At The 11th Hour

Description

At The 11th Hour

Judgment of the Living

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In the interest of reaching every truth-seeking mind that desire to escape the path that leads to destruction of both body and soul, as long as this issue lasts, this tract will be distributed free of charge

Tract No. 16

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(GRAPHICS TO BE LOADED)

BIRDâ€™S-EYE VIEW
OF THE REVELATION

THE ELEVENTH HOUR CALL

PASTORAL POST TO EVERY SEVENTH-DAY ADVENTIST MINISTERIAL GRADUATE

Tract No. 15 clearly demonstrates that all of The Revelation is exactly what the angel declared: â€œFear God, and give glory to Him; for the hour of His judgment is comeâ€• (Rev. 14:7); â€œfor in one hour is thy judgment comeâ€• (Rev. 18:10); â€œand I saw thrones, and they sat upon them, and judgment was given unto themâ€• (Rev. 20:4); â€• â€¦ and the dead were judged out of those things which were written in the books â€¦ â€• (verse 12); â€• . . . and they were judged every man acÂcording to their worksâ€• (verse 13); and whosoever was not found written in the book of life was cast into the lake of fire.â€• Verse 15.

2-3

The Judgment in Two Sections

As the tract further reveals, chapters 4 and 5 of The Revelation present a pictorial representation of the human race at the bar of judgment when the cases of all, small and great, are laid bare to the all-searching gaze of a tribunal whose eye is single to determine who have and who have not â€œthe wedding garmentâ€• on. Those who have stay for â€œthe marriage supperâ€•; those who have not are bound â€œhand and footâ€• and cast â€œinto outer darkness,â€• there to wail and to gnash their teeth (Matt. 22:11-13) for their failure to respond to Divine love. Right then and there their status is forever settled.

This is exactly what will be seen when the Judgment of the Living commences. It will cleanse the sanctuary (church) from sin and sinners. No longer will the tares be left among the wheat (Matt. 13:30); no longer the bad fish with the good (Matt. 13:47,48); no longer the goats with the sheep (Matt. 25:32-33). The Lord, â€œWhose fan is in His hand, â€¦ will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.â€• Matt. 3:12.

Judah Keep Thy Solemn Feasts

This will be the message for the period during the Judgment of the Living. This judicial work of cleansing, though, is now preceded with a Voice, saying.

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Isa. 52:1.

Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace: O Judah, keep thy solemn feasts, perform they vows: for the wicked shall no more pass through thee; he is utterly cut off. Nah. 1:15.

So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth, because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Rev. 3:16-19.

And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will He do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. The great day of the ord is near, it is near, and hastesth greatly, even the voice of th day of the Lord: the mighty man shall cry there bitterly. Zeph. 1:12-14.

4-5

True, indeed, The Revelation is a scene â€œhereafterâ€• from Johnâ€™s time (Rev. 4:1); it is the scene of the Judgment (Rev. 4,5.)

Chart â€“ The Investigative Judgment and The Seven Seals.

6-7

The Wonderful Revelation

The Revelation, therefore, bears record of the past, present, and future works of the nations and peoples whom John, centuries before the actual Judgment takes place, was privileged to see panoramically as the seals of which The Book was composed were consecutively broken, and out of which came The Revelation; that is, the seven sealed book brought out The Revelation in which is revealed that which was to take place at the time the nations and people were to pass in review before the Judicial Throne, as depicted in chapters 4 and 5, and as clearly unveiled in Tract No. 15. Indeed, â€œIn the Revelation all the books of the Bible meet and endâ€• *(The Acts of the Apostles,* p. 585), and all the nations and peoples, too.

We, therefore, who live during the JudgÂment hour can through The Revelation see the past, the present, and the future. Yes, we can see prophecies fulfilled, being fulfilled, and to be fulfilled while the Judgment is going on.

The â€œExtra Oilâ€• Message

So it is that as the Judgment of the Living is the most important work in connection with the gospel, the church needs the light on it more than on any other subject or doctrine. Only by such â€œmeat in due seasonâ€• can the church keep up to date with the signs of the times, with Godâ€™s work in heaven and on earth, and with her call and her duty.

Consequently, if the Denomination now fails to avail herself of this extra oil for her lamp of Truth, then just as soon as the Judgment of the Dead is over and the Judgment of the Living about to commence, just that soon she will find that her lamp has gone out and that she is in dense darknessâ€”without a message, without light and without â€œmeat in due seasonâ€• for herself and for the world.

