

**To Biblical Research Committee
Chairman R. Shortt
MT. Carmel Center
Waco, Texas**

ITG 25 page 11.1

"Those that escape from the slaying of the Lord, you note, are sent to the Gentile nations there to proclaim to them the Lord's fame and His glory, and also to bring all their brethren (all that can be saved) to the house of the Lord. From this you can plainly see that those who escape must be the first fruits, the 144,000 Jacobites (Rev. 14:4). Those whom they bring from the Gentile nations to the house of the Lord must, therefore, be the second fruits (Rev. 7:9), thus where there is first there is also second. Finally you plainly see that from the purification of the church the 144,000 escape and become the servants of God, the remnant, those who finish the gospel work in all the world."

ITG 24 page 16 par. 5-6

"The prophecy of Isaiah, along with the prophecy of Malachi, make the subject very simple: According to these prophecies, during the Judgment of the Living and while the first fruits -- the servants of God, the 144,000 -- stand with the Lamb on Mount Zion, the headquarters of the gospel shall be in Zion and Jerusalem."

Now before passing judgment as to whether Nahum prophesies the "World War II" it will be well to refresh our minds by summarizing the main points of the study:"

2TG. 10 page 29 par. 4

5. That immediately thereafter, the angels let loose the four winds (Rev. 7:1-3), whereupon ensues the time of trouble and Michael's standing up to deliver from it, all whose names are written in the Lamb's Book of Life (Dan. 12:1)."

2TG 46 page 3-32

2TG 42 page 34 pat. 3

"Plainly, then, the cleansing is in two sections. The 144,000 guileless saints who are sealed from among the tribes of Israel (Rev. 7:4-7), the church, are but the first fruits. They are taken to Mt. Sion. Finally after the purification, or cleansing, of the church has taken place, then the great multitude of Revelation 7:9 are gathered out of all nations. They constitute the second fruits, for where there is no second there can be no first."

1TG. 44 page 34

witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts."

How many yields of fruit is the harvest to give? – If the 144,000 are the "first fruits" (Rev. 14:4), then there must be "second fruits," for where there is no second there can be no first. The word "firstfruits" absolutely necessitates second fruits.

Where do the first fruits come from, and where do the second fruits come from? – We are plainly told that the first fruits are Israelites – all from the twelve tribes of Israel (Rev. 7:4-8). Israel certainly stands for the church membership at the time they are sealed; the title "Israel" cannot be construed to mean the world. The firstfruits, therefore, are harvested from the church itself at the time the separation begins. The word "sealed" means placed in a safe place – sealed. This is exactly what the apostle Peter says:

1 Pet. 4:17, 18 – "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

Now, then, if the Judgment begins first in the "house of God," in the church, then it will end in the world, outside the church circles. The parable of the "net"

2TG 10 page 29- 30 par. 2.

3. That it was manifested anew in the closing work for the church to effect the sealing of the 144,000 servants of God (Testimonies, Vol. 3, pg. 266), and to give power and force (Early Writings, pg. 277) to the Third Angel's Message (Rev. 14:6-11) so that the 144,000 might be empowered to accomplish the closing work for the world, and to gather all their brethren out of all nations (Isa. 66:19, 20; Rev. 18:4)."

1TG 43 page 16 par 1- 17

The signs reveal that the time is near when the Lord will manifest that his fan is in his hand, and he will thoroughly purge his floor....

"Here we see that the church – the Lord's sanctuary – was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good, neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's

people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." -- "Testimonies," Vol. 5, pp. 80, 211.

And the apostle Peter adds: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" 1 Pet. 4:17, 18.

Since God's people of today are not in the land of Edom, south of Palestine, but are scattered throughout the earth, and since the Lord is to slay their enemies in order to free them, the truth is obvious: These are antitypical Edom and Bozrah.

After Esau of old sold his birthright for a mess of

1T G No. 43 page 17

"pottage he was called Edom; and the name Bozrah means "sheepfold." Plainly, then, the Edomites of Isaiah 63:1 are those who in our day have sold their birthright, and who at the same time are persecuting (as did Esau persecute Jacob) those who have bought it, so to speak. Thus it is that as God's people had to be delivered from the Sanhedrin in Christ's day, they must now be delivered from the General Conference, the antitypical Edomite brethren, in order to be led into all Truth, and into their fathers' land.

