

The Finished Mystery Published By The International Bible Students Association In
1918 (Extracts Therefrom)

REVELATION 10

THE TRUE REFORMATION WOE

10:1. And I saw another angel.—"The Messenger of the Covenant," the Lord Jesus.—Mal. 3:1. Come down from Heaven.—At the time of the Second Advent, Oct. 1874.—Rev. 3:20. Clothed with a cloud.—"He cometh with clouds;" and while the clouds of trouble are heavy and dark, when the mountains (kingdoms of this world) are trembling and falling, and the earth (organized society) is being shaken, disintegrated, melted, some will begin to realize what we now proclaim as already at hand—that Jehovah's Anointed is taking to Himself His great power and beginning His work of laying justice to the line and righteousness to the plummet. (Isa. 28:17.)"—B138.

And [a rainbow was] THE HAIR upon His head, and His face was as it were the sun, and His feet as pillars of fire.—See Rev. 1:14-16; 7:2; 18:1.

10:2. And [He had] HAVING in His hand.—In His power, given to Him by the Father.—Rev. 5:7, 5.

A little book open.—The Present Truth message.—C89. And He set His right foot.—Exerted the strongest power of restraint.

Upon the sea.—The masses not under religious control, who, without the Lord's control of the situation, would have long since swallowed up the present order of things.—Rev. 7:1-3; Luke 21:25; Psa. 46:2, 3.

And His left foot on the earth.—"Throughout the Scriptures, earth, when used symbolically, represents society; seas, the restless, turbulent, dissatisfied masses of the world."—A318.

10:3. And cried with a loud voice.—Pastor Russell was the voice used.—Rev. 7:2.

As when a lion roareth.—Symbolical of Justice.—Rev. 4:7; Amos 3:8.

And when.—In 1881 A. D.

He had cried.—With the first great cry, "Food for Thinking Christians," 1,400,000 copies given away, free.

Seven thunders.—Seven volumes of "STUDIES IN THE SCRIPTURES."—Rev. 8:5.

Uttered their voices.—Were foreseen as necessary to the complete statement of the Plan, and the fulfillment of this and other Scriptures.

10:4. And [when] WHATSOEVER the seven thunders had uttered [their voices], I.—Pastor Russell as a representative of the John class.

Was about to write.—Intended to put on paper at once. And I heard a voice from Heaven.—The guidance of the Heavenly Father, directing and overruling, knowing that the results would be better if the interest of His little ones were sustained by expectancy throughout the whole time of Harvest, rather than to give them all the light at once.—John 16:12.

Saying [unto me], Seal up [those] WHATSOEVER things [which] SOEVER the seven thunders uttered.—Do not immediately disclose their full contents.—Dan. 8:26; 12:4, 9.

And write them not.—Observe how the Lord retarded the publications: Vol. I was published in 1886. "In sending forth this first volume of the MILLENNIAL DAWN, it is but proper that we apologize to the many friends who have waited for it so patiently since promised." (A3.) Volume II was published in 1889, and III in 1891. "Some have urged greater haste in the writing and publishing of the several volumes of this series, and, to a large extent, I have shared the same feelings of impatience; but my observations of the Lord's dealings and leadings and unfoldings of His Plan are gradually convincing me that He has not shared our impatience. Indeed, I can clearly trace His hand in some of the hindrances encountered and can realize by the delay I have been enabled to grasp the subjects more thoroughly, and to present them more fully, than if the work had been hastened more. Not only has this delay worked for my good and yours, but in another way also. It has afforded time for a more thorough digestion of the truths of each volume, and thereby has given to the faithful student the very necessary preparation for that which was to follow. And not only so, but it has also given opportunity for practicing the lessons learned, and for exercising the talents of each in spreading the advancing light before others of God's saints." (C12.) Volume IV was published in 1897, V in 1899, VI in 1904 and VII in 1917. This makes a total lapse of 36 years from the publication of *FOOD FOR THINKING CHRISTIANS* to the last volume of the *SCRIPTURE STUDIES*. Meantime the Harvest work grew to a movement of vast proportions; and Volume VII was delayed.

