

# Wher will the next world war come? Which will be first, the war precipitated by Russia $\rightarrow-$ or the revival of the Roman Empire? 

## MAZINS Prophoelte are boine sul. filled before our very nyos: <br> Still more umasing things soon will coour in the world! <br> But how can we tell what w1ll happen YEXT? <br> How can we loarn

 the oxact onfory in which eoming ovents will socurp For instance, all B1blo students know that the $38 t h$ and $39 t h$ chaptors of Fzekiel fortell gigantio world war, yet future, in whioh Soviet Russia,topether with many allies, will be the aggressor. But Wheis will this world war occurpMost Bible students know, too, that the 17 th ohppter of hevelation tells us the anolont Roman Empire will once mare le revived, ths timo by a foderation of tea nutions---and it will be the agreasor in war. Jut mmen? Hov soon? Berore, or af" ter, Museia preolpitates war?

What is the time when the "two witnesses" of Revelation 11: acpear?

The Bible, in scores wi uests, proph.esite the Sooond Coming oi Cinist. But WEEN-mbefore the great Iribulation, to repture H1a "bride" sut of it, or at the ond of it and bofore the terrible "day of th Iord, " or at thend of that? "ill His coming joour before the final ending of the "Timos of th gentiles," or aftor Gen tilo "Times" have anded?

Fa carnot radiy underotend these prophoolos at alla unloas we dan arrarge them In theif proper timem order.
 the $f 1 g^{-6}$ wiw puzie that bocamo auch a fad a yea. ago: eaoh text on a giv en subject 1s like a piece of a j1g-Baw puazle; and if wo get ald the varioue pioces properly foined togethor, a boantful ploturo, olear and perfeet, is thy rosult. But if thoy aro not joinod propm orly together, the pioture is distortod. Ileithor is it omploto if ono or two of tho texts aro loft out. We must have Every piooe that lits into tho pioture, and every ono in its PROPER plaoe in relation to the othors.

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\frac{\text { Ting-Sequenoe Found CNLY in }}{\text { the Rovolation }}
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OHLY in the Book of Revolation do we find the varioran stegos of prophosiod o-


In the Book of Rovolation there is a story-flow, rolating cno avent to anothar in the timo-ordor of oocurranoe.

But what is the KEY to an undoretanding of it? For Rovalation is in aymboin.

Tho Boolf is tho REVELATICNm-that in. the revealing, net tho cunocaling-woof jom sus Christ (Rov. 1:I). What doos it rom
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veal？What is its subjeot，its theme？Prim to the roal revelation，And in ohapter 6 marily the＂DAY OF THE LCPD＂－－－the time im we come to the very heart of the revela． modiately prior to，and climaxing in，the Second Coming of Christ． tion itself．

How notioo how accurately it oompares
v／th this in mind，let us esk，Did Je with Josus＇propheoy of the same ovents in sus ever before tall
us in plain language what Ho here tella in symbcls？Yes！Then lis disoiples，on loount Olivet，asked Him， ＂Tell us，whon shall those things be？and what shall be the aign of thy ooming，and of the end of the world？＂ （Mat．24：3），Jesus gave a startilne pro－ phocy，covoring in general the SAME EVENTS that leaus foretold in groater detail in the

## HOW TO READ THIS ARTTCLE

Suroly here is the most inuort－ and subject of the prosent hour． But you will net thoroughly un－ derstand it with a hasty read－ ing．Before proceeding further， get your Bibla．Take time to turn to EVEFY roferenoo．Study every text quoted from your own Biblo．It will take more time， but you will bo rewarded！

Matthew 24： The firmt soal Is openod（Rev．6：1）， and a white horse ap． poars－－－an imitation of Jesus at His actu－ al seood coming，as deacribed in oh．19：11－ 16．This aymbolizes falae ohrists and pro－ phets，corrasponding With the first orent in Mathew 24. In the second seal， a red horse appears， symbolizing WAR．（ver－ $y 083,4$ ）． The third soal is a black horse，aymbolizing FAMINE（rorsos 5，6）．

The rourth seal is a palo horse，sym－ bolizing PESTILENCE，（varses 7，8）．

The fifth sead depiots one phana of the TRIBULATION，the martyrdom of zaints， （vorses 9－11）．

The sixth seal shows the sun and moon dark，and the stars falling from hoavon， （verses 12，13）．And what then happens， corresponding to the 8 ign of the Son of man in Matthew 24：30？Notice rorso 14： ＂And the hoaven departed as a saroll whon it is rollod togather ．．．and the kings of the earth ．．．and ovory bondman（slave） and evory freeman， hid themselves in the dens and in the rocks of the mounm tains；and said to the mountains and rooky，Fall on us， and hide us from the face of Him that sitteth on the throne，and from the wrath of the Lamb：for the GREAT DAY OF HIS WRATH IS COME，＂（vorsos 14 － 17）．

The Sign of the Son of man， then，is the harv－ ons doparting as
onces（verse 7）．Then jesus digreesed，to jesoribe the seige of Jerusalem in 70 A ． D．，the destruotion of the Tomple，the iispersion of the Jowa．Luke＇s varsion mates this cloar：Notico，＂boforo all theso thinga．＂（Juke 21：12）百论 He then riturfs to the ond－time，foretclilinp，

Sth，Groat Tribulation（Mat．24：21）．
8th；sun and moon darkenod，and stars falling from heaven（verse 29），and at the sare time or immediately aftor，the SIGN of the son of man in heaven．This，finaily， is follow by the seoond Coming of Christ：

Now compare with the symbolic story in Revelation．

Chaptor I Is the introduotion．Chap－ ters 2 and 5 Christ＇s messages to the Sov－ on Churohos．Chapters 4 and 5 the prelude
 a soroll．

