

THE TRUMPETS OF GOD

(Br. Edward G. Lorenz, given in Chicago)

May we turn in our scriptures to 1st Corinthians, the 14th chapter, and find out from the Apostle Paul a lesson of caution that he gave for us; and a lesson of blessing. I'm reading from verses 6 to 8: "Now, brethren, if I come unto you speaking with tongues [that is with foreign languages], what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall I know what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle."

The Apostle Paul wishes to draw to our attention that inanimate objects can be of themselves absolutely useless; but the same inanimate objects, if used in the nature or style to which they have been prepared, can give a melodious tone. So, the Apostle draws to our attention, that down through the age there have been those that have given clear messages of the Divine will and purpose. They have been in harmony and in tune and their sound has been melodious. And then there have been instruments that have been instruments of discord—improperly used.

Where did the Apostle Paul draw his lesson for our attention? What prompted him to suggest that Spiritual Zion has need of giving careful heed in listening to the sound of a trumpet?—listening to determine if the sound is clear and certain? We believe the Apostle may have had in mind at least two instances in the Old Testament. We are turning our Bibles to Numbers, 10th chapter (and because of the time element we'll read only a few of the verses), beginning with verse 1: "And the Lord spake unto Moses saying, Make thee two trumpets of silver; of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation. And if they blow but one trumpet, then the princes, which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east parts shall go forward. When ye blow an alarm the second time, then the camps that lie on the south side shall take their journey; they shall blow an alarm for their journeys. And when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout all your generations."

And then it mentions that there would be a trumpet to the sound of war (V. 10). "Also, in the day of your gladness, of your solemn days, and in the beginnings of your months, ye shall blow the trumpet over your burnt offerings, and over the sacrifices." Here we are

given evidence that our Heavenly Father was mindful that the nation of Israel had need of trumpet sounds, for their gathering and their assembling according to the directions of God. And that is why the Apostle says, “Give a keen ear;” if you hear one sound you do thus and so; if you hear two sounds you do thus and so, and so forth—he programmed the experiences of Israel, both natural and spiritual.

Turn further with me to Ezekiel, 33rd chapter, beginning with verse 1: “Again the word of the Lord came unto me, saying Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman; for if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh NOT warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning (verse 6). But if the watchman seeth the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his own iniquity; but his blood will I require at the watchman’s hand. So, thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth and warn them from me.”

We can only draw one particular lesson from this as it applies to us. From Ezekiel we have two distinct warnings—two distinct admonishments: One, that we listen clearly to the trumpet and react favorably. Second: that the watchman appointed to warn Israel is charged with a life and death responsibility. Watchmen of Israel were guardians of the physical safety of those with whom they have been placed in charge, or authority, or responsibility, or whatever term we may use. Then there is a requirement placed by God upon the life of the watchmen if they fail in duty of warning. We see the double application, so we can only remind ourselves that when the Apostle says, “Brethren, if ye hear the trumpet, and it gives a sound that is not clear, you take a word of warning and conversely to those that should be sounding warnings in the camp of Israel, but do not sound a warning.” We need not look to Babylon to find spiritual drowsing in the camp of spiritual Israel. Many watchmen have failed to blow their trumpets of warning and have permitted the enemy of error to bring injury. But our lesson is to note from the scripture language, some of the marvelous ways in which the trumpet has been suggested for us, as a means of identifying the arrangements, services and activities of the brethren at this end of the age.

You and I have been brought to the clearest light of present truth. We are favored by 1900 years of church history, over 90 years of Harvest Truth, and 10,000 pages of writings of the Pastor, plus the remarkable blessings of the early hours of Earth’s New Day. Therefore we walk by an amazing amount of prophecy for our day. The trumpet sounds for our day began blowing in 1874.

We are going to turn to the prophecy of Joel as we begin our lesson study of the trumpets. We note the clarity, the positiveness of God's word usage of the TRUMPET and its application to us. Joel 2:1: "Blow ye the trumpet in Zion and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand..."