Seals and Trumpets

By means of symbols, the seals disclose each aspect of Truth, and lay open the deeds of the nations and peoples collectively, one truth following another, and period by period, seven periods in all and an eighth one to follow. For a detailed study of the seven seals see Tract No. 15, *To The Seven Churches.*

Having displayed one phase of Truth, Inspiration follows by a second, by the seven trumpets in which is visualized the work of the faithful, and the destruction of the unfaithful (chapters 8-11). (Detailed inforÂ-

mation on the Trumpets is found in Tract No. 5, *The Final Warning.)*

A Living Prophet in the Church

After the trumpets, The Revelation bears record of the ever-living church and her enemy, the dragon (chapter 12). There we are told that the earth will soon open her mouth and swallow the dragonâ€™s flood (Rev. 12:16), â€”the hypocrites in the church.

8-9

This is only another illustration of the cleansing work in the house of God. Then it is that the Remnant, those that are not swallowed by the earth, will find themselves in conflict with the dragon. And then it *is* that they as a group â€œkeep the commandments of God, and have the Testimony of Jesus Christâ€• (verses 16,17), the everliving â€œSpirit of Prophecy.â€• Rev. 19:10.

History of Mankind

Obvious it is that in the day of Judgment each seal and trumpet consecutively, one following the other, discloses its own categoÂry, the seals embracing one phase of the whole history of mankind, and the trumpets embracing another phase of it.

Now, coming to chapters 13, and 17, there is a threefold symbolization, a special representation of the world yesterday, toÂday, and tomorrow, as God sees it from His Throne of Judgment, the first of which is the leopard-like beast symbolization, and second is the two-horned beast, and the third *is* the scarlet-colored beast.

Chart â€“ The Worldâ€™s History In Prophetic Symbols

10-11

The leopard-like beast having seven heads and ten crowned horns, with a body of a leopard, the feet of a bear, and the mouth of a lion, is as clear a symbolization as InspiraÂtion can make it that it is a composite beast of Danielâ€™s four beastsâ€”lion (Babylon), bear (Medo-Persia), leopard (Grecia), non-descript beastâ€™s ten horns (Rome)â€”Dan. 7. By this composite symbolization is revealed the fact that the leopard-like beast is a descendant of Danielâ€™s four beasts, and is therefore the melting pot of the ancient nations in general, and the symbol of the world of today in particular. Logically so, too, because all the nations of the past as well as of the present, both dead and living, must necessarily come before the Throne of Judgment. They are therefore for this cause all embodied in this beast symbolism.

The ten *crownless horns* of Danielâ€™s fourth beast, moreover (being symbolical of the kings that were to arise from the disintegration of the Roman empire (Rev. 17:12) in contrast with the ten *crowned horns* of Johnâ€™s leopard-like beast (Rev. 13:1) prove that the latter beast is in particular the symbol of the world after the fall of Pagan Rome. This is seen from the fact that the envisioned kings were first symbolized in Danielâ€™s fourth beast as crownless horns showing that they had not taken their kingdom as yet, and last in Johnâ€™s first beast *as* crowned horns, showing that they had finally taken their kingdoms.

The scarlet-colored beast (driven by a womanâ€”church) with its crownless horns, though, is seen to represent a third period, a crownless period,â€”a governmental condition similar to that of Ecclesiastical Romeâ€™s, a combination of church and state rule. UnÂmistakably, this last beast is the symbol of the world of tomorrow. This beastâ€™s crown-less horns, then, positively reveal that the aforementioned

crowned kings which arose from the ruins of the Roman empire, and which have descended down to our day, as symbolized by the crowned horns of the leopard-like beast, are to be dethroned and superseded by crownless â€œkingsâ€• (by presidents, premier, and the like); for that is what the crownless horns of the scarlet-colored beast denote.

The Next World Ruler

The next world ruler, though, is to be the â€œgreat whore,â€• Babylon (a counterfeit reÂligious system), for she is the one who rides (rules) the beast. The crownless set of rulers (horns) giving their power to the beast while â€œthe whoreâ€• reigns (rides the beast), is again confirming the fact that the church is to rule the world with the consent of its civil authorities. This they do, not by their own will, but because â€œGod hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.â€• Rev. 17:17. They nevertheless will in time make her desolate and naked, eat her flesh, and burn her with fire (verse 16).

12-13

Since these crownless horns hate the â€œwomanâ€• (religion), they obviously repreÂsent such rulers as in Communism. They will make war with the Lamb, but the Lamb shall overcome them (verse 14); He makes war with them rather than with others because they rule the world at that time; because they are the ones with whom menâ€™s reign ceases.

World Religious System

Now, the fact that the crowned kings are already fast disappearing, are practically all dethroned, is proof positive that the world is about to shape up its next and final aspect in the drama of sin and penitence. Thus the crowned world polity, the one represented by the leopard-like beast, is about to pass away eternally, and a crownless one, domiÂnated by an international religious system as depicted in the scarlet-colored beast is to be ushered in.