Now many have supposed that the text just quated describes the Second Coming of Christ．But this is not a desoription of Christ having oomo to earth，and sitting on $\mathrm{H}_{1}$ s throne．Study oarafully the setting of this whole soeno，degaribed in Ret．4：2 and 5：1－7，It is God the Father aitting on the thronc．Jeaus STANDS before Him，and in the vislon comos and takes the sealed book out of the right hand of the Father． It is this vision，IN HEAVEN，which the wioked look up into tho sky，rollod back as a soroli，and seem－nand are unable to seo without crying out for the rocks to fall on thom and kill them！This is not tho actual coming of Christ，but the SIGM． in heaven，of the nearness of His coming！


Where We Stand Today in this Chain of Events

Now let us pause to check up with other scricturss, and eee where we are today, in the order of ovonts.

Thare havo been false christe and prophets thru the while age, but recuntly thair number and inf!uence has multiflied.

There have been imars all thru the Roje. Tius vias no sipn of the end-time, for, as Matthow 24:7 cxplains, at the ond time ration would rise against nation, and ki:gdcm against kingdom in real world war. Tho world war of 1914-1918 was the first that trixy fit this description. So here wo kogin to get dates fit to the prophem ciss.

There have been, too, famines and pestilences all along. But they have becone much intensified rocently. The most colossal famine tho world ever saw ooourrsd just recently in Russia, when ten mlliions of perple starved to death! The flu epidemic, at the time of the world war, was tho worst pestilenoe in history. It took almust as inany lives ae the war itself, ard in a period of one yorr!
A. 11 these, (Mat. 24:8), are the berinntiag of aorrowe. That is, tho BEAINFIENG of the TIME OF TROUBLE londing uf to the coming of Christ! In the marginal rcadirg of the same expresition in Mark 13:8, it is explainod that the meaning of che original Greok is "the pains of a woman in travail." So the world war, the fli: oridcmio, the Rusgian farine, wero as birthepains---the solomn warning that ther" is fust baruly time to make hasty toparation. Are YOU heeding this warning?

## The TRIBULATI.N

Hicw wo oome to the TRIBULATION. Notice this is the very noxt ovont in ordor. Matthew desoribes it as "great tribulation such as was not since the heginning of the world to this time." Darilel gives a very similar description: "and there shall be a time of trouble such as novor was sinco there was a nation, evon to that samo time," and continuing to explain that during, or at the ond of this time, will occur the Resurrection, simultancous with the Socond Coming of Christ. (Dan. 12:1,2).

Luke's account of this same Tribulation paints in additional details, and fixes the TIME, oxactly.

Notice Luke 21:24-27. After digressm ing, in the lith verse, to prophosy what was to happon in 70 A.D., losus oonoludos this part of the propheoy in the 24th verse. The Jows at that time wore to bo led away oaptive into ALL nations. This HAPPENED. And Jerasalam, Ho said, from that time, would bo troddon down of the Gentiles- -how long? "UNTIL the Times of the Gentilas bo fulfillod."

And thon what shall take place as the Times of the Gontiles finally end? It is in the next, or 25 th, verse: "There shall be signs in the sun, and in the moon, and in the stars," ---and, whon this oocurs, What will bo the condition upon the earth? "and upon the earth, distress of nations, with perflexity; the sea and the vaves roaring; mon's hoarts falling thom for
foar, and for looking aftor thoso thllgs whioh arc coming upon the oarth." (varsos 25,26 ).

## The Prosent $\frac{\text { Doprossion }}{\text { Der }}$ -

Now horo is an exact doseription of the prosent world-wido depression, Nevor bofors havo all the nations boen in distross, with perploxity. Governments are ovorthrown, the financial struotures of ovory nation havo ccllapsod, businces and industry is paralyzed, mon aro out of omploymont, ovoryone is perplexed, and the statesmon and business loaders do not know what to do. It is trily a timo of trouble such as nover was sinco thero was a nation.

It is vital to boar in mind that this toxt in Luke corresponds to Matthow 24:21, whore tho Tribulation is dosoribod. !atthow and Luke arc both roporting the same proFheoy uttered by Josus. So this is the TRIBULATION. "Fe have beon IN the Tribulation sinoo 1929 in tho Unitod Statos, and sinoo 1928 in Furopo.

Thore are two or throo points whioh, at this juncture, it is vital that wo notico.

Mat. 24:29 says tho sun and moon will not bo dark and the stars fall, until AFTER the Tribulation--inmodiatoly after. In other words, thesin hoavonly sigys como at tho vory END of the Tribulation--mat is, thoy END it. So, as Luko's varsion minkos plain, at tho timo of tho hurvonly signa, the oarth is in tho grip of the Tribulation. Therefore, the present worldwide trouble will continue until the time of the heavenly eigns, and Luke's text tells us that will be at the final ending of the Times of the Gentiles.

But when will the Times of the Gan tiles end? This subieot was thoroughly disoussed and explained in the Maroh numm ber of The PLAIN ERUTH. We give hare merely the following brief eurmary:

God warned the ohildren of Israel that if they dissbeyod Him they would go into national punishment for a duration called "seven times." (Lev. 26:18,21,24, 28) "Soven timos" is actually 2520 years. Plorat Ibrael ainned so persistently thoy wire driven into Assyrian bondago. Later Judah, too, was taken captive to Babylon. When they were drivan sut of their own land, God gave it overmmand the wcrld dominance that He had promised Israel, had they obeyod Him-ato the Gontiles. Thus the Times of the Gentiles correspind with the rimes of 'Tudah's national pundament.