Some of us in our lesson studies, Brethren, have come to appreciate through the Bible, that our Heavenly Father, at times, forms a text (or a cluster of texts) that become an immovable foundation stone for our faith. And that whatever application we have of other scriptures, we must always come back to this firm stone-foundation—this immovable condition. I was raised from early childhood with the understanding that Acts 3:19-21 was a representative foundation stone of our faith; and the crux of that text is, as you remember, "Whom the heaven must receive or retain until—until the times of restitution." The UNTIL was the positiveness of the context of Peter's remarks—that all rested upon this UNTIL—or the time of our Lord's return at this beginning arrangement of restitution work in connection with the destruction of the kingdoms; the removal of that which is evil in the land. This is the start of the great program that began with the UNTIL—or the time of our Lord's return.

Coming to Joel 2:1, we are going to note something remarkable, if you haven't noted it before. And to you that are younger in our audience today, let this particular text fit into your minds as one of those immovable stones; that whatever else is changed concerning disagreements with some of the things of the past, you come back to a foundation, immovable by God. What about it? Who is told to blow the trumpet? Blow YE the trumpet. Immediately the class distinguished here is the YE class, the CHURCH class at this particular time in world events when it takes place. What is the sound of the Church at this time? They sound a message, an alarm, a trumpet to ZION—to Spiritual Zion (not to the world of mankind in this particular aspect). THIS is a message to Zion. What is the YE class to declare to Zion? "Blow ye the TRUMPET in Zion, and sound an alarm." Notice that the word ALARM as attached to either Numbers 10 or Ezekiel 33. So it is a word of caution; it is a word of admonishment; it is a word of startling reality—DO something, the prophet is telling us. Sound the alarm—WHERE? IN MY HOLY MOUNTAIN!

Without any question the prophet immediately describes the fact that there will be brethren living at this end of the age when this Holy Mountain becomes a reality by spiritual appreciation of the time features of the fulfillment of prophecy. You couldn't sound an alarm in a Holy Mountain IF THE KINGDOM WAS FUTURE. You can only sound an alarm if the Kingdom is PRESENT! This has been one of the strong messages of present truth—our King HAS RETURNED. OUR GOD REIGNETH!! REJOICE! We sound this message of alarm in the Holy Mountain and the land trembles. Some seem to teach that when the Kingdom has its beginning, peace and serenity will be found in the

earth—all troubles and trembling will be past. This sounds good but it is not scriptural. The Kingdom is introduced by a time of trouble—this is scriptural. The prophet says, NO, Brethren, when this Holy Mountain is first established it is a time when the LAND TREMBLES. It is the Day of the Lord, and we believe that the day of the Lord began in 1874, and continues and will continue until the full end of the 1,000 years of the Millennial Kingdom with all its wide scope... “For the day of the Lord cometh, it is nigh at hand.” In our last night’s panel, we may have remembered Brother Canell, drew to our attention that the word “nigh” is not a long way off—it is AT HAND, IT IS HERE; it is as we approach or touch the door—we have arrived.

And then notice the events that surround the time of the sounding of this trumpet. “A day of darkness, of gloominess, a day of clouds and of thick darkness.” Underline in your Bible the next few words—“as the morning spread upon the mountains.” Here is one of the remarkable illustrations of how our Heavenly Father in just a few words fabricates the entire structure of events that began in 1874; and in their increasing velocity of destruction to our present time; and what the few years yet hold before us before this old order comes to a full end. Here he says that it is the day of the Lord, it is a day of sounding the alarm to all Spiritual Zion—“come out of her my people” was the message, and as a result, spiritual Zion gathered together by sacrifice and the message of “Thy God Reigneth” was heard by millions of tracts and many voices. The good news of great joy of present truth brought the announcement that the time has come for the Lord’s kingdom work to begin. To the world it was a day of gloominess, a day of darkness, a day of clouds as THE MORNING SPREAD UPON THE MOUNTAINS.

We will notice if we use our good concordances that the word MORNING means DAWN. As the DAWN spread upon the mountains; a great people and a strong; there hath not been ever the like neither shall be any more after it, even to the years of generations. Here our Heavenly Father facets the thought, at the time when the world is bathed in darkness and gloominess, and sorrow and trembling—at that time (we that are in Spiritual Zion with this high mountain vision—as we lift ourselves from the aspect of the Kingdom and see it as our Heavenly Father sees it)—WE ARE IN SUNLIGHT! It is in Malachi we read, “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings.” The Sun of Righteousness has begun to arise—we are in the top of the mountain of this kingdom aspect and from our spiritual view see the new day—THE MORNING SPREAD UPON THE MOUNTAINS, over the Kingdoms of the earth. We see the evidences of the brightness of our Lord’s arrangement beginning to be made manifest with the crumbling kingdoms.