This is where we now stand in the prophetic history of the world; and this is why the world is now so upset, in fear and confusion, in a state of being as when a tree is shaken by a mighty wind.

No Need to Fear Communism

Since the crowned kings (crowned horns) are a thing of the past, and since the crownless, Communistic-like rulersâ€”the ones that hate the woman (hate religion) who rides, rules, the beast,â€”are to give their kingdom to the beast, there is no need for fear that Communism is now to take over and stay on top.

Although the crownless horns agree, and *give* their power and strength to the beast while the woman reigns over the nations, yet after one symbolical hour they take up their power, and as previously pointed out, make the â€œwomanâ€• â€œdesolate and naked,â€• â€œeat her flesh, and burn her with fire.â€• Rev. 17:16.

So, though Communism seems to be next in line, the idea of it having absolute rule of the world before the â€œwomanâ€• does, seems impossible even though it may take still deeper root than it already has. The ten crownless horns, nevertheless, are to rule the world at last, but not before they unseat the woman, as seen in verse 16.

Accordingly, in this symbolization *is* seen that there is definite governmental dissimiÂlarity between the period represented by the leopard-like beast and the period represented by the scarlet-colored beast, that is,

the former is ruled by crowned kings (horns), but the latter is not.

Also, as previously shown, the multiplex composition of the leopard-like beast points out that in it is wrapped (symbolized) both the world of yesterday and the world of todayâ€”all the dead and the living to the present as long as it remains to be the symbol of the world; whereas in the scarlet-colored beast is wrapped only the world of tomorrow,â€”all the dead and the living of tomorrow.

14-15

Beginning of Judgment of Living

All these facts cause two things to stand out clearly: that with the culmination of the former beastâ€™s period the Judgment of the Dead ceases; and with the ascendency and descendency of the latter beast the JudgÂment of the Living world begins and ends.

The Revelation, furthermore, makes clear that the two-horned beast represents a high-ranking government, one having the power to perform wonders, to even reshape the governmental principles of the nations, and to bring them down to the level of the world that is represented by the leopard-like beast in his pre-wounded state (to the level of church-state rule), the condition in which the beast blasphemed Godâ€™s name, His taberÂnacle, and them that dwell in heavenâ€”(Rev. 13:6), for Inspiration so indicates in the words:

And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he-had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image o f the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Rev. 13:13-17.

Thus the two-horned beast is to decree that anyone who fails to comply with his demand of worship should be killed. This will *come* to *pass* while the â€œwomanâ€• rides the beast. Through this symbolical prophecy is also seen that in an effort to perhaps clamp down on Communism and to save the worldâ€™s system of religion, the churches will consolidate themselves and set up a world government with the church being its â€œbrainsâ€• and the State its power. The beastâ€™s number, though, being in sixes, 666, not in the Biblical *sevens,* which denotes completeÂness, or â€œall,â€• shows an omission of a part of the world from its system of worship; that *is* some of the sects will refuse to comply with the beastâ€™s decree. If none other, it is certain that the remnant who keep the commandÂments of God and have the Testimony of *Jesus,* the Spirit of Prophecy in their midst, will stay out of it. And this is the very thing that will cause the beast to rigidly enforce its demands.

16-17

It is also interesting to note that the two-horned beast develops its super-career during the end of the period that is repreÂsented by the leopard-like beast, and wests its career during the end of the period that is represented by the scarlet-colored beast.

Thus the world of today with the world of yesterday and the world of tomorrow are all seen to stand before the Judicial throne of God.

This truth is again seen from the fact that chapter 14, the next after chapter 13 brings to view the two harvests, the first and second fruits, *the living members* of the church.

Judgment of Living Members of Church

After these events, chapter 15 unfolds those things which close this particular phase of the Judgment, for there it is stated:

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girÂdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, Who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled. Rev. 15:5-8.

The sanctuary which Moses was *comÂmanded* to build was patterned after the Temple in Heaven (Ex. 25:9,40). And by looking into the earthly we see the heavenly, that is, according to Mosesâ€™ record the sanctuary consisted of two main apartmentsâ€”the Holy, and the Most Holy (Ex. 26:33).

Picture â€“ The Tabernacle in the Wilderness

18-19

On the Day of Atonement (the day of typical judgment) the veil of the Most Holy was pulled aside (opened) and the door of the Holy was closed, throwing the two apartments into one. But after the atoneÂment was over, the door of the sanctuary, the Holy, was opened, and the door or veil to the Most Holy was closed.

From this is seen what Inspiration means when It says the temple was opened and the seven angels, and also the four beasts who are symbolical of the redeemed host (Rev. 5:8,9), came out of it,â€”all of which indiÂ-cates that the pre-millennial session of the Judgment (atonement) will then be overâ€”that no man from then on can enter in the temple until after the plagues are poured out. Thus after the Judgment, come the seven last plagues (chapter 16).

