

VOICES

(Discourse given at Waco convention, Oct. 19, 20 and 21, 1973 by Henry Strickland.)

Text: 1 Cor. 14:10: “There are, it may be, so many kinds of voices in the world, and none of them is without signification.”

There are many voices, such as “the voice of joy, the voice of gladness, the voice of the bridegroom, the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the Lord is good, for His endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord... as at the first, saith the Lord.”

The first voice that we shall consider, and it is one of the most important voices mentioned in the Bible, is the “voice from heaven.” (Rev. 18:4) “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye received not of her plagues.” The Lord is speaking of Babylon. This is the name given to her as manifested in Rev. 17:5, “And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.” This is the system that God’s chosen people have been coming out of ever since they were organized, especially since 1874. God’s people are still coming out of her but in smaller numbers. In many places in the Bible, the Lord informs us that Babylon is to be destroyed in the end. In Psalm 46:2 we read, “Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” From this we see that we are not to fear even though the kingdoms are to fall.

Another prophecy that is to be fulfilled (and some of it has already been fulfilled since 1874) is found in Jer. 51:62-64: “Then shalt thou say, O Lord, thou hast spoken against this place, to cut it off, that none shall remain in it, neither man nor beast, but that it shall be desolate for ever. And it shall be, when thou hast made an end of the reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, thus shall Babylon sink and shall not rise from the evil that I will bring upon her: and they shall be weary. Thus far are the words of Jeremiah.”

There is an interesting thing about the name of the river Euphrates. It means “the river of the East,” and “rushing.” From this we can see that if Babylon is to be cast into a rushing stream, then it will not have any way of getting out. Pastor Russell, in 1914, thought this would come to pass in the near future.

Before 1874 our forefathers were not able to understand the great increase of knowledge that we are privileged to see today. This does not mean that we can coast into the heavenly Kingdom on easy street. Since God’s plan is revealed to us, we have added

responsibility. We are to break our ties with Babylon and use all our efforts to serve the Lord. If we partake of, and aid in, any of her ways, then we are a part of her. We are exhorted in Rev. 18:4 to “Come out of her, my people.”

The important question is, Do we hear the voice of present Truth? The Lord is the one that calls his people out of Babylon. We ask, In what way should we give God’s message to “come out of Babylon?” The answer is, we should show them the light, the truth, and we should give them the opportunity to investigate and prove these things. This is the voice that God is using today to call those who have the proper heart condition. We must be loyal to the truth and be able to stand the tests that are given to us. On the other hand, we are not to antagonize those of the world, but in a humble way show them the light.

Those who hear the voice from heaven and come out of Babylon are often subjected to persecutions. A good example of this is when Jesus healed the blind man, as recorded in John, 9th chapter. The 22nd and 34th verses show how some of those who reject sin are treated. “These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess Christ, he would be put out of the synagogue.” V. 34 reads: “They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.”

All down through the dark ages, those who accepted the truth were rejected by the church and forced to leave. There are those who do not want to hear the truth and who reject it, as it says in John 3:20, 21: “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”

Not all of those in the synagogue were bad people, but they did not understand the truth. An example of this was Saul of Tarsus who put many into prison and Stephen was even stoned to death. Paul, like us, did not stay in darkness, but accepted the light. The ones that had worked with him before, turned against him and he acquired new brethren. The fact is brought out in the Old Testament as to how those that would love the Lord would be treated—Isa. 66:5, “Hear the word of the LORD ye that tremble at his word, your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed.”

The Lord will give to us the knowledge necessary for us to use for the Lord’s work. Too much knowledge may cause some to become conceited; but love for the Lord will help us to overcome this. This is brought out in 1 Cor. 8:1 (Diaglott): “Now concerning the idol-sacrifices ‘we know,’ (Because we all have knowledge. Knowledge puffs up, but Love builds up...)” All do not have the same mental capacity. Those who have a greater mental capacity will be allowed to use it, as long as they use it in humility. Those who are possessed of less mental capacity are given enough knowledge to make their calling

and election sure.

Those who have faith are told that they shall understand—“But ye brethren, are not in darkness, that that day should overtake you as a thief.” (1 Thess. 5:4) We are no longer in darkness, but are called children of light—“For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light.” (Eph. 5:8) These are just a few of the many ways that we hear “the voice from heaven.”