To strengthen our position, Brethren, turn with me to Hosea the Prophet, 6th chapter, verses 1 to 3, “Come, and let us return unto the Lord: for he hath torn, and he will heal us,” (God speaking to natural Israel—and they reflecting their reaction to God...) “Come and let us return unto the Lord: for he hath torn and he will heal us; he hath smitten, and

he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.” When does this occur to Israel? When will the Lord’s smiting of them begin to cease? When will they begin to say “he will heal us”? Upon the third day, and upon the morning of the third day. And remember, that we understand from Bible chronology—taking the thousand year days, beginning at the time of our Lord’s death or crucifixion—it is the THIRD thousand-year day or parts of the full 3,000 year period—it is in the MORNING of this THIRD DAY (and we are only some 95 years into this third day period)—in the morning of this long 1,000 year day. So we see that Israel has begun to come back to her favor by God according to prophecy.

But you may say, that isn’t too convincing. Then let us consider Psalm 46:5. This is one of the marvelous ways in which we become aware of the fact that we have a firm foundation for our faith. Psalm 46 you may remember, is a period of earth’s troubles. “God is our refuge and strength, and a very present time of help. Therefore will we not fear, though the earth be removed and though the mountains be carried into the midst of the sea [which is the period of trouble.]” Then (V. 4) “There is a river the streams whereof shall make glad [WHO?] the city of God,” the Zion class, the holy place of the Tabernacles of the most high. When is this? “God is in the midst of her; she shall not be moved: God shall help her, and AT THE BREAK OF MORNING.” (Consider other translations for this thought.) When does God return or favor Zion? At the time of the Lord’s return. He then came into the midst of the church; he stood at the door and knocked. He thus came to her with seasons of refreshing and blessing with the unfolding of the harvest truth. I have come to help my Zion class was the Lord’s cry. When the world is in its dismay; I have come IN THE MORNING. And you will also notice that it is “dawn” in one translation, and “break of morning” in another.

Again, let us consider another text—Amos 4:13: “For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord of hosts, is his name.” If you read the context in connection with this thought, you will find it is a period of Israel’s troubles. Then the Prophet describes that God in his marvelous manner does not always make the morning light; but he says in this connection it is light to those that see it; but it is darkness to those who do not observe it.

Go back to Joel’s prophecy. Here we noted: “Blow ye the trumpet in Zion,” which is the first trumpet message of our study. Turn in the same chapter, V. 15: “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say,

Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen shall rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be zealous for his land, and pity his people. Yes, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen: But I will remove far off from you the northern army, and will drive them into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.” (Joel 2)

Here, we believe is a grand prophetic picture of the events that have had their beginnings with the nation of Israel, but will not have a full culmination from this prophetic view until Israel says, “This is our God, we have waited for him.”

But you notice again, it is a YE class. Blow YE the trumpet in Zion and this action, we believe, is to natural Zion or Israel, and there is this message that we have for them. But the final stage will be when the bridegroom and the bride come out of their closet and their chamber, when the full blessings of the Kingdom become manifest and the aid to save Israel from her mighty foes will come at a time when they are in desperation.

Consider Zechariah, 14th chapter in your home study. When Israel has their backs against the wall will be when God moves to save his people. This we think is a TRUMPET SOUND that has its formation now and will have its full culmination when Israel stands in their own blessings in their full day of visitation.

Turn with me to the prophecy and experience of Joshua—we will consider this from Joshua, the 6th chapter. The account is much too long to read. We will just read a few verses. This is the occasion when God told Joshua and the children of Israel that the obstacle that stood in their way to reach Canaan was Jericho. Jericho needed to be captured or they needed to have a surrendered people that they may further their journey toward Canaan. Jericho was built with strong walls—strong, sufficient to withstand any army of that day—except against the hand of the Lord.