10:5. And the angel which I saw.—The Lord Jesus, since 1874.—Rev. 10:1.

Stand upon the sea and upon the earth.—In control of the masses not under religious restraint as well as order-loving society.

Lifted up His RIGHT hand to Heaven.—The seventh angel was in that hand when He did so.—Rev. 1:18, 20. 10:6. And aware by Him that liveth for ever and ever.—By Jehovah, His Father and our Father, His God and our God.—John 20:17.

Who created Heaven, and the things that therein are,— "The heavens declare the glory of God."—Psa. 19:16; Neh. 9:6; Rev. 4:11; 14:7.

And the earth, and the things that therein are, [and the sea, and the things which are therein].— "When the morning stars sang together, and all the sons of God shouted for joy."—Job 38, 39, 40 and 41 chapters.

That there [should be] IS time no longer.— "There shall be no further delay."—Weym.

10:7. But in the days of the voice of the seventh angel.—Pastor Russell was the seventh angel.—Rev. 3:14. ← When he shall begin to sound.—In the autumn of 1881, at which time *FOOD FOR THINKING CHRISTIANS* was circulated, and the General Call ceased.—Rev. 11:15.

The mystery of God [should be] WAS finished.— "The great unfolding of the Divine mystery we are expressly told was reserved until the close of the Gospel Age." (Z. 97-255.) "The Plan ceases to be a mystery, because there is no further object in perpetuating its secrecy. The greatness of the mystery, so long kept secret, and the wonderful grace bestowed on those called to fellowship in this mystery (Eph. 3:9), suggest to us that the work to follow its completion must be an immense work, worthy of such great preparations. What may we not expect in blessings upon the world, when the veil of mystery is withdrawn and the showers of blessing descend? It is this for which the whole creation groans and travails in pain together until now, waiting for the completion of this mystery, for the manifestation of the Sons of God, the promised 'Seed' in whom they shall all be blessed.—Rom. 8:19, 21, 22." (A87.) "While the door stands open, it indicates that any believer who is anxious to enter and ready to comply with the conditions may yet do so, even though the general 'call' or invitation to enter is no longer sent out. The opportunity to labor and sacrifice has not yet closed though the general call ceased in 1881."—C213.

As He hath declared to His servants.—The Harvest Workers.

AND the Prophets.—Daniel (12:4-12) and Habakkuk (2:1-3).—Rev. 1:1.

10:8. And the Voice which I heard from Heaven.—The Heavenly Father's voice.—Rev. 10:4.

Speake unto me again.—By His Holy Spirit.

And said.—Through the Bible, His Word, His Voice.
Go take the little book.—"Study to show thyself approved
unto God, a workman that needeth not to be ashamed."—
2 Tim. 2:15.

Which is open in the hand of the angel.—The Lord Jesus.
Rev. 10:1, 5.

Which standeth upon the sea and upon the earth.—See
Rev. 10:2, 5.

10:9. And I went unto the angel.—"In coming out of
bondage to human traditions, creeds, systems and errors,
we are coming directly to our Lord, to be taught and fed
by Him, to be strengthened and perfected to do His pleas-
ure, and to stand, and not fall with Babylon."—C167.

And said unto Him.—By my act in obeying His com-
mand.—Rev. 18:4.

Give me the little book.—Take me into Your confidence;
give me Your Holy Spirit; show me, as promised, the
"things to come."—John 16:13.

And He said unto me, Take it, and eat it up.—"It is
absolutely useless for us to pray Lord, Lord, give us the
Spirit, if we neglect the Word of Truth which that Spirit
has supplied for our filling."—E245, 225; Ezek. 2:8.

And it shall make thy belly bitter.—Lead to self-sacrifice,
with its attendant sufferings, but create an appetite for
more. "The after effects are always more or less blending
of the bitterness of persecution with the sweetness."—
C89; Ezek. 2:10; 3:14; Dan. 8:27.