Those "Times" tapered in gradanlly. and they are toperinc out the same way, They began te tapor in when King Nobroinadnazzar of Babylon made his first sioge on Jerusalem, $604 \mathrm{~B}, \mathrm{C}$. At the time of this first siego this Contile king did not drjva nut the dews. Consequently when, 2520 years later, or $19: 7$ A.D., Gentile Times began to taper out, Jerusaler was captured end the jews have since been rem turning, but the Gentilos were noti driven out. Fut 19 yeurs efter the first aloge, or 535 B.C., Nabuchainerzar made his final siage, diovs clit ain tho dews, teck oomplese fossossion of the land, and the Times of tho Gentiles oame fully in. And 2520
bo turned into darkness, and the moon into
yonry lator, or 1936 A.D., the Times of the Gontile: will have comuletei: EMJED. is near'ly ey wo can caionitute from the dates of anoient history, the year 1936 will see the END of the Tinios of the Gontiles. Thuso "Times" have not been ocmplotely Aulfilled until that year.

## The Terrible "DAY OF THE INZD"

Theso propheoies above considered. then, incloate that wh may expeot the presont worldwwide doprestion, time of trquble and fear of war to CONTINOE until the your 1935: This in epite of tha NRA or any manderised remedies for the presert tionble:

And at, or quickly afier that time, we maye expeot to see the heavenly signs of the sun and moon becoring dark, the stars falling-a-and the heuvens rolling tack as a scrall, showing the SIGN of the coming of the Son of man IN HEAVEN.

Seme sey the heavenly signs already have oocurred. But the signs pointed to oocurred only In one small New England noighborhood. "hen this prophooy is fulfilled, it will bo GENzRAL, and the whole earth will know'. Moreover, these signs FGLLOF the depression, or Tribulation, which Forlowed world war and the greateat Ef faminar and pestilenoes. So wo know those terrible signs are in the vary immediate future. THEY ARE NOW THE NEXM PROPHESIED EVENT TO COME!

## And---THEN YHAT?

Notice the proclamation that goes up announoing the next event, as the nations, aro-struak, shrieling, soeking death, behold the heavenly glory of the SIGN of the Son of man---"tho gREAT DAY OF HIS YPAPR IS COME' " (Rev. 6:17).
"The Dey of "His Mrath" is tho "Jay of the Lord." --mbe time of God's intorvenm tion, and divine judgments, or Plagoss to bring the natiuns to a knowledge of the true God. This "Day of the Lord" is tho primary theme of the entire Book of liovm olation (oh, 1:10).

Many have oarelessly assumed that the "DAY OF THE LORD" and the Tribulation are cine and the same thing. But they are not. The prosent Tribulation is the result of man's own folly. He has brought this truum bilo upon himeelf, thru independenoo of God, and going oontrary to God's laws.

But the "Day of the Lord" is the day of God' Wrath against the sins of earth. It is a time of Divine judgment, intorfarenoe, plagues---a time of terriblo trauble. Seo Joel $1: 15$ and $2: 1,2$; Isa. 15:6.9-12; Zeph. 1:14-17; Jer. 46:10, eto.

It mould not sosm roasonablo that icd wculd intorforo with the Gentilo natione during tho "times" He has allotted and given over to thom. Therefore we should not expeot the "Day of the Icrid" to begin until the Times of the Gontiles oompletely and, in 1936. But will Soripture Dear out this reasoning?

Notiae again luko 21:24,25. dorusalom shall be trodien down of Gentiles unitil the END of thoir "times." THEN shall that sun and moon be dark and the stars fall-arat or quiokly aftar 1936 .

But this is immediately AFTER the Tribulation (Nat. $24: 29$ ). And it is also FDVCES the boginning of the "Day of the Lerd"-for josi tolls us "the sun shall
bic ad, BEFORE the great and torrible day of tie Lord come." (Jool 2:31).

Ard for Great Pyramid students, a point in this conneotion will be of interest. The prosont depression, or tribulation, is tiere zymbolized as oocupying the ontaro low pasbage oontinuing from May 29, 1929, whon the eribulation struak Europe, untill Septomber, 195e. This uymbolism is not the sane as that which represented the WAR tribulation of 191:-1918. And sinco no part of this last finai passage symbo. lizes war, but contimees the same symioilam as at the boginning, it would indloate a cuntinuation of this present world oondition until the fall of 1936!

So we have, so far, thia timemorder of ovonts: 1, falso prophets, 2, war oulminating in tho world-war of 191's-2918, 3 , femines oulminating in the kussian formine, A, pestilonoes culminating in the flu epidemio, 5, tho presont world-chaos Tribulation, to be followod, by or quiokly after, 1936, by tho heaveniy signs, whioh shali bo followed by the "Day of the Lora."

## The Revelation Story-Flow Agreos.

To tho themencquanoes fixed by thase prophooies, the fevolation stery-flum agrees exaotily.

The Tribulation is symbalized ty the 5 th seal. Thon fcllows the hoavenly signs undor the 6th Soal. and at that time it is announcod that the Day of tho Lord is cumu. (Rev, 6:17).

Tho ordar is tha same. Tribulation, honrenty signg, Hay of tho Lord.

But bofora tho plagues and fudgments of the Day of the Lard bogin, anothar ovent must guiokly ofcir. Wo oomo now, in our Pevelation stury-flow, to tho wh chapter. And the flrst 8 vorses shor that the tirat plaguos undor the "Day of the Lord" are hold baok until the soaling of the I44,000.