You remember the account. It is unique, how God used merely trumpet blasts to bring down the walls of Jericho; so we read, “Jericho was straitly shut up because of the children of Israel: none went in, and none came out. And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the King thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.” What’s the picture? You and I, Brethren, have been caused to appreciate that the walls of Jericho are symbolic of great Babylon, and the announcement

of present truth; and the clear sound of truth against the walls of Babylon have caused those that “sigh and cry for all the abominations that be done in the midst thereof” to come out. We also realize that part of the Lord’s message at this time of the end is that the walls of Jericho (great Babylon) will go down—never to be built again. The message of the six days that preceded the seventh had little effect upon the walls of Babylon. We’re not so much interested in the previous six days in their journeys around the wall, but we are when we read verses 15 and 16, and note it carefully. You may like to underscore your Bibles at this time—I suggest that you underscore verses 15 and 16. “And it came to pass on the seventh day, that they rose [what, late at night—Yes]—and they rose EARLY AT THE DAWNING OF THE NEW DAY.” “And it came to pass on the seventh day, that they rose early about the dawning of the day.” Who said that we are not in the dawning of the new day? Every one of these prophecies relate to the fact that Zion DOES something at the dawning of a new day—the beginning of the great thousand-year day. No wonder Paul said some would slumber in the night and some would be drunk—we are children of the new day.

Here we see the clear picture that at the sounding of the 7th trumpet; at the sounding of the 7th time that the children of Israel went around this city—then the walls came down. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, “Shout; for the Lord hath given to you the city.” We think that the clarity of the language is unmistakable.

Let us turn to another picture, Brethren. Let us turn to the prophecy of Exodus, the 19th chapter. You and I are pictured without question, both as a part of the priest surrounding the walls of Jericho, blowing with our trumpets a message of present truth, causing the walls to tremble—not that we are doing it ourselves but the message itself is, by God’s arrangement—the time feature is causing the great city to tremble and fall. And you and I are literally witnessing the great crumbling walls of Babylon. Whereby, some of your Brethren, that look back 20, 30 or 40 years ago saw a great organized strong ecclesiastical heavens under dominant Catholic power and those that were subject to it; but today we are witnessing the evidences that Babylon has been touched to the torch and parts of her have already began to tremble under the force of this day.

Again we notice that the prophecy and picture of Exodus, the 19th chapter—this is the occasion when Moses was in the mount to receive the tables of the Law. This was the occasion when the Apostle Paul in Hebrews, the 12th chapter, says, “We have approached unto a mount that cannot be touched with hands. We have come to Zion.” So, as we read the account in Exodus, the 19th chapter, the literal mount that Moses was in and where he observed the arrangements of God—we appreciate that this is OURSELVES—the Moses class, lifted high in God’s Holy mountain—the HOLY mountain, which becomes holy because God made it so for us—from our visage point we may see the events of the earth. We read, “there shall not a hand touch it [that is the mount]; but he shall surely be stoned,

or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.” Who shall come up to the mountain? Those that are the children of Israel on this occasion that were at the base of the mountain. They could not touch it while Moses was in the mount and until the trumpet had its full blast. And so we ask how long then will this trumpet sound last from those that are in the top of Mount Zion—the antitypical Moses in glory? How long will that trumpet blast? It begins at the beginning of our Lord’s return and it continues until the end of the Millennial age. This trumpet sounds for 1,000 years. The sound continues until all the children of Israel, and all the world of mankind come up into the mountain, the holy kingdom that is established upon earth for mankind to enjoy. “When the trumpet soundeth long they shall come up to the mount. And Moses went down from the mount and to the people and sanctified the people, and they washed their clothes, and he said unto the people, be ready against the third day... and it came to pass on the third day IN THE MORNING, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” (V. 19) “... and when the voice of the trumpet sounded long, and waxed louder and louder Moses spake, and God answered him by a voice.” Here we have again a clear distinction that it is IN THE MORNING on the THIRD DAY and that the TRUMPET SOUNDS are beginning to be heard; and it begins to cause the people at the base of the mount to cry unto Moses, “tell God to be still lest we all die.” And here in retrospect as we see the events of the earth, we see mankind today trembling, knowing not that it is because of God’s just arrangements—the voice of his command has been heard as a signal in the earth; that the great governments, kingdoms, and lesser kingdoms of the earth are beginning to quake and have their problems increased as the infection of anarchy begins to spread through all the forces of the earth. Here we see mankind trembling—we from our vantage point on the THIRD DAY OF THE MORNING AT THE MOUNTAIN TOP we are a part of the great blast of the kingdom message in which we rejoice so much.