The words, "the year of My redeemed is come," and "the day of vengeance is in Mine heart," clearly says that the Lord's strange work in Edom and Bozrah is the day of vengeance and a sign of antitypical Israel's (the church purified) returning to the home land.

Isa. 63:7-10 -- "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindnesses. For He said, Surely they are My people, children that will not lie: so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old. But they rebelled, and vexed His holy Spirit: therefore He was turned to be their enemy, and He fought against them."

The testimony of this person reveals that a complete transformation has taken place in him, that he has caught a vision of the Lord's goodness, of His longsuffering and of His tender mercy -- he is convinced"

Before Jacob entered his father house

ISR 62 par. 2-3

Jacob Homeward Bound: Time Of Trouble

"At the end of the twenty years Jacob was homeward-bound to the promised land and his father's house with great possessions. By the time he arrived at his father's house he had his twelve sons (the heads of the twelve tribes). Before Jacob entered his father's house he went through that terrible struggle and wrestled with the angel till the breaking of the day. Gen. 32:24-29.

Jacob's wrestling with the angel typifies the time of "Jacob's trouble" (for the church). We read in Early Writings, pages 36, 37: "A decree went forth to slay the saints, which caused them to cry and night for deliverance. This was the time of Jacob's trouble." See also Patriarchs and Prophets, pages 202-203."

EW 36- 37

PP 202-3

9tr 54-55

The fact, therefore, that at no time in church history, save in Noah's day, has God destroyed all the wicked and preserved only the righteous, is conclusive evidence in the proof that the marking, or sealing, of the 144,000 is yet incomplete. Plainly, then, among God's people those who fail to receive the seal, are, in the figure of the parable, represented by "tares," and are appointed unto destruction, whereas those who receive the seal and who escape the destruction, are symbolized by the "wheat," and are destined for the barn -- the kingdom (Matt. 13:30).

14 TR 25-25 par.3-4, 22; 2a 91

If the present World War is the one predicted by Nahum, and if the sealing or marking of the "servants of God" is to be completed without the angels' having again to tighten their hold on the winds (Rev. 7:1, Early Writings, p. 38), then the time to restore the excellency of Jacob and of Israel is at hand. At long last has come the hour for Zion's deliverance from Gentile bondage, and for her children to return to the land of their fathers (Ezek. 36:23-38), the vineyard of the Lord of hosts. So let her stand ready and eager, awaiting her Lord's order to start marching thitherward.

It is at this time that Assyria falls, the reason being:

Nah. 2:2. "For the Lord hath turned away the excellency of Jacob as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches."

Having already (through the emptiers) chastened His people, the Lord will chasten them no more, but will now free them.

Sharing with the nations the guilt for marring the branches of His vineyard (His

Kingdom), this modern Assyria must now share in the divine retribution while God is taking His people back to their own land. Inferentially, with the fall of the "Assyrians" (the Gentiles in possession of the Promised Land), "the time of the Gentiles" is fulfilled (Luke 21:24).

Looking forward to this time of deliverance the angel explained to Daniel: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1."

8Tr. 21-23

"I saw four angels standing on the four corners of the earth [at the time of the sealing of the 144,000], 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

Tract 8 page 21

not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Here are brought to view two hurtings about to take place: one by the winds, the other by the angels; and two commands to the angels: one that they restrain the winds, that the winds blow not "on the earth, nor on the sea, nor on any tree" (Rev. 7:1); the other that the angels restrain themselves from hurting "the earth,... sea," and "the trees," till the servants of God are sealed. Rev. 7:2, 3). Since, therefore, as soon as the servants of God are sealed both the winds and the angels will begin to hurt the question arises as to what the work of the winds and the work of the angels represent – political strife or something else? As the nations have always been at war, this two-fold work of hurting could not represent political strife. And as Jesus says that at the time of the end "nation shall rise against nation, and kingdom against kingdom" (Matt. 24:7), it is clear that the hurting by the winds, also the hurting by the angels both of which are kept back until the 144,000 are sealed, must be figurative of holding back the "time of trouble, such as never was since there was a nation." Dan. 12:1. Accordingly, God's restraining of the four winds is His holding back the image of the beast's activity (Rev. 13:15-17) against the saints, while His restraining the four angels that they hurt not is His holding back the executing of His

Tract 8 page 22

vengeance (Isa. 63:1-4; Jer. 51:18) upon the sinners who trouble the church, until after the sealing of the 144,000 is completed. Being coupled, these two hurtings bring the time of trouble such as never was.