Whe are the 144,000? Verso 4 tolis us they aro of the 12 literal tribes of Isracl. Thay ero soalod in thoir forchonds. The Holy Spirit doos tho soaling, but vhat is the seal? Nutioc Rov. 14:1, whero they aro again mantionod, this timo soalod. Tho seal, writion in thoir forohoads is "THE FATHER'S NAME." The Churoh should havo boen kopt in thr PhTHLR'S NAME all along (John 17:11) instoad of following a babol of manmade names.

After tho 144,000 Ittoral Inraolitae are coaled, as "the firstfruits," (Rev, 14; 4), anothor innimorablo multitiude apparently aro scalod, of all nations (Rov, 7:9~17), Bofore God viaits judgmonts upen any pooplo, No aiweys gives them warning, that they may oscapo if thoy will hood. In an "imeot" chaptor, the $14 t h$, versos 6-12, wo f1nd dom scribed threo warrifng mpsages to go with a LOUD VOICE, warning people that tho hour of God'n judgments is at hand, and how to escape the plagues of His wrath. Apparent. ly this innumerabla company, who tinio beon in and come thru tho Tribujation, (Rev. ${ }^{7}$ : 14j, are those who havo hoodsd the worning. After this sealiric, follaws quiokly the beginning of God'o Judgments.-.-His Wrath ---the "DAY OF THE LORD."

Sumo, falling to notioc tho oontimous story-f? ow of tiremaoquonen in the Book of

Revelation, and nogleoting properly to connect these propheoies, teach that the "Trumpet" plagues which now finllow are in the past. But we belleve this study of all these Soriftures makes it self-evident they are in the immediate FUTURE.

Notiou Rev. 7:1. It is AFTER the heavenly signs, whioh luke $21: 24.25$ plnoes at the ond of the Times of the Gentiles, that these plagues are held baok while the 144000 are sealed. So their sealing, toc, is In the immediate future.

Notice new ohapter 8.
In verse 1 the seventh Soal is opened --a and what is the seventh Seal? Vorse 2 tells. It is the "Seven Trumpets." These seven "Trumpet"plātes are, and oonstitute, the Seventh Seal.

The first four "Trumpet" plagues hurt the narth, the sea, the trees, the rivers. (Versos 7-12).

Then follow the three WOES, which are the last three "Trumpet" plagues.

## Tho Roman Empire Revived

The fifth "Trumpot" plague is THE FIRST WCE. (Rev. 8:13, and 9:1,12). Netioe chapter 9, verses 1 and 2. The "rottomless pit" is opened. The power, or foroe, which brings the troublo of this woe emerges from the "bottomless pit."

What does this "woe" signify? It is described in the lst il versea of chapter 9.

In verse 5, "locusts" oome out of the smoke of a great furnace which seems to beloh forth out of this "bottomloss pit."

Now these, of ocurse, are symbols. But theso aymbolic "loousts" rapresent very REAL THINGS.

Acoording to verse 4, they apparently have power to "hurt the grass of the oarth" m--that is, destroy vegetation---but they are prevented from doing so. They are permitted to hurt only people, and only those who have not the seal of cod in their foroheads.

Notioe the desoription of the "loousta" in verse 7. Their shapo is like horses erepared for battle. On their hoads are crowns ilke gold. There soem to be men's frocs in them. They have breastplates ( $v$. 8), of iron. They have wings, which make a sound like many horse-draim ohariots running full speod.

Apparently these "loousts" symbolizo AIRPLANES, --- a vast army of war planos. Airplanes now have breastplatos of iron. Their haads appear to have crowns like geld. Men's faces are in them. And a squadren of airplanes flying in fermation mako a noise oxactly like many anoiont-typo oheriots rumbling over the ground!

Notioe verse 10. They have tails, and thoir "sting" is in their tails. The bcmbs and gasaes are drcpped and sprayed from the "taila" of the planes.

So this "WOE" appears to symbolizo a scming WAR-m-but whioh war? Wo know that olsowhere, Soriptrare prophesios two groat ailitary powors to arise in the last days ---cne the rovival of the Koman Empiro by u federation of ten nations in the terrirorry of the anolent Roman Empire; tho ther "Jog", ox Musbla, with her allies.

Observe in what manner the Roman Enpire is spoken of in ooming baok te iffe. It is in Rov. 17:8. "The boast which thou sawost was, and is not; and shall asoend OUT OF TTE BGTTOMESS PIT." The virtually extinct, nonmoxistant condition of that snoe great Empiro is spoken of as "the bottomless pit."

The revival of the anoiont Roman Emm pirc is Massolini's whole aim and dream. This he has publicly announced many times. Alroady throe of these nations are virtually in his power, and two sthors about to beoomo so. In the past thirty day: MussoIini has bean firing the men of Italy with Fatriatism and onthuaiasm for WAR. He has publioly stated that "betwcen 1985 and 1940" he will "make our air forco so strong and mumorous that its roaring motors will drown all sther sounds, its shadows hide the sun ovor Italian soil." (Spoech of May 26, 1927). So this prophooy is boing fuifilied bofore our very cyes!

If the first WOE plague is WAR, and the loousts aro airplanos, then it must symbolize the rorival of the Roman Empiro "out of the buttomloss pit." Otherwiso, the time-crder $f i$ this coming rar is nowhore given in tho ntorymflow of Revelation.

And notioo, this places this way as shortly aftor the yoar 1936!

## Soviot Rugsia Plunges Worid into War

Now wo oome to the sixth "Trunpet" plaguo, whioh is tho SECOND WOE. (Rav. 9: 12,13).

Acoording to verso 16, an ARMY, vast army, numboring "tws handred thrusand thousand", or two hundrod miliion, cause the doath of "tho third part of mon." (vorse 15). So this, too, is WAR.