But it shall be in thy mouth sweet as honey.—"O the
blessedness."—Dan. 12:12; Psa. 19:10; 119:103.

10:10. And I took the little book out of the angel's hand
and ate it up.—"Thy words were found and I did eat them;
and Thy Word was unto me the joy and rejoicing of mine
heart."—Jer. 15:16.

And it was in my mouth sweet as honey.—"So I opened
my mouth, and He caused me to eat that roll. And it was
in my mouth as honey for sweetness."—Ezek. 3:2, 3.

And as soon as I had eaten it, my belly was [bitter]
FILLED.—"It satisfies my longings as nothing else could
do."

10:11. And [He said] THEY SAY unto me.—The Scrip-
tures do the saying.

Thou must prophesy again.—Continue to proclaim the
Message of Truth Divine.

Before many peoples, and nations, and tongues, and
kings.—Until it has been fully testified to all.—1 Tim. 2:6.
The concluding word of this Scripture suggests that the
last witness of the church in the flesh is, like their Lord's
as alleged malefactors, before earth's rulers.

Then Is Finished The Mystery Of God Published By The Jehovah's Witnesses

Formerly The International Bible Students Association in 1969 (Extracts Therefrom)

252 "THEN IS FINISHED THE MYSTERY OF GOD" Revelation 10:3, 4

"the voice of Jehovah" as being thunderous occurs. (Psalm 29:3, 4, 5, 7, 8, 9) The "seven thunders" were not just a rumbling noise but they carried a message that John understood. That nothing of importance might be lost, he was about to begin writing down the thunderous message.

However, a voice, not from the "strong angel," but from heaven, stopped him from doing so. John says: "Now when the seven thunders spoke, I was at the point of writing; but I heard a voice out of heaven say: 'Seal up the things the seven thunders spoke, and do not write them down.'" It was not then the time for writing, but was, rather, the time for the apostle John to absorb the contents of the "little scroll opened." It is well known that a frequent commentator on the book of Revelation, namely, the first president of the Watch Tower Bible & Tract Society, Charles Taze Russell, was looked to by many to write his explanation of the complete book of Revelation. But before he could do so, he died two years after the end of the Gentile Times, or on October 31, 1916. The following year, in July of 1917, the Society under its second president, Joseph F. Rutherford, published the book *The Finished Mystery*, which set out a commentary on the whole of Revelation, as largely based on the previous writings of C. T. Russell.

B In course of time *The Finished Mystery* proved to be unsatisfactory, because it had been written and published before many critical parts of the book of Revelation were fulfilled to make possible a correct understanding. So, although an attempt was made to write down things heard, *The Finished Mystery* did not break the secret of any "seven thunders" that had "uttered their own voices." (Revelation 10:3) It was therefore a time to wait for accurate understanding to be made possible, and in the meanwhile to absorb spiritual knowledge from the hand of Jehovah God by means of his glorified Son Jesus Christ. This was done.

253 "SWORN TO IN THE CREATOR'S NAME" Revelation 10:4-7

Stopped from writing the message of the "seven thunders," the apostle John again focused his attention on the glorious "strong angel," and he hears some most encouraging words. He says: "And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, and by the One who lives forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore: 'There will be no delay any longer; but in the days of the sounding of the seventh angel, when he is about to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish.'"—Revelation 10:5-7.

