowned king, Adam, and his peaceful gov- The rider and his white horse (God's

great Master Artist could bring forth.
wonder without a flaw, which only the such as no language can describe. A living exhibited natural beauty and elegance living green, spanned by the blue heavens, cate flowers and covered with a carpet of The earth in her youth, filled with deli-

marches and Prophets, p. 47.
the richest and most varied hues:—"Part- ing under their load of tempting fruit, of full appearance, with their branches droop- lovely vines. . . . presenting a most grace- fragrant and delicious fruit. There were every variety, many of them laden with In the Garden of Eden "were trees of



Naturally, the first seal, the seal with which the Judgment opens, must contain the things at the very inception of the human race. Logically, then, the white horse, the first in the symbolism, identifies the world's first state of being—pure and sinless with a Divinely-crowned ruler (rider), who at first had no goal but to subdue the earth and to fill it with eternal God-like beings. The earth itself was wrapped in a garb of beauty and purity, with all the wonders on land and in sea. Nothing was wanting.



and see. And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6:1, 2.

every theory and all self-will at once, not taking forty years or even forty days, the Caleb's and the Joshua's of today without the semblance of doubt see that by the horses is depicted something which is created by God, but ruled (driven) by man. And what else can it be but the earth, which was man's given right to rule?

Manifestly, then, whatever else the symbolism (horses and horsemen), may depict, it for certainty reveals that man's divergence from right has lowered his character, has caused him to lose his God-given crown and with it his white horse his righteous and peaceful government; that is, what was once pure, "white," without blemish, man has caused to become impure, tyrannical and quarrelsome, domineering and murderous.

As sin multiplied, curse after curse was added, and consequently the white horse was succeeded by the red, the red by the black, and the black by the pale.

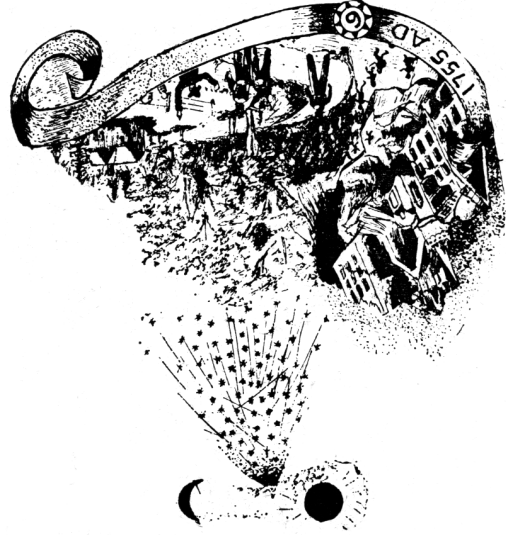
Now to explore the truth of the contents of each seal, the things which the sealed book brings to the attention of both the Judicial throng that surrounds the throne of the Ancient of Days, and of us who read with an open mind in search of saving truth, we begin with

THE SYMBOLIZATION OF THE FIRST SEAL

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come

It is one of the Denominations' fundamental beliefs that the prophecies of the sixth seal began to be fulfilled with the great Lisbon earthquake of November 1, 1755. Following the earthquake, May 19, 1780, the sun was darkened, and the moon appeared as blood the following night. Then came the "falling of the stars," the great meteoric shower of November 13, 1833 (*The Great Controversy*, pp. 304-309, 333, 334).

Looking forward to these celestial demonstrations (the signs of the times), Jesus forewarned that they were to appear "im-



mediately after the tribulation" had ceased (Matt. 24:29). So, while peace, wars, commercialism, script, and persecution are the signs of the times and the identification of the first five seals, in like manner the earthquake, the dark day, and the meteoric shower are the signs of the times and the identification of the sixth seal.