The next point to consider is the “voice of the Lord.” 1 Sam. 3:9, 10: “Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee that thou shalt say, Speak, for thy servant heareth. So Samuel went and lay down in his place. And the Lord came, and stood, and called as at other times, Samuel, Samuel, Then Samuel answered, Speak, for thy servant heareth.”

Before we go into this topic, I think we should get a little background. As we remember, Hannah, Samuel’s mother, prayed for a son, and she vowed that if her prayer were answered she would give her son to the Lord’s work.

Again the Lord spake to Samuel, 1 Sam. 3:8: “And the Lord called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me.” The Lord did not give up on Samuel, but it was the third time the Lord spoke to him, before he listened.

Adam was the first man that God spoke to: “And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.” (Gen. 3:10) The Lord spoke to Adam several times; and he spoke to many others, such as Solomon and Noah. “And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.” (Gen. 6:13) This shows that the Lord directs many things in the world by giving different individuals prophecies and instructions.

In the Old Testament we learn that the Lord communicated with those he used in his service. An example of instruction is given in Isa. 30:21: “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.” Many of the followers of the Lord needed help in their despair and in their weariness of heart; they could turn to the Lord for help. These faithful followers were not able to direct their own way, but were able to follow the instructions from the Lord. “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” (Jer. 10:23) So it is with every child of God—he learns where to seek counsel, and the counsel of wisdom is always ready to come to his aid. The instructions given to the prophets were addressed to the house of Israel

Under the Millennial reign of Christ all blind eyes shall be opened and the deaf ears shall be unstopped, and the voice of the Lord's whole inspired word will be made clear and all will understand. All will be directed in the right way for the word of the New Testament shall be opened up and each will be judged accordingly. "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12) Then the way will be made clear to Israel, just as the way is made clear to the household of faith at the present time.

There are two points I would like to mention. First: those who now walk by faith are the true seed of Abraham—"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of the faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect; because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace: to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (Rom. 4:12-16) To these pertain the covenant and the exceeding great and precious promise in their largest fulfillment.

Second: it is a way of entire consecration to God, even unto death. This implies the burial of our own will into the will of God—the presenting of self a living sacrifice. This is brought out in Rom. 6:4: "therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Another Scripture that shows that we are no longer under the law but under the robe of Christ is Rom. 8:1, 2 (Diaglott) —"There is then no condemnation now to those in the anointed Jesus. For the law of the spirit of life by the anointed Jesus, liberated me from the law of sin and of death." We are not of the law but are under the gift of God's grace and the voice of the Lord is not heard as the Ancient Worthies heard, but through the gift of God.

I would like to mention that there are seven different ways that we should walk. First, we are not to walk after the flesh: "Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others." (Eph. 2:3) This is the walk of the world, and is opposite to that of a Christian.

Second, we are to walk according to our calling or vocation—Eph. 4:1: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." This vocation is the very highest of all because we are representatives of our Lord and Master. We are seen of the world in what we do, in what we say, in what we

think, and in our very appearance. We can see from this that we have a very important role in life.

Third, we are to walk in good works—Eph. 2:10: “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Fourth, we are not to walk as other Gentiles—Eph. 4:17: “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their minds.” We are to refrain from following worldly fashions. We are not to be interested in or be influenced by worldly fashions. We are to have the Spirit of our Lord. We are to have a sound mind and whatever we do is to be to the glory of God. Ours is not the broad walk of the world, but that of the Narrow Way.

Fifth, we are to walk in love—Eph. 5:2: “And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor.” We as new creatures are to follow the example of our Savior and to obey the commandments given to us in Matt. 22:37-39: “Jesus said unto him. Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself.” There are many scriptures on the subject of love, such as John 15:12; Rom. 13:10 and others. Love increases in us as we walk in the footsteps of our Lord, and eventually this walk will lead us to even love our enemies.

Sixth, we are to walk as “children of light.” (Eph. 5:8) 1 John 1:7—“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” Our course is always to be with respect to the things that are just, pure, loving, noble, kind and things that are in harmony with the divine character. If we are “children of light” we will see progress in our character and let more of our light shine out into the world.