Doubtless the apostle John saw the likeness in some respects between this vision and that of the prophet Daniel of the sixth century B.C.E., who wrote: "And I began to hear the man clothed with the linen, who was up above the waters of the stream, as he proceeded to raise his right hand and his left hand to the heavens and to swear by the One who is alive for time indefinite: 'It will be for an appointed time, appointed times and a half. And as soon as there will have been a finishing of the dashing of the power of the holy people to pieces, all these things will come to their finish.'"—Daniel 12:7.*

The "strong angel" of John's vision did not swear by himself or in his own name, but swore by someone higher, by the immortal Creator of heaven, earth and sea and of all things in them. So, too, the glorified Jesus Christ, the archangel Michael, recognized Jehovah God as the Creator of all things and as being higher and greater than his only-begotten Son. (John 14:28; 1 Corinthians 11:3; Revelation 3:14) In due recognition of this, the Lord Jesus Christ swore by

* See the book "Your Will Be Done on Earth," pages 329-333, as published in 1958 by the Watch Tower Bible & Tract Society of Pennsylvania.

254 "THEN IS FINISHED THE MYSTERY OF GOD" Revelation 10:6, 7

the Most High God Jehovah the Creator of all. Thus he assured John and all fellow Christians down till today that there will be no further delay on God's part.—Hebrews 6:16, 17.

The original Bible word here translated "delay" is the Greek word *khrēnos*, which simply means "time" in an indefinite sense, so that the Authorized or King James Version Bible (of 1611) rendered the phrase: "There should be time no longer." This does not, of course, mean that time, which figures as a "fourth dimension" in Doctor Einstein's relativity theory, would be no more.* Rather, it means that there should be no further grant of time, in other words, no more "delay" as to the matter involved.

Why did this reference to "delay" come up for comment by the "strong angel"? Was it in answer to the question, raised by the martyred Christian souls after the Lamb opened the fifth seal of God's scroll: "Until when, Sovereign Lord holy and true, are you restraining from judging and avenging our blood upon those who dwell on the earth?" (Revelation 6:9, 10) Not altogether, and yet the answer to this question "Until when?" would be connected with the finishing of the "sacred secret of God," or, "the mystery of God." (Revelation 10:7, NW, margin, 1950 edition) The Creator of the sun, moon and stars has a fixed time for each feature in the outworking of his unchangeable purpose; and when the appointed time comes for a particular feature to be fulfilled, there is no grant of time given beyond that. This strict timekeeping holds true also regarding the "sacred secret of God."

What is that "sacred secret of God"?† The things that the apostle John sees following the sounding

* For an interesting comment on Revelation 10:6 according to the Authorized (King James) Version see *The Watch Tower* as of August 15, 1925, page 247, paragraph 33. Also, the book *Light*, Volume One, pages 178-180, under "Time No Longer," published in 1930.

† For an interesting suggestion on this see *The Watch Tower* as of April 15, 1919, pages 120, 121, under "The Finished Mystery," particularly the final two paragraphs. A reprint of July 1882.

255 "THERE WILL BE NO DELAY ANY LONGER" Revelation 10:7

of the trumpet of the seventh angel supply the information to clear up the mystery of it. According to the American Standard Version Bible, published in 1901, Revelation 10:7 reads: "But in the days of sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The "mystery of God" proves to be the Messianic kingdom of God in which the mysterious "seed" of "the woman" spoken of prophetically in Genesis 3:15 must reign. By means of this woman's "seed" Jehovah God must eventually "bruise" the symbolic serpent, Satan the Devil, in the head. (Romans 16:20, 25, 26) As a man on earth, Jesus Christ said to his disciples: "unto you is given the mystery of the kingdom of God." (Mark 4:11, 48; AV) Naturally there are mysterious features about this "mystery of God," such as to who compose this "seed" of God's "woman," and also who make up the congregation over which the Messiah or Christ is the Head.—Matthew 13:11; Luke 8:10; Ephesians 3:3-9; Colossians 1:26, 27; 2:2; 4:3; 1 Timothy 3:16, AV; AS.