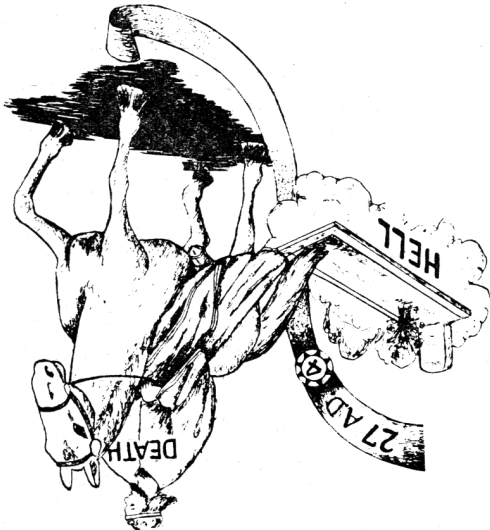
These global disturbances and celestial exhibitions between the years 1755 and 1833, in themselves, however, appear to be forecasts of the things which take place during the "great and dreadful day of the Lord." If this be true, then the earthquake foreshadows the forthcoming shaking, sifting, among the nations, as predicted by the prophets:

"Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire: and His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err." "And the fir trees shall be terribly shaken." Isa. 30:27, 28; Nah. 2:3.

The darkening of the sun would bespeak the closing of the gospel, the end of probationary time, the time when man "shall run to and fro to seek the Word of the Lord, and shall not find it." "For, behold, the darkness shall cover the earth, and

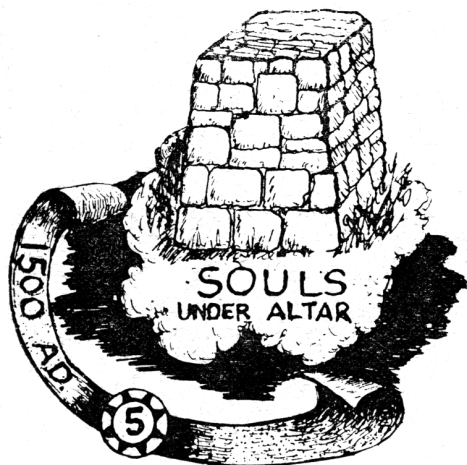
Since the pale horse falls in the same period as does the non-descript beast of Daniel 7:7, 8 (see pp. 16, 17), the period subsequent to the third seal, they consequently resemble each other. Indeed, its color being faint, wanting, not having a spe-

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



THE SYMBOLIZATION OF THE FOURTH SEAL.

a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.” Rev. 6:9-11.



The certainty that the souls cried from under the altar, the place from which God's truth is dispensed, makes obvious that they were slain for their firmness in the Word of God, and that for their faithfulness they were given white robes—they were accounted worthy of eternity. That they were the martyrs of the preceding period, the period of the fourth seal, is

As we have seen, the white horse represents man's government of earth while still pure and free. And now, since black

“And when He had opened the third seal, I heard the third beast say, Come and see. And on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” Rev. 6:5, 6.

THE SYMBOLIZATION OF THE THIRD SEAL.

The consequences of Adam's sin, though, did not stop with such a life-and-property destroying act as its war. It led his descendants to greater degradation, even to idol worship, to destroying souls by means of religion, which, in the drama of sin, is revealed in

Moreover, another anchor to the proof, is the phrase, “To take peace from the earth,” for it obviously implies that there was peace before that time.

Finally, as the confused builders parted in groups, the neighboring ones began to quarrel one with another. And as they at length grew into nations, their quarrels grew into wars. Hence, the historical truth that wars for the first time broke out after the confusion of tongues, shows that the red horse and, in particular, its rider, depict the period in which the tower of Babel was annihilated, and in which peace gave way to wars.

the earth.” Gen. 1:26. And God blessed Adam and Eve, and God said unto them, “Be fruitful, and multiply, and replenish the earth, and subdue it,” conquer it. Gen. 1:28.

Plain it is that at the Throne of Judgment, the white horse, the rider, and his crown, figuratively identify Adam, God's created king, and his kingdom. And if the only thing which he was commanded to conquer was the earth, by replenishing and subduing it, then what else in the field of symbolism can the “bow,” the instrument to conquer with, logically represent but Eve?