Notioo vorso 17. This is an army of HORSETEN. Also airplanos soom to be bymbolizod in verses 17-19. They have breastplates. Out of their "mouths" issua fire, and smoko, and brimationo--machino gun riro. Thair power is in thoir "mouth" and in their "tails." ( $v, 19$ ). The bombs and gassos issue from their "tails."

Tho only other grat ooming WAR prophosied is that of lussia and allios against Israol. This is doseribod in Esckiel 38 and 39.

Notioe Brok, 38:15. "Gog", or Russia, is a nation of horsomen. This is true. Russia has more horsoe than any other nation. Hor amry has the werld's greatost oavalry. Now "Gog'a" allios are Parsia, Ethiopia which is Abysainia, Ltbya which is Tripoli, Gomer whioh is Germany, and many thers probably inoluding Turkey, poasibly China or Japan. Tho land of those allios oiroles around the river Euphrates. Notico vorses 14 and 15 of Rov. 9. This war is finally "loosod" from the torritorry of the River Euphratos!

So this socond WOE appoars to bo war brought on by Russia and ailies, Othormise no provision is mado for this war in tho time-ordor of ovents rovailod in Rovelation.

Comparo, also, with Jool 2:1-11. The "Day of the $L_{0} r^{\prime \prime}$ is ooming, verse 1 . A day (vorse 2), of troublo and darknoss, whon tho groatost amios tho world ovor saw will
plunge the world into war. A "fire devour oth before them" (v.3). This is the "fite, smoke, and brimstone," whioh issued "out of their mouths," (Rev. 9:17). Study both texts. Compare carofully. This airplane army oomes ufon a prosperous land, and leaves it a desolate wilderness. The "afpearance of them is as the appearance of horses." ( $\mathrm{\nabla} .4$ ). Compare with Rev, $8: 16,17$, Then notice verse 5. "Like the noiso of chariots on the tors of mountains shall thoy LRAP. Again the picture fo airplanes, agreoing porfeotly with the desoription of the seond WCE in Revelation.

Joel apparently is desoribing this same WAR---Gog and allies, or Rusaia, against Great Britain and the United States. But whare does Jcel set the IINE of thia war? IN the "DAY OF THE LORD." (Joel 2: 1,2). It is AFTER the heanenly signs (Joel 2:31). Therofore it is AFTER the Tribulation, or present world-depression (Lat. 24:29). And this agrees perfectly with the timemsequence of the Revelation story-flow,

Notioe these identioal points of simm ilarity in Jcel 2, Ezokiel 38, and Rev. 9 ---the horsoman, the airplanes, the largest army in history. The Russian Red Army is now the largest the world over know in peace time. In the coming war every porson will be a participant in one way or another-mand the population of Russia and the allies mentioned in Ezok. 38 is approximately $200,000,000$.

So these Soriptures indicate, then, that the war to be procipitated by Rusaia will not acour until after 1956, and following the revival of the Roman Empire It is wholly possible, howover, that in the meantime this war might be presared for by a war between Hussia and Japan.

And it should be carefully noted that BOTH theso wars---the one brought on by Rome, and the one by Russinm-apparently will CONTINUE from the time they begin until the SECOND COMTNG OF CIRIST, as thoy CLimAX in the Battle of Armageddon, whioh will be at the exaot time of Mis coming!

## The Two Witnasses

The noxt ovent in order in the main story-thread of Rovelation is the mission of the "two witnesses" of the llth chapter. Who are, or will be, these witnesses? Several points about them may be briefly noted.

Ist, they "prophesy" or preach a final warning to the world during "1260 days." (Verse 3). Does this moan a litoral 1260 days, or sez yoars, or does each day symbolixe a year, meaning notually 1260 years? The key to the question is this: A day in prophecy represents a yoar in fulfillmont DURING the "times" of Iarael's punishment. The "day for a yoar" interprotation is taken from Ezok. 4:4-6, and Num. 14:34. Study thom. In each caso the "day for a yoar" involves Israel's PUNISHMENT only. After the 2520 years of punishment has onded, when wo oome to the thousand years' reign with Christ wo $2 l l$ acoopt it as a literal thousand years. We do not multiply it by S80. Now theso two "witnesses" FND their "1260 days" prophosylng AFTER tho "times" of Israol's and Judah's punishmont havo onded. Therafore we think a litoral intor-
pretation of $3 \frac{7}{2}$ years for thoir "propherying" tho more logical in this caso.

2nd, at the END of their testimony, or " 1260 days", it is "the BEAST THAT ASCENDED OUT OF THE BOTTOMLESS PIT" which kills thom. Sinoo this is tho re-establishmont, yot future, of the Roman Empirs, whioh doos not take place until the time of the first WOE, it appears that those "ritnosse日" aro two litoral mon, not the Old and the $\mathrm{N}_{\mathrm{ow}}$ Tostaments of the Bible, as some beliove.

3rd, aftor thoir testimony is ended, and thoy have beon killed and rosurrected, it says in verso 14 "the seoond woe is paet." So the timo of the ENDING of their "1260 days" prophosying is the time of the second woo, or the war in whion Rod Russia will be the aggressor.

Thorafore it sooms that the mont logioal identification of the Two Witnessos is the onc ganorally accepted-mbloses and Elijah. They do the works of Moses and Elijah. Malaohi says ( $(4: 5)$ Elijah shall come BEFORE tho "Day of tho Lord," and thay probably $\quad 111$ BEGIN their miniatry baforo the "Day of the Lord" ommenoos. It was Moses and Elijah who appeared with Christ in the fransfiguration on tho Mount. (Mat. 17:1~8). In a sonso, John the Baptist was Elljah fulfilling the prophocy of Mal. 4:5. John tho Boptist wae NOT Elijah, as ha plainly said, yot he oame in tho power and spirit or Elijah, and in that sonss he was Elijuh. Compano John 1: 21. Nat. 11:14, and tho oxplanation in luke 1:17. So it is iikoly the two witnossos will bo two mon who will oomo in the power and spirit of Elijah and Noses, or Enooh.