This mystery or "sacred secret of God" is "according to the good news which he declared to his own slaves the prophets." The declaration of this mystery of God began with his own prophecy in the Garden of Eden as recorded by his slave the prophet Moses in Genesis 3:15. This information that God continued to declare to his slaves the prophets for them to proclaim to mankind is really "good news." God's greatest human prophet, Jesus Christ, foretold that "this good news of the kingdom" would be preached or heralded earth wide to all the nations before the "end" of the system of things came. (Matthew 24:14) Nevertheless, the proclamation of the Messianic kingdom of God is bad news, woeful news, to the vast majority of mankind in the "time of the end." That is why this "mystery of God" is rightly associated with the blowing of the seventh trumpet,

Revelation It's Grand Climax At Hand! Published By The Jehovah's Witnesses

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foot upon the sea, but his left one upon the earth." (Revelation 10:2) Another scroll? Yes, but this time it is not sealed. With John, we can expect soon to see further thrilling disclosures. First, though, we are given the setting for what is to follow.

Let us return to the description of Jesus. His fiery feet are upon the earth and the sea, over which he now exercises full authority. It is just as stated in the prophetic psalm: "You [Jehovah] also proceeded to make him [Jesus] a little less than godlike ones, and with glory and splendor you then crowned him. You make him dominate over the works of your hands; everything you have put under his feet: small cattle and oxen, all of them, and also the beasts of the open field, the birds of heaven and the fish of the sea, anything passing through the paths of the seas." (Psalm 85:8; see also Hebrews 25:9.) This psalm was completely fulfilled in 1914, when Jesus was installed as King of God's Kingdom and the time of the end began. Thus, what John sees here in vision applies since that year—Psalm 110:1-6; Acts 2:34-36; Daniel 12:4.

6. (a) Why is it appropriate that Jesus' feet are upon the earth and the sea? (b) When was Psalm 85:8 completely fulfilled?

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The Seven Thunders

John's contemplation of this strong angel is interrupted by the angel himself: "And he [the angel] cried out with a loud voice just as when a lion roars. And when he cried out, the seven thunders uttered their own voices." (Revelation 10:3) Such a powerful shout would catch John's attention, confirming that Jesus is truly "the Lion that is of the tribe of Judah." (Revelation 5:5) John would also be aware that Jehovah, too, is sometimes said to "roar." Jehovah's roaring prophetically heralds the gathering of spiritual Israel and the coming of the destructive "day of Jehovah." (Hosea 11:10; Joel 3:14, 16; Amos 1:2; 3:7, 8) Clearly, then, the lionlike cry of this strong angel forebodes similar great events for the sea and the earth. It calls on the seven thunders to speak.

John has previously heard thunders preceding from the very throne of Jehovah. (Revelation 4:5) Back in David's day, literal thunder was at times spoken of as "the voice of Jehovah." (Psalm 29:3) When Jehovah audibly proclaimed his purpose to glorify his own name in the days of Jesus' earthly

7. In what manner does the strong angel cry out, and what is the significance of his cry? 8. What are the voices of the seven thunders?

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ministry, to many it sounded like thunder. (John 12:28, 29) Therefore, it is reasonable to conclude that the "voices of the seven thunders" are Jehovah's own expression of his purposes. The fact that there were "seven" thunders suggests the completeness of what John heard.

9. But listen! Another voice sounds forth. It brings a command that must seem strange to John: "Now when the seven thunders spoke, I was at the point of writing; but I heard a voice out of heaven say: 'Seal up the things the seven thunders spoke, and do not write them down.'" (Revelation 10:4) John must have been anxious to hear and record those thunderous messages, just as the John class today has waited eagerly for Jehovah to disclose his divine purposes for publication. Such revelations come only at Jehovah's appointed time. —Luke 12:42; also Daniel 12:9.

The Finish of the Sacred Secret

10. Meantime, Jehovah has another commission for John. After the seven thunders have sounded, the strong angel speaks again: "And the angel that I saw standing on the sea and on the earth raised his right hand to heaven, and by the One who lives forever and ever, who created the heaven and the things in it and the earth and the things in it and the sea and the things in it, he swore: 'There will be no delay any longer.'" (Revelation 10:5, 6) By whom does the strong angel swear? The glorified Jesus swears, not by himself, but by the highest Authority of all, Jehovah, the immortal Creator of the heavens and the earth. (Isaiah 45:12, 18) With this oath, the angel assures John that there will be no further delay on God's part.