The next generation that is called to give account for its faith and fidelity, is brought to light in

THE SYMBOLIZATION OF THE SECOND SEAL.

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

Since the white horse and its crowned rider represent the first period of mankind, then the red horse and its murderous peace-destroying rider, must represent the next period, the period in which murder and war for the first time broke out.

Abel, of course, was the first victim. And as result, the whole Noatic world

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The command, "Hurt not the oil and the wine," came from the midst of the throne, from the Ancient of Days, not Phenicians, Vol. I, pp. 69, 70.

OID World."—*Essential Knowledge*, The of trade—the master-bargainers of the they traveled everywhere — missionaries they traveled every where. By sea and by land, and purple. Busy turning out their products of met-East; and their manufacturers were kept highly profitable trade of Arabia and the . . . Through their cities flowed the world without a peer.

In the working of iron, gold, ivory, glass, skill, business activity, and in industry. chief genius lay in invention, technical phase of civilization offered; but their Babylonian, Assyria, Persia or any other assimilating to themselves whatever Egypt, of trade. They had a Greek-like capacity for powers did not interfere with their rights as long as those *commercial*; they did not mind paying tribute to military powers, save were not interested in conquests, save function was interred with them. For they unique in the ancient world, and this dis- obtained it. In some respects they were commerce drove them to perfect an al- they went. The necessities of trade and carrying the pollen of culture wherever They were the bees of the ancient world. *new* trade areas and commercial centers. into other lands, ever on the search for

from the horseman. Hence, the two commodities, oil and wine, represent not only something which only God can create, but also that which He determines to preserve while wicked men would destroy it; thus the necessity for Him to command against anyone's hurting them. And what other such spiritual commodities could the oil and wine at that particular time—the time of the black horse—represent but those products which the Bible then brought forth? Moreover, it is an accepted fact by nearly all Bible students, that "oil" symbolizes prophetic truth, truth that throws light on the future, that lightens the traveler's path (Ps. 45:7; Zech. 4:12); and that wine represents that part of the truth which makes the recipient of it glad, makes him act differently than before (Isa. 61:1-3).

To summarize, it is obvious that the command, "Hurt not the oil and the wine," forbade interference with the writings of the Scriptures, again showing that the breaking of the third seal unveils the period in which the alphabet was invented and in which commercialism was originated; the period in which the Bible was being written, and in which one nation subjugated another; the period that gave birth to Empires.

Hence, while the Old Testament time is closed with the third seal, the commencement of the New is unveiled in

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Tyre, the queen city of the Phoenicians was but a short distance from Sidon. "In time they were to spread their trade-colonies all over the Mediterranean, and up

honourable of the earth?" Isa. 23:8.

are princes, whose traffickers are the Tyre, the crowning city, whose merchants "Who hath taken this counsel against And Inspiration propounds the question: became the chief commercial centers. born. It was then that Sidon and Tyre resented by the black horse, the idea was ing the following period, the period rep- between nations was unknown. But dur- In Abram's time, commercial trading

something to do with buying and selling. a man with a pair of balances must have tray? Anyone can readily recognize that commercialism could the symbolism port- And what besides some sort of sent that which humanity next intro- third horseman must necessarily repre- In similar manner, the balances of the scendants took peace from the earth. man, the means by which Adam's de- (him); and the sword of the second horse- (for all the human race came through means by which Adam subdued the earth of the first horseman represents the resent. As we have already seen, the bow and its rider extend, and which they rep- out the period into which the black horse hand should even more definitely point The pair of balances in the riders'

is the opposite of white, the black horse must represent man's government in spiritual darkness and captivity—a condition opposite to that represented by the white horse.



This is confirmed by history: Even as far back as Abraham's time, only about three hundred years after the flood, idol worship had overwhelmed the inhabitants of the world. It was then that Abraham left Haran, his father's house and country (Gen. 11:31; 12:1). His descendants, Israel, at length became slaves to Pharaoh, and afterwards to Nebuchadnezzar, King of Babylon.