Seventh, we are to walk circumspectly, Eph. 5:15: “See then that ye walk circumspectly, not as fools, but as wise.” The word circumspectly signifies to look carefully all around at every step. As we look around we can see snares and pitfalls and will seek to avoid them at all times. We should thus walk because we prefer to be new creatures, begotten of the Holy Spirit, separate from the world. The world will not love us, but hate us. We should set an example for others to follow. In closing this part about the seven ways to walk, I would like to quote 1 Cor. 4:10—“We are fools for Christ’s sake, but ye are wise in Christ, we are weak, but ye are strong; ye are honourable, but we are despised.”

The third point under “VOICES” is the voice of the three signs. This is found in Exod. 4:1-9. These three voices were directed to Moses, and gave us some very important

lessons. Moses, in some of his dealings was a type of the Lord. Our Lord Jesus stated this in John 5:46: "For had ye believed Moses, ye would have believed me; for he wrote of me." The Apostle Peter quoted from Deuteronomy in his sermon. This is found in Deut. 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Peter quoted this in Acts 3:22: "For Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren, like unto me: him shall ye hear in all things whatsoever he shall say unto you."

Moses, being an imperfect man, did not typify Christ in all of his dealings; neither did he live the life of Christ. He was a type for us to study and better understand the signs of the voice given for our understanding. One example when Moses fell short, was when he smote the rock for water. Num. 20:11, 12: "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. And the Lord spoke unto Moses and Aaron, Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

Moses fled from Egypt, and gave up his honored seat in the government, to be schooled for the future deliverance of the Jews from bondage. This was a type of Christ and is brought out in Phil. 2:6-8 (Diag.): "Who, though being in God's form, yet did not meditate a usurpation to be like God, but divested himself taking a bondman's form, having been made in the likeness of men; and being in condition as a man, he humbled himself, becoming obedient unto death, even the death of the cross."

When Moses came to his own people, they rejected him, just as Jesus was rejected by his own people. John 1:11, 12: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Moses was in the land of Egypt for 40 years before he presented himself to the Jewish people, and they rejected him. He was gone for another 40 years before he presented himself the second time. This shows that the Jewish and Gospel ages are the same length. We see from the scripture we just read, that Jesus was rejected by his people and did not accept the sign given them.

The first sign that God gave to Moses was the casting of the rod upon the ground. Exodus 4:1-5: "And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice; for they will say, the Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the

tail. And he put forth his hand, and caught it, and it became a rod in his hand; that they may believe that the Lord God of Abraham, the God of Isaac, and the God of Jacob hath appeared unto thee.”

This was a miracle to the Jewish nation, but they did not see it as a sign. It was the Lord’s voice given to Moses that showed to us how the voice of the Lord works. A rod is a symbol of authority. Moses’ rod was used in connection with the plagues, and also in connection with his divine authority.

The reason we can see why all the evil is allowed in the world is because God let go his rod of divine authority. God rested from his work on the 7th day. He allowed evil to have sway and control the world; This was not understood until after 1874, when Christ returned and used the faithful and wise servant to reveal it to us. When Jesus takes hold of the serpent, He will no longer be a serpent but will be cast out and the rod of authority will prevail.

The voice of the second sign was the leprous hand. Exodus 4:6-8: “And the Lord said furthermore unto him. Put now thine hand into thy bosom, And he put his hand into his bosom: and when he took it out, behold his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.”

Here again we see that the leprous hand hidden in the bosom was but a miracle to the Jewish people. To those in the spiritual house of Israel, a much greater lesson is given. A hand is a symbol of power, and leprosy is a symbol of sin. The lesson given to us covers a long period of time. The hand mentioned at first shows that man was created in a perfect state, and all things were perfect; but when God rested it became leprous or sinful, and that is the condition of the world today. When Moses placed his hand back into his bosom and withdrew it, it was whole again. This is the condition the world will be in eventually. This sign is not of sin in general, but is to the household of faith. At the beginning, God was represented as not allowing sin in the world, but after man fell, sin was allowed. The word of Truth came only through God’s representative. They had to overcome this sin, just as Moses had to place his hand in his bosom to have it made whole again.