## The INSET Chapters

Hoxt follow throe ohapters which have no boaring on tho oontinusus storymflow of the Book of Revelation.

Chaptor 12, desoribing tho two "wondors" in hoavon, ohapter 13 desoribing the two "boasts", and ohaptor 14, again pioturing the 144,000 and doscribing the threo warning messages to the world, aro IHSETS, infectod into tho main atory-flow for tho purposo of making nooossary explanations of things not dirootiy ooncornod with the timom ordor of events.

Tho contimpus ohain of ovonts is pickod up again in tho 15 th ohaptor.

## What is tho Third Woef

New for the momont lot us go back to tho 11th chaptor te idontify tho Th Trumpot plagua, or 5 rd WOE.

Notioo verso 14, and 15. Tho sovonth angol soundod. What IS this wool It is not the groat voloos in hoavon announoint the timo has oomo for Christ to rule. That ia good nows, not a woo or plaguo.

But wo find it in verso 18. "The nations woro angry, and TITY WIRATH is coma." This is the only thing mantionod that could doscribe the woo. It is GOD's Wrath.

And, skipping now the three inset ohaptors, wo find GOD's WRATH desoribed in Rov. 16:1. THIS is tho 7th "Trumpot" of 3rd Woe: "soven angels having the sovon lant plaguos; for in thom is fillod up mim whire

OP GND."
The soventh Trumpet, or third Woe, then, IS the sevon LAST plagues. Just as the 7 th Soal was sub-divided into tho 7 Trumpots, so now the 7th Trumpet is subdividod into 7 parta, or the 7 Last llaguos.

Thoso torrible plagucs aro doseribed in detail, and syntolically, of oourso, in the 16th ohapter $2 f$ ir volation. Sut whilo symbola aro usod, romombor thoy roprosont vory real, litoral thinge to happen!

Wo catch a glimpse of how terriblo these last plaguos will be from such oxprassions as "mon woro scorchod with groat heat," and "thoy gnaved thoir tongues for pain, and blasplomed tho God of haavon bom oause of thsir pains and thuir soros, and repontod not of thoir doods.

Thoso who rofuso to ropent NOW---to respond to God's loving appoal---or to hood the varning of thoso who are faithfully sounding it---arc so hardonod that thay rofuse to ropent thon. The door of meroy is still opon to thom, oven during theso last plaguos. Thero is still time to ropentmabut mon will not: NOW is this time to rapent and get right with Gol.

## Tho Battlo of ARMAGEDDCN:

Apparontly, as stated abovo, the two war plaguos ovorlap into tho sovon last plaguos, for at tho and of the sixth of those last plagucs, the armics of thoso nations ano gathored togethur into a place callod ARMAGEDDON. (Rov. 16:16).

Armagoddon, as tho articic in tho May numbor oxplained, moans "Mogiddo fortiPiod." Mogiddo is 70 miles northosst of Jorusalom. Groat Eritcin has just rcountly comploted fortifying it! It has nov booomo ARLAGEDDON. The stago alroady is sot:

Notioo also vorso 15 of this l6th ohaptor. Sotwoen tho 6th and 7th of theac last plagues the warning is once more soundod, "BEHOLD, I COME AS $A$ THIEF." Those who oxpect toeus to came SECRETLY and snatoh array His "brido", tho ohuroh, and tako thoso includod off to hoavon so that shall oscapo the Tribulation, will have a hard tims oxplaining this warnire---given long aftor tho Tribulation has onded, and with only one more plagua in the "Day of tho Lord to follor!! At this lato hour. Christ has not YET como "as a thicr." Tho answor is that the "thicf" illustration is usod to show tho unoortainty of the HOUR, or timo, of His ooming. not to pioturo tho WN"ER of His appoaring. Sce Luko 12:39-40, and Rev. 3:3.

Now at tho prociso timo that the armios of tho Gontilo natiors are gathored bofore Jorusalom for this rinal batile. the seventh and last pleguc falls. Notico vorso 17 (Rev. 16). This appoars to be at tho prooiso timo of tho Socond Coming of Christ. Thorc is the most mikty oarthquake in all history (verso 18), probably the resurrootion. Tho plaguo itsclf is dosoribed in vorse 21, groat hail stonos.

Thon follow two moro "insot" chaptors. the 27 th and 18 th, doaling with Babylon the Great.

And we piok up the story-flow again in the 19th chaptor. Now wo come to the mightry ollmax of the whole Rovolation, the SECOND COMING OF CHRIST. (v. 11-16).

## The SECOKD COMING

At this momont tho armios of all nam tions aro gathorod against Jorusalom to battio, (zoch. 14:1,2,), just as desoribed botroon the 6th and 7th plagues (Rov. 16: 14,16). And horo wo find tho "boast" (Rev. 19:19), who camo up out of tho bottomles pit in the first Woo, and the other armion of oarth, roady to make war against Christ Himsolf as Ho comes!

At this momont Christ comos (Zooh.14: 3), and His feot stand onoo moro upon tho Mount of Olivos (Zooh. 14:4; Job 19:25). And tho "Beast" is takon. (Ror, 19:20), and with him the "falso prophot"--mthat groat world roligious loador who has an allianco with tho "Boast", or rovivod Roman Bmpiro, --mand theso trro men aro oust alive into tho lake of fire. This is tho final holl firo, whorf all othor unropentant sinnors shall bo oast at tho ond of the thousand yaars' reign with Christ. (Rov. 20:14).