Having described the inspection of the guests, the living members of the church (the â€œhouse of Godâ€•), as well as the consequent results that befall the wicked multitude, Inspiration in chapter 18 takes us to the final phase of the Judgment, the Judgment of Babylon and her dominionâ€”the last world symbols, the woman riding the scarlet-colored beast.

Chapter 19 disclosed the fact that the government of Heaven is then to war with the governments of earth. They will be defeated, and the whole world come to an end.

Indeed, every unrepentant sinner will at last for mercyâ€™s sake be put to death, and every saint for gloryâ€™s sake be left to live forever. Thereby the world will pass away, and the church eternal take over, for says Inspiration:

And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh. Rev. 19:20,21.

Here we have it as clear *as* it can be made that first the beast and the prophet, then the remnant. â€œThe beastâ€• and the â€œprophetâ€• are two individuals, â€œthe remnantâ€• are the rest of the worldâ€™s multitudes.

The Millennial Judgment

After this, commences the Millennial Judgment of the dead world as shown in the next chapter:

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20:4-6.

20-21

Here is seen how the world comes to its end and how the Millennium begins. NotÂwithstanding this, even the earth itself is dissolved, for the Revelation continues:

And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. Rev. 6:14; 20:11.

And 1 saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. Rev. 21:1.

Now the question arises, Where do the saints live while the earth *is* in desolation and before it is made new? Here is the answer:

They shall be priests of God and of Christ, and shall reign with Him a thousand years. Rev. 20:6.

Following the Millennium, the Holy City comes down with the saints, and then, rather than they living with Christ, He lives with them, for again says The Revelation:

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. Rev. 21:3.

Thus continuing, chapter 20 sets forth the imprisonment and punishment of Satan, the first and the second resurrections, the Executive Judgment of all the wicked, the Millennium, and the final eternal end of Satan and all his hostâ€” the second death.

In Chapter 21 we are told that there is to be a new heaven and a new earth because the present heaven and earth pass away (Rev. 6:14; 20:11), and are not existent during the Millennium.

Chapter 22 gives the description of the New Jerusalem and its coming down from Heaven, the description of the River of Life and also of the Tree of Life.

(Note: Tract No. 5, *The Final Warning, as* aforementioned contains a detailed study on the seven trumpets. Chapters 12,13,17, and are further treated in Tract No. 12, The World Yesterday, Today, and Tomorrow. And a detailed exposition of the seven seals is found in Tract No. 15, To the Seven Churches. These are all sent free of charge to anyone who writes in for them.)

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Ceremonial Harvest Chart VTH

TRACT NO.16 PART II

VOLUME TWO REVISION

REVELATION 14

As a complete exposition of Revelation 13 is found in Tract No. 12, we come now to a study of

REVELATION 14

Verse *1â€"â€•And I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having his Fatherâ€™s name written in their foreheads.â€•*

Mount Sion, where anciently stood the throne of King David, was known to all the prophets as the famous palace site of the kings of Israelâ€"the chosen mount of the Lordâ€™s earthly throne. So it is that there in with the Lamb the Revelator prophetically saw the first fruits of the harvest (for â€œfruitsâ€• denote-harvest), the 144,000, the first to be separated from the tares, the first to be redeemed from the bonds of sin and from among sinners, and also from the yoke of the Gentiles. The judgment (harvest) of God, you recall, begins in the house of God, among the Twelve Tribes of Israel (Rev. 7:4-8; 14:4). Writes the Apostle,

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â€œFor the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Peter 4: 17 .

After this comes the harvest in Babylon, but conditions are reversed; that is, while the separation in the church is caused by setting a mark on the faithful, mad by disposing of the abomination loving multitude from their midst, â€" (Eze. 9) putting to shame and casting out the â€œbad fishâ€• from among the good (Matt. 13:47-50), the separation in Babylon is made by a voice from Heaven, saying, â€œcome out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plaguesâ€• (Rev. 18:4). The second fruits you see come out of all nations that are at that time ruled by Babylon the Great. They come in a place where there is no sin and no fear of the plagues hurting them. The 144,000 standing on Mt. Sion, consequently, terminated the â€œtimes of the Gentilesâ€• there (Luke 21:24), and with these â€œguilelessâ€• servants of God the Church purified, commences the ingathering of the second fruits from among the Gentile nations, the results of which is a great multitude from all nations (Rev. 7:9) where as the first fruits are from the tribes of Israel only, the church.

This long foreseen episode is very signifiÂcant of the first step toward the re-establishment of Davidâ€™s throne in fulfillÂment of the prophecies of Daniel 2:44; Hosea 1:11; 3.5; Micah 4:1-5; Isaiah 2