11. The Greek word here translated "delay" is *khrōnos*, which literally means "time."

9. What does a voice out of heaven command?

10. By whom does the strong angel swear, and to what Authority?

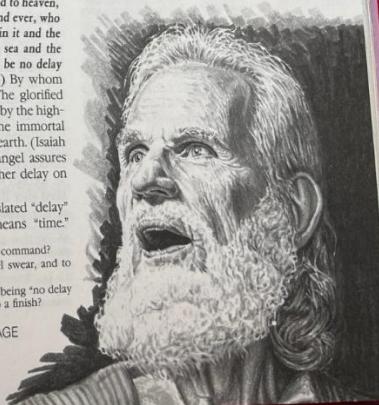
11, 12. (a) What is meant by there being "no delay any longer"? (b) What is brought to a finish?

A SWEET-AND-BITTER MESSAGE

Some have thus felt that this declaration of the angel should be translated: "There will be no more time," as though time as we know it will end. But the word *khrōnos* here is used without a definite article. So it does not mean time in general but, rather, "a time" or "a period of time." In other words, there will be no further period of time (or, delay) by Jehovah. A Greek verb derived from *khrōnos* is used also at Hebrews 10:37, where Paul, quoting from Habakkuk 2:3, 4, writes that "he who is coming . . . will not delay."

12. "No delay any longer"—how those words appeal to the aging John class today! In what respect is there no delay? John informs us: "But in the days of the sounding of the seventh angel, when it is about to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish." (Revelation 10:7) Jehovah's time is here for bringing his sacred secret to its happy climax, with glorious success!

13. What is the sacred secret of God?



seed first promised in Eden, which proved primarily to be Jesus Christ. (Genesis 3:15; 1 Timothy 3:16) It also has to do with the Seed of the woman out of whom the Seed comes. (Isaiah 54:1; Galatians 4:26-28) Further, it takes in the secondary members of the seed class and the Kingdom in which the seed class and the Kingdom in which the Seed reigns. (Luke 8:10; Ephesians 3:3-9; Colossians 1:26, 27; 2:2; Revelation 1:5) The good news about this unique heavenly Kingdom must be preached in all the earth during the time of the end—Matthew 24:14.

14. Surely, this is the very best of news. Yet, at Revelation 11:14, 15, the third woe is linked with the Kingdom. Why? Because for those of mankind who prefer Satan's system of things, the trumpeting forth of the good news that the sacred secret of God is brought to a finish—that is, God's Messianic Kingdom is here—is woeful news. (Compare 2 Corinthians 2:16.) It means that the world arrangement that like so well is near to being destroyed. The voices of the seven thunders, containing such ominous storm warnings, become clearer and louder with the approach of Jehovah's great day of vengeance. —Zephaniah 1:14-18.

The Opened Scroll

15. While John is waiting for the blowing of a seventh trumpet and the bringing to a finish of the sacred secret of God, he is given a further assignment: "And the voice that I heard out of heaven is speaking again with me and saying: 'Go, take the opened scroll that is in the hand of the angel who is standing on the sea and on the earth.' And I went away to the angel and told him to give me the little scroll. And he said to me: 'Take it and eat it up, and it will make your belly bitter, but in your mouth

14. Why is the third woe linked with God's Kingdom?

15. What do the voice out of heaven and the strong angel tell John, and what is the effect on John?

it will be sweet as honey.' And I took the little scroll out of the hand of the angel and ate it up, and in my mouth it was sweet as honey; but when I had eaten it up, my belly was made bitter." And they say to me: 'You must prophesy again with regard to peoples and nations and tongues and many kings.'" (Revelation 10:8-11)

16. John's experience is rather similar to that of the prophet Ezekiel during his exile in the land of Babylon. He too was commanded to eat a scroll that tasted sweet in his mouth. But when it filled his stomach, it made him responsible to foretell bitter things for the rebellious house of Israel. (Ezekiel 28:3-15) The opened scroll that the glorified Jesus Christ gives to John is likewise a divine message. John is to preach regarding "peoples and nations and tongues and many kings." To feed upon this scroll is sweet for him because it is from a divine source. (Compare Psalm 119:103; Jeremiah 15:15, 16.) But he finds it bitter to digest because—as previously with Ezekiel—it foretells unsavory things for rebellious humans. —Psalm 145:20.