In times past some have understood something about Justification and something about Sanctification, and something about Deliverance, but never fully understood the whole meaning until the harvest period. “Never before was the relationship distinctly seen between Justification and Sanctification and Deliverance: that Justification is of divine grace accepted through faith; that Sanctification implies works and sacrifice, based upon

Justification, and that to these Justified, and Consecrated ones who faithfully overcome by the grace of God in Christ, shall be granted a share in the 'Glory, Honor and Immortality' of the divine nature in the first resurrection." This voice or sign was brought forth through the Volumes, Reprints and many other articles witnessed to the world of mankind.

The voice of the third sign was the taking of water and pouring it upon the ground, and it became blood. Exodus 4:9: "And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river and pour it upon the dry land: and the water which thou takest out of the river shall become blood upon the dry land." Again natural Israel did not get the true meaning, but saw only a miracle.

Here, like all other places, water is a symbol of truth. Earth here, as in other places, is a symbol of society. The pouring of the water upon the earth or society should normally mean a blessing, but in this case it turned to blood. The turning of water to blood meant that it was repulsive, abhorrent, a symbol of death. This shows that at the present time the pouring out of the truth upon the world is resented by them and they object to it very strenuously.

Another verse that we often think of, concerning blood is found in Rev. 6:12: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." The truth became darkened during the dark ages because of the evolution theory and the creeds of the churches. The only group that has presented the present truth to the world are those who have been called.

I would like to go back to the scripture that we have already quoted: Isa. 30:29. When a voice said "This is the way" we should ask ourselves this question: Why "behind" him, and not before him? This voice is not some new theology but is the sound doctrine presented by Jesus and the Apostles for our growth. This is the word or instruction given when he says "This is the way, walk ye in it." The reason this was "behind" him was because it was truth in the past. The way is clear to every inquiring heart. These words were directed to natural Israel, and was a promise that divine favor would eventually return to them.

There is another view about "this is the way" which is given to us in John 14:26: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." We can see from this verse that the way will be shown to us by the Holy Spirit. Jesus came and went like the wind after his resurrection, so it is with the Holy Spirit—none can see it, but they know of its presence.

This spirit will teach us all the good fruits of the spirit: meekness, gentleness, patience, longsuffering, brotherly kindness and love. 1 Pet. 2:3, 5 (Diaglott): “Since you have tasted the kindness of the Lord, be yourselves also built up, as living stones, a spiritual house for a holy priesthood, to offer spiritual sacrifices, well-pleasing to God through Jesus Christ.” And Col. 3:12, 13: “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another. If any man have a quarrel against any; even as Christ forgave you, so also do ye.”

The reason we know that the Holy Spirit is given to his true followers is brought out in Rom. 5:5: “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us.” These blessings are not given to the world at present, but to the faithful ones. Acts 2:39: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” This shows that not every one is called, but only those whom the Lord chooses. It is one thing to have a begetting of the Spirit, and another to attain to the condition urged by the apostles. Eph. 5:18: “And be not drunk with wine, wherein is excess, but be filled with the Spirit.”

We should not overlook the fact that the Holy Spirit, like all other blessings, is of the Father through His son, and not to us direct. John 14:13: “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” This shows this is not a direct relationship with God, but through the Son. Jesus, when he was here on earth also stated about the same thing when He said “The Holy Spirit whom the Father will send in my name.” The lesson here is that our only standing before the Father is a reckoned one. We have no standing direct with the Father but our Lord Jesus represents the Father to us and represents us to the Father.

Col. 1:12 (Diaglott): “Giving thanks at the same time to that Father who called and qualified us for the portion of the saints inheritance in the light.” The Master pointed out to us distinctly that in keeping his sayings we must not only be pleasing him, but must obey him—that Jesus in all matters is the mouthpiece of Jehovah, the Father. We know this is true because before Jesus had appeared and was accepted of the Father, he could not intercede for us. John 7:39: “(But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)” The Lord Jesus had to be first glorified before the Holy Spirit could say “This is the way.” What a wonderful blessing is given to mankind in the statement that we read in John 14:26: “But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” And to this, I would like to add the 27th verse: “Peace I leave with you, my peace I give unto you: not as the world giveth, give I

unto you. Let not your heart be troubled, neither let it be afraid.” What wonderful encouragement is given to us!