And now what of the fate of theso soldiors in theno armios gathered bofore corusalom in the Battie of Armagaddon, to fight against Chriat? Their flosh will consumo away while thoy etand on their feot; their oyos will oonsumo away in thoir holess and thoir tonguos rill oonsumo away in thoir mouths. (Zoch. 14:12).

At tho timo of this Battio, the Jowa must havo roturnod to Jorusalom (Zooh. 14: 14). Moro Jows hava alroady roturnod thore than roturned to fulfil the prophocies of the robuilding of the tomple in the days of Ezra and Mohomiah. So we say again, the stago is boing sot!

## Tho KIMGDOM Established!

Noxt we come to the 20th ohaptor of Rovalation, and tho noxt ovont is the "ohaining" of tho Dovil for a poriod of 1,000 yoars (vorsen 1-3).

The Rosurrootion of tho savod doad has ocourrod at the very instant of Christ's approach to earth in tho olouds. (I Thos. 4:16,17). Tho living saints are oaught up with them to moot tho dosconding Christ in tho air. All tho holy angols shall havo oono vith Him from hoavon (ilat. 26:31). Those form tho armios which wero in hour on and follow Him to the oarth. (Rov. 19: 14). Thon, with all tho saints, both rossuroatod and translatod, who have boon oaught upmonot to heavon, but into the CLOUDS of this oarth's atmospherg-anto xfryt Him as Ho comes, Josus doseends on down to oarth, upon tho mount of Olivos. And trius, as He dosoonds upon Mt. Clivot onoc moro, all tho saints aro with Him. (I Thos. 3:13; Jude 14).

Verso 6 of chaptor 20 oxplains that those tho aro rocurrootod in this first rosurroation shall not suffor tho "socoma doath"---that is, thoy shall NEVER DIE. for thoy aro now InMORTAL. Aut, (v.5). tho rost of the doad---tho unsaved doadaro not resurreotod until tho EIID of the thousand yeare which bogins at thia timo.
those who havo boon resurrootod or transiatod into immortal spirit bodios (I Cor. 15:35-44); shall be PRIESTS and KIMGS, and shall roign with Chrlst for
this poriod of one thousand yoars---criled the Misienniun. Christ Himself vill he King of kings. Some of the saints will bo KIJGS---that is. having follutical offlce --and, with Him, rule the nations with a rod of iron. Some will be PRIESTS --that is, having the office of ministers to teach the nations the TRUTH. They reign for a definito period---1,000 years (Rev? 4:6). Thoy roign ON THE EARTH. Rev. 5:10). If they reign, there must be somecae to reign cuer. Surely God would not eall upon them to reign, or RULE ovor inmortal saints liko themselves. They shall rule the NATTONS---the nations of this carth--with a rod of iron. (Rev. 2:26,27; I Bor. 6:2; Luke 19:12-19). There will still bo heathon, Gentile nations on earth thru the thousand yours. If this is contrary t., what you have belioved, do not simply disagree and tirn away, but study oarafully the whole 14th chapter of Zeohariah, partioularly varses 16 19. Study carefully Isaiah 11, and 55: 17-25. Notice this cannot bo BEFORE tho
Coming of Christ. It cannct bo AFTER the and of the thousand years, for thero are Gentiles there, and also sinners who die at the age of 100 . For these latter two reasens it oannot be in heaven. The world today is oorrupt. Politios full of graft. Business founded on dishonesty. Society rotten to the core. Churches toach soft, smooth things, deceits, lies, pacan fables, instead of the TRUTH of the Word of God: But shortly there will be a CHANGE. Rosurrac-
tod and translated saints, now secking FIRST the Xingdom of God, and His RIGHTECUSNESS, than wade immortal, will bo mado into kings and priests. They will tako over the gopornome administration of all nations of the world. They wall thon ruic, undor Chriat, the nations with a rod of iron: And the priests will teach pooplo, whose cyea thea sild bo ofenod, tho PIAIN

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TRUTH as it is, so simply and plainly, in God's Word, the Bible!

This gives us just a gimpse into the wonderful redemptive work that shall go on in and thru the KINGDOLS OF GCD on triis oarth during the millenaium.

But if many shail be saved thru this oomir.g thousana years' reign with Christ. REUEMSER IT IS OMLI THOSE HEATHEN GENTILES who havo never heard of Christ or had a chance, and thuse Israelites who have been BLINDED, and honestly, boceuse God blinded them (Rom. 11:7,8:23, 25-26). God will thon give THEN the first real chance they evor had. But He suroly will not give you or me ANOTHER chance? We are receiving our chance hero and now!

YOO, brothar, sistor, aro hevine Your ohenoc NCW. TODAY is the day of sadvation.

Fer us, desus' par able of tho Ion Virgins (Mat. 25:1-13). Those, now, aro the daye of GRACE. Tho door of maroy is nory OPEN. It will bo SETTI when Jesus oomuss! (vorse 10). Lot nona bo docoivort. God la a God of DEDCT. He also is a Gerd of absolute JUSTICE. Jnstlat to thoso who have nevor had a chanoe, thru the wondorful rodemptive work Ho is now oelling you arid mo to have part in, during tho thousenc yoars. Justioo, too, to those who now have the goldon opportun ity and nogloot it, in that tioy shali bo JUDIED and cast into the IAKE OF FIRT.