17. The ones who tell John to prophesy again are doubtless Jehovah God and Jesus Christ. John, although exiled on the island of Patmos, has already prophesied regarding peoples, nations, tongues, and kings through the information recorded so far in the book of Revelation. The word "again" means that he must write and publish the rest of the information recorded in the book of Revelation. But remember, John is here actually participating in the prophetic vision. What he records is, in fact, a prophecy to be fulfilled after 1914, when the strong angel takes up his position astride the earth and the

16. (a) How did the prophet Ezekiel have an experience similar to John's? (b) Why did the little scroll taste sweet to John, but why was it bitter to digest?

17. (a) Who are the ones who tell John to prophesy "again," and what does this mean? (b) When was the dramatic portrayal seen by John due to be fulfilled?

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sea. What, then, does this dramatic portrayal mean to the John class today?

The Little Scroll Today

18. What John sees foreshadows remarkably true events concerning the John class at the beginning of the Lord's day. Their understanding of the implication of the seven thunders was then incomplete. Nevertheless, they had a deep interest in Revelation, and Charles Taze Russell had commented on many parts of it during his lifetime. After his death in 1916, many of his writings were collected and published in a book entitled *The Finished Mystery*. In time, though, this book proved to be unsatisfactory as an explanation of Revelation. The remnant of Christ's brothers had to wait a while longer, until the visions started to be fulfilled, for an accurate understanding of that inspired record.

19. Like John, however, they were used by Jehovah even before the voices of the seven thunders were fully published. They had preached diligently for 40 years before 1914, and they had struggled to stay active during the first world war. They had proved to be the ones who, when the master arrived, were found to be giving the domestics food at the proper time. (Matthew 24:45-47) Thus, in 1919 they were the ones who were given the opened little scroll—that is, an open message to preach to mankind. Like Ezekiel they had a message for an unfaithful organization—Christendom—that claimed to be serving God but, in fact, was not. Like John they had to preach some more regarding "peoples and nations and tongues and many kings."

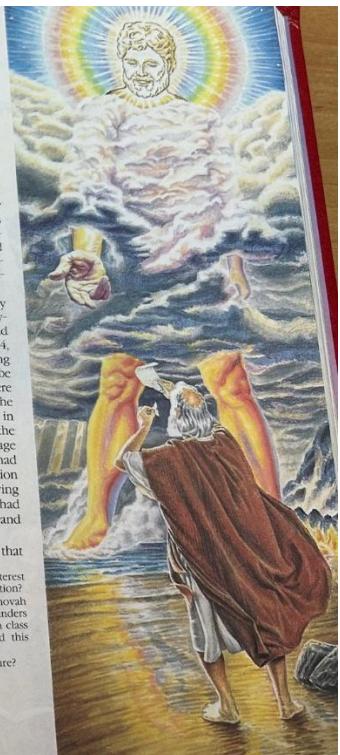
20. John's eating up the scroll pictured that

18. At the beginning of the Lord's day, what interest did the John class show in the book of Revelation?

19. (a) How was the John class used by Jehovah God even before the voices of the seven thunders were fully published? (b) When was the John class given the opened little scroll, and what did this mean for them?

20. What did John's eating up the scroll picture?

A SWEET-AND-BITTER MESSAGE



Please also refer to the Watchtower Articles on the subject of Revelation 10, and Jayne Austin's personal rebuttal statement of the Jehovah's Witness Cult on the website www.jayne-austin-artist.com