Going on farther in our lesson, may we turn to the book of Revelation, chapter 8, verses 1 and 2, “And when he had opened the seventh seal, there was silence in heaven about the space of a half hour. And I saw the seven angels which stood before God; and to them were given seven trumpets.” Here we believe is the divine picture, the great program of God in respect to the arrangement of the church in their experiences from Pentecost to the present. But in a very particular sense, we believe, from the period of Constantine to the time of our Lord’s return was the sounding of the six trumpets which had respect to the events of the earth. But there were seven trumpets, or seven periods of time. And in V. 6 we read, “And the seven angels which had the seven trumpets prepared themselves to sound.” And the account that follows in Rev. 8 begins to take up these six respective trumpets. OUR interest is mainly found in Rev. 10:7. This is because we are living at the time of the seventh and last trumpet. We read, “But in the days of the voice of the seventh angel.” In this case notice the singular message “Seventh” angel is used and not

the word “an” angel. This would relate to the fact that the seven angels or messengers were held in the RIGHT HAND OF OUR LORD. Thus whenever we think of the message of present truth we realize that we are living in the time of Laodicea—the Seventh church, and that there are to be seven messengers to the seven churches. We remember, brethren, that our Lord himself, as the great glorified being made this statement and that he held in his own right hand the seven stars which are the seven messengers to the seven churches. So, when we find a dispute with the message of the Seventh angel—don’t find dispute with the messenger, find dispute with the one that held and approved the message and messenger. The message came through the Lord. He held in his hand the seven stars which are the seven messengers to the seven churches. Back of our Lord is His Heavenly Father and we also respect our Father by respecting His choice in the arrangements that are made to feed us. When we endeavor to “make our own bread” we become greater than the Lord that fed us.

We read: “But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” We understand the “mystery” here that is finished or unfolded or revealed has been the parts of this great message that was concealed and just partly revealed down through the period from Pentecost to the time of our Lord’s return. So, again, Brethren, rejoice in every way possible with the realization that our God in heaven had the knowledge that those who would be living at this time of the end are permitted to have the voice of our God and the unfolding of the mysteries of his will brought in the simple message of the Divine Plan of the Ages and all its supporting testimony. But, in the days of the seventh angel, when the seventh messenger would begin to sound, then the full revealment of the mystery should be made plain. It seems like a poor time, some fifty or more years after the death of the Seventh messenger to now feel we have at last come to an understanding of the truth. It does not fit and it does despite to the truth of the scriptures. Would it not be strange to expect God to wait for the full message of truth to a time when only 3 or 4 percent of the church would remain this side of the veil and when the bulk are on the other side of the veil? We must be harmonious with the divine will and program.

What did this message contain?—still reading verse eight, “And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, give me the little book. And he said unto me, Take it, and eat it; and it shall make thy belly bitter, BUT shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues and kings.”

Here, in this remarkable passage, we believe is the actual experience that befell those and

ourselves that have come at the time of the sounding of the seventh trumpet. We remind ourselves that the seventh trumpet, the last trumpet is also the Jubilee trumpet. They are all interchangeable terms—and all begin at the time of our Lord's return. The sound sweeps through the entire age of the kingdom. But the phase of the trumpet that we are concerned with is spoken of as during the period of the seventh messenger. But notice the message to us, as the result of an unfolding appreciation of The Divine Plan, was a call "Gather my saints together unto me, those that have made a covenant with me by sacrifice." The full privileges of sacrificing with Christ became a revelation of present truth—an unfolding knowledge of the sin offering which we think was hidden and not known to our brethren after the death of the apostles, until the time of the return of our Lord. During this long period of time, the full realization, "if ye suffer with me ye will reign with me" was a subject that could not be clearly understood until the mystery was complete. Now, you and I have this marvelous relationship with our Heavenly Father. We appreciate our participation in the sin offering, our sacrificing with our Master as a part of the one single sacrifice of the gospel age. It became to us sweetness in our mouth—this glorious message; but to the flesh it is bitter. Sacrifice is not pleasant to the flesh. If it was pleasant it wouldn't be sacrifice. That is why it is termed sacrifice. That is why the harness is put on a horse. It is made to do something it doesn't particularly wish to do. So we are harnessed as yoke fellows with Christ. Our flesh is caused to do something it doesn't like to do. How many times, Brethren, have you shown a convention program to someone of the world like this one or others, and they say, "to sit 12 hours a day and listen to talks for three days, you're foolish! One or two lessons would be enough." And for some people it is. But you and I enjoy it. We enjoy it here even though we may suffer. But the point of it is that it is the mind view and point of concept that makes the truth to us so sweet.

Going on with our lesson—Rev. 11:15: "And the seventh angel sounded." Remember it is the same angel, and he sounded with the trumpet—so we can say the seventh angel sounded with the trumpet. This is another aspect of the message of the seventh angel. Remember the first one was—the truth becomes sweet in our mouth, bitter to the flesh or to the belly. "The seventh angel sounded; and there were great voices IN HEAVEN." What was the heaven?—the great ecclesiastical heavens were made aware of the fact that THY GOD REIGNETH—"come out of her my people." "Become bond slaves with Christ." The full message of the harvest truth as it particularly was given in the days of Bro. Russell, was an awakening in Babylon to DO something if you love the Lord your God.

The seventh angel sounded and there were great voices in heaven saying, "the kingdom [singular] of this world IS become the kingdom of our Lord Jehovah and his Christ and he shall reign forever and forever." Notice the clarity of the passage. We have used the Diaglott usage and other translations. It is the Kingdom of this world—Satan's kingdom that HAS BECOME THE KINGDOM OF OUR LORD. This is one of the strong, single

New Testament scriptures that unmistakably relate to the fact that the time of our Lord's return, from his own prophetic statement of Luke, 9th chapter, in his parable of a nobleman, a rich man going into a far country and to return and to RECEIVE A KINGDOM. So our Lord returned as KING WITH HIS KINGDOM. And thus in this prophetic message of the seventh trumpet sounding, we are making the statement that the trouble with the world is that Satan has LOST CONTROL OF HIS OWN KINGDOM. A new King has come in and has TAKEN POSSESSION OF THE PRESENT KINGDOMS. He has permitted Satan with certain relegated powers at the present time—to work his evil works in the earth. If this is not true, then Satan with all of his years of experience has made a mess of his own arrangement. Why would he cause one faction to burn down another faction if both factions were working together to accomplish a worse end? Thus we see Satan's own house is tearing itself down, because it has lost its organization. It has lost its single central power. Is it any wonder then that Brother Russell draws to our attention that one of the great messages of the return of our Lord IS THE BEGINNING OF THE RESTRAINT OF SATAN'S POWER? And I tell you, my Brethren, for the purposes of all, I do not say that Satan is bound. But I do say that Satan is in the process of having his power removed and finally it will be completed when the church is in full glory—then Satan's power in the earth will have ceased for the period of the Kingdom, until released at the end for the judgment period. So our message is the kingdom of this world has become the Kingdom of our Lord, and he shall reign forever and ever. And then the message is that the four and twenty elders which sat before God in their seats fell upon their faces and worshipped God saying, "we give thee thanks, O Lord God Almighty, which art, and wast, because thou hast taken to thee thy great power and HAST REIGNED."

And as a result what happens? The nations are angry, thy wrath has come. It is also the time of the dead to be raised—the sleeping saints. Then it folds into the full message of the Kingdom in the full blessing of all mankind, so we see this seventh trumpet at this particular time from this concept is arranging the destruction of the nations; arranging the influence of the kingdom and its blessings for the families of the earth.

May we go on. Let's consider another trumpet. Beginning with the 51st verse of 1 Cor., 15th chapter, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet—but the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory." When does this occur? It occurs at the last trumpet—the seventh trumpet. It is undoubtedly here that the Apostle Paul wishes to clarify with unmistakable language that the seventh trumpet, the last trumpet, the Jubilee trumpet are all related messages from aspects of work and accomplishment. This is the delightful message to us. This trumpet

sound to us is the most warming trumpet we can have because we are involved in it. It no longer will be said, the apostle said, in this day when this trumpet begins to sound, that those who die faithful in Christ will need to sleep. Not that there is any consciousness in sleep or in knowledge of the passing of time, but nevertheless there is the time event involved. So he says, you Brethren, looking down prospectively to our day—you Brethren, that live at this time, enjoy the message of the seventh trumpet, the last trumpet because it means your deliverance, it means that if faithful, the moment you close your eyes in death is the moment you will be awakened in the glories of the reality of the kingdom to which you have been promised, and your human nature will have been left behind, and a new nature will have been given you, a divine nature—incorruptible nature—a life that is enduring.

As mentioned many times during the course of this convention by our brethren, if we gain the concept of why we are on trial; why we have our problems that God permits to exist among us—we learn it is to prove whether or not we can be placed with the responsibility of having an immortal life; a life that God could not extinguish if we proved to be unfaithful. For that reason those that share this remarkable privilege of having immortality must through life's experience prove to their God that they will not flinch, will not turn, will not squirm, will not deny will not fail in anything in which they have the charge or responsibility; but will prove faithful. We acknowledge we have human weakness—we have uncooperative flesh. We have a mind that is full of many things but the things of the Lord, because we are of a fallen nature. But we are also mindful that our Heavenly Father knows this. He knows that our frame is weak. But we remind ourselves again why did the apostle suggest to us if the trumpet give forth an uncertain sound, who shall prepare for the battle? It is because we are to be awake to these realities and DO something in respect to them instead of saying, Let us take a moderate course—the middle road; let us love everything, love everybody, and believe everything and believe everybody. This is not faithfulness.

We have time for one more trumpet. Going back to Leviticus 23rd chapter, we find the setting for another trumpet. In verse 29 we read, “But whosoever soul it shall be that shall not be afflicted in that same day he shall be cut off from among this people And whatsoever soul it be that doeth any work in the same day, the same soul will I destroy from among his people.” Notice here it is pictured as a day of affliction—this is the day of atonement. And turning to Lev. 25:9, having the setting in mind that the day of atonement was the day of affliction—a day of sorrow. “Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.”

We are to understand that in the appreciation of the jubilee as it is set forth in the 2nd volume, Bro. Russell, with great clarity of chronological facts proves the date and the time of the Jubilee trumpet which he outlines as 1874 from the sequence of the cycles of the Jubilees. But, some of us have a problem with mathematics. We wish to suggest that there is an absolute way in which we can prove the Jubilee and its time setting as the time of the seventh trumpet—the last trumpet, without particularly resorting to chronological facts. It is from noting the purpose of the Jubilee itself. Clarity of language in this is the only language you have in the entire Bible that describes the Jubilee. So you can fabricate any story you want, but you must come back to the same essence of fact that the Jubilee was for the purpose of returning every man unto his possession and unto his family. It was the manner and purpose of return. It was not an objective already reached. Have in mind, Brethren, whatever you hear to the contrary as problems may be increased, we know that the purpose of the Jubilee was the return of every man unto his land. What has been our message of present truth? The message of GREAT RESTITUTION, the returning of mankind to their land, and thus the message of the kingdom is the message of the Jubilee—the message of restitution; and when is it sounded? It is sounded by the trumpets. Who sounds the trumpets? It is the PRIESTS that sound the trumpet. Who are the priests? You and I hope to be priests, and we are at the present time so directed as being a part of the great priest in formation. And the Priest blows the trumpet sound on the day of atonement. The day of atonement was the day of sacrifice and what was the condition of the people who heard the trumpet sound? They were in MOURNING—IN AFFLICTION—not having been released or brought back into perfection.

So the present time is a period in which the world is AFFLICTED, that they hear the message of the kingdom, but it falls on deaf ears, except the Zion class. This is the sounding of the seventh trumpet, the seventh messenger, the Jubilee trumpet, the last trumpet by the priests on the day of atonement awakening the world to the realization that their kingdom is before them in the full restitution sense and thus from the holy aspect of the holy kingdom we as a part of the Zion class make the broad declaration, THY GOD REIGNETH. May the Lord bless us.