Tho groat and terriblo DAY OF THE LCRD is upen us! It will follov this world-Doprousicn. All who havo not ocmo all tho way out of the world. and out of "Babyion," and hor false pagan toachings which are falscly oallod Chris tianity, will suffer thoso unspoakablo PLAOUES. In thoso days mon shall sook death, and thoy shall not find it. Thoso who will not ropant now will not thon.

0 brother, sistor, lat us turn wow to Ged with humblod, surrendorod aplrit. Whowom ovor shall oall upon tho namo of the lerd shall bo delivered (Jool 2:32). Thu plagme shall como nigh thoir dwolling! (Pajn-91: 10). Is our ALL conseoratod to God?

## So <br> 

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## EDITORIAL

The other day the oditor heard of a - lever "con" game whioh has made considorable monoy fer oertain swindlers.

It containa a lesson we ali noad.
One of the swindlers notioed a passible viotim soatod at a writing deak in a hotel lobby on a hot day. He sat down oprosite and began to write a lettior.
"Sure hot, today," casually commented the swindler to his potential viotim, as he mopped his brow. "I'm transpiring sonething arfin. Chess I'Il tell the folks bout ite By the way, how do you spell ${ }^{1}$ tranppiref'
"Iranspine?" the viotim way purslod.
meah, trasitplrem-oten sweat. "
"Oh," smiled the other. "yru mean PERAPire."
"No, I mean TRANSpire-mento sweat," insistod the confidenos man.

The other argued that does not mean to swoat, but to ooour, to happon. An ovent transpires. but when a person sueata. he PERapires. The oonfidence man quickly oarried it into a heated argument. Why, he indignently exolaimed, he liad used that word all his life, and he guessed he knew that "transpire" means to sweat, or to emit soisture from the skin.

At this junoture the oonfidence man's partner strolled up, and quiokly eot ints the argument on the sido of the victim. Ho offered to bet the firyt cunfidenoe man that "transpire" did not mean to emit moisture thri the pores of the skin, and his partner, appoaring angry and indignant quickly took his bot. The viutim was induoed to bet, also, and arger amount.

Then the three men went to a diction-arym-and, beliove it or not, the oon man was right, and he took the money.

Go to a diotionary, and look it up fcr yourself. You will be surprised to find that you, too, have been mistaken as to the moaning of the word "transpire," whioh is INCORECTLY used by many people to express the moaning of "to happen, " or to ooour.

Often we hear things, and take them for grantod, and are absolutely suro of vurrelves that we ars right--whon wo are $\therefore$ RONG! And we heatedly disagroe with the follow who is aotually right.

Somatimo pooplo will say, or write
in, that they surely onjoy roading tha FLAIN TRIJIH, allhough thoy do net always agree with all of it.

The point wo wish to make 18 that, if you already understood and AGPFED with all that this littio magazino sontuins, it would be of no roal valua tu -Jve-min would bring you nothing that is now to you --and the 特ord tolls us to GRCF in KNOMLHDGE. (II Pot. 3:18 and 1:5).

Unloss you rood, in Tho PIAIN TRUTH, a few things that you do not, at Mrst agroo witheana fow things that aro difforont than what you have aiways bolievodmon it is failing uttorly in its mission.

The mission of this littlo prablioation is to mako PLAIN tho TRUYH. For it is the TRUTH that is te sot us FRLE:

So if some of the truthe it prosiaims appear new and, porhads, even strange to you at Iirst, ramombor the Sarjpturos toll us, in a message for this very last day, to PROVE ALL THINGS. That includes 811 things you already THINK to be the truth, as woll as 911 things that appoar in this marazino.

At least 99 in 100 disagree at onoe with the ramblor rogarding tile moaning of tho word "transpire." Thoso pamblors know how suro pooplo aro that thoy are right-m oven whon thoy aro TRONG. Thoy know poom plo will bocemo angry over it, and actually put up their good hard oarnod monoy to baok their own 1doas of what thoy are so sure is tho truth. And many have bean mada to pny doarly for thair ignoranoe.

Many of the thing evory ono of us have iakon owsuioseis fer gruntod-mothingi we are absolutoly clutitaIN in our own minis are the truth---aro only orror. biany of the things wo were brought up to boliove in roligion aro, in fact, only paganism, ani find their real arigin in the anoiont pam ean philosophors, and not in tho Bible at 211.

Romombor that mon Josus oamo proaching tho plain truths of the Gospol of tho Kingdom out of tho Soriptures, tho pooplo woro ASTONISFED at IIIs doctrinoment was so uttorly difforont from tho traditional tenchings of tho ohuroh loaders of His day. (Mat. 22:33).

Lot us bo willing to PROVE AIN THIHOS $\rightarrow-\mathrm{all}$ thinga :To alroady bollowa, a wroll ns all things broupht out in Tho PIAIN qratis. If our prosont opinions aro right, cur honest quastiening of thom rill only verify and provo thom. If wo aro wrong, surely wo want to find it out and dispoll orror.

We atk all roadara at all timan to considor vory carefully, very prayerfuliy, vith opon mind, and witheut projudise, yet oqutiously, tho things writton in Tho PLAIN TRUTH. If, aftor this kind of carom ful, nrayorful study, tho Holy Spirit leads you to diangroo, you will have boen tenefitted by the study nevortioloms.

Remombor, God says IIs poople aro dee stroyrod for LACK OF KivOWLFDAF, It is not oasy to Vivlenrn traditional toaohing that aro in orror. Onoo in our minds, thaso teachings oling with a death-like grip.

But if you havo boon wrong on the maninp, of thu word "transpire," parhaps you have bcon wrong also on some of tho relislous convi ctions you have alway belloved.