Revelation 7:1-3, therefore, reveals a two-fold conflict: wicked men against God (the blowing of the winds) and God against them (the angels hurting them). But though the blowing of the winds and the hurting of the angels after the servants of God are sealed, will bring the "time of trouble," yet "every one that shall be found written in the book" "shall be delivered." Dan. 12:1.

From these facts we see that this time of trouble is held back in order to safeguard the sealing of the 144,000 servants, lest they, "the very elect," be brought down to worship the image of the beast, or be killed for refusing.

Since "in the Revelation all the books of the Bible meet and end" (The Acts of the Apostles, p. 585), the sealing of the servants of God (Rev. 7) must necessarily be found also in the prophecies. In Ezekiel, chapter nine, is envisioned the marking of those who sigh and cry "for all the abominations that be done in the midst thereof" (in Judah and in Israel), and the slaughter of those who do not thus sigh and cry. And the fact that God has at no time taken the sinners from among the righteous in Judah and in Israel, shows that this prophecy

Tract 8

23

of purification by slaughter has never been fulfilled. So, therefore, as the marking is the same as the sealing, the angels' slaying is the same as the angels' hurting.

This hurting and sealing which John saw, and the slaughter and marking which Ezekiel saw are again identified as one and the same: "This sealing of the servants of God is the same that was shown to Ezekiel in vision." – Testimonies to Ministers, p. 445; Testimonies, Vol. 5, p. 211; Vol. 3, p. 267.

Although the marking and the slaughter (Ezek. 9) include only the church, – Judah and Israel, – the hurting by the winds and the hurting by the angels (Rev. 7) include all the world – both "the earth" and "the sea," each of which is indicative of a different locality: the sea, in the realm of nature the storehouse (home) of the waters, is therefore in the realm of symbols the birth-place of the nations – the Old Country, the earth, the opposite of the sea, is correspondingly a domain away from the Old Country. It is located to John in the symbol of the two-horned beast's coming up, not out of the sea, but "out of the earth" (Rev. 13:11), the only place where trees naturally grow. And as according to Daniel 4:20-22, trees are figurative of rulers, therefore the trees in this instance represent "the ancient men...before the house" (Ezek. 9:6) – a fact which reveals that in this period, the church's headquarters are in the two-horned beast's dominion – the New World, "the earth."

13 SC 1-2 page 20 par 1

sleeping Death

5TR. 77-78

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 dragon's heads and horns must be that the former are religious bodies, and the latter, civil governments. And how many of them do the dragon'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

Tract 15

77

and seven crowned heads, and because the Biblical number "ten" denotes universality, and the number "seven" denotes completeness. (See Tract No. 3, The Judgment and the Harvest, p. 94, 1942 edition.)

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 sceptre; 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

Tract 15

78

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.

The trumpet

5 Tr. 78-79

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

Tract 15

79

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.

15TR. 58

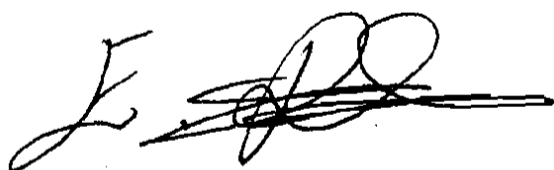
"That there should be a climax of some kind in the Judicial work at this particular point of the Scriptures (Rev. 6:14-17), is not a mystery. Its being stamped with the events which end the reign of sin, and this being realized by even the sinners themselves, is a very good indication that during the 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.

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 righteous.

"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 and four thousand of all the tribes of the children of Israel." Rev. 7:1-4".

FROM YOUR



E. Barnes