Another voice was what God revealed to John in a vision found in Rev. 1:10, 11: “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and what thou seest, write in a book, and send it unto the seven churches which are in Asia: unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”

The Apostle John received a vision of instructions and was told to write the Book of Revelation. Rev. 1:9: “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” He was commissioned to convey this vision to the church—he was not drafted to do this work, but it was of a voluntary nature. This did require certain things on John’s part: he had to be sanctified, fully consecrated to do God’s will in Christ. He also had to be obedient to God’s words and divine principles. He had to believe in the precious blood of Christ for cleansing and salvation from sin and death. The Apostle John always spoke of Christ’s resurrection and that He would eventually triumph over sin when the proper time came. He also pointed out that the saints would not have immediate possession of a spiritual inheritance but that it was a future inheritance.

The Apostle Paul also brings out this same thought in 2 Cor. 4:7, 8: “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair.” In our tribulations we will naturally draw near to our Lord, and He will draw near to us.

The Apostle John does not claim any credit for himself, but gave the credit to Christ, who revealed to John what to write. This is one book in the New Testament that was dictated more by Christ than any other because the title of this book states just what it is.

When we study the writings of the New Testament many things are absent that are in the world. First, the writers of the New Testament did not take credit unto themselves. Second, they were humble and not eager for a name among men. Third, they wrote in simple language so that all who have the proper heart condition will understand. How different this is from those in the world who want all the credit—they are boastful and want their names in headlines, and they try to show their knowledge to others.

These voices were not revealed to those in the New Testament only, but to those in the Old Testament also. One of these was Elijah. 1 Kings 19:12: “And after the earthquake, a fire: but the Lord was not in the fire; and after the fire a still small voice.” Elijah

recognized that the other signs given him were not the voice of the Lord, but God's power; until he heard the still small voice. Elijah saw that the nation of Israel was in deep sin and no longer represented God. We might ask ourselves—what is the significance of the “still small voice?” In order for the world to understand and come to the Lord they must hear the “still small voice.” Then they will hear the voice of truth, and know the voice of love, and the voice of wisdom.

The wind, the earthquake and the fire will come upon the world. This idea is also brought to our attention in Rev. 16:18: “And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.” Here we see that the great time of trouble will come upon the world. Pastor Russell points out what the wind, the earthquake and the fire are, on Reprint page 3418, col. 1, par. 6: “We see that the Lord is about to bring upon the world of mankind just such experiences as might be symbolized by these matters displayed to Elijah. The strong winds of war are to be let loose upon the world—indeed quite probably they are already being let loose. The effect will be the rending and tearing of the earth, society, the nations. Then will follow a great earthquake, symbolical—a revolution—referred to in Revelation. It will be a revolution which will affect all the governments of the world, socially, politically, financially and ecclesiastically. Following this will come the fire—symbolical fire that will symbolically consume the earth, consume society.”

The Apostle Peter brings out the same idea in 2 Pet. 3:10: “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” Elijah was used of the Lord to reveal things that would happen future to his day.

There is one more voice I think we should consider before we finish this study, and that is the great voices in heaven—Rev. 11:15: “And the seventh angel sounded; and there were great voices in heaven, saying The kingdoms of this world are become kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Regarding this scripture, we will try and review some of the many things that have been said and show that the voices from heaven had a hand in these. First, when Jesus was speaking, a soldier said “never a man spake like this man.” (John 7:46) Here we see the influence that Jesus' words had.

When Jesus was baptized by John he said, “Behold the lamb of God, which taketh away the sin of the world.” (John 1:29) John had been instructed of God and was the last of the Ancient Worthies. We should notice that the word “sin” was not in the plural, but in the singular. There is an interesting thing about all this—the real meaning is not seen by the

world, but only by a very few. Mark 4:11, 12: “And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.” Jesus, even after his resurrection, instructed the apostles concerning himself. Luke 24:46: “And said unto them, thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day.”

Pastor Russell says respecting the 7th trump: “Its fulfillment extends a period of 1,000 years; its events mark and coincide with all the various features of the millennial reign of Christ. Its beginning, we understand was in 1878, and its termination will be a thousand years future from that date. It will be sounding for all that time during which the events will be in progress and accomplished.” (Reprint page 2992, col. 2, last paragraph.)

In closing I would like to mention the kinds of voices we have studied: first, the voice of heaven; 2nd, the voice of present truth; 3rd, the voice of the Lord; 4th, the voice of the three signs; 5th, the voice revealed to John; 6th, the voices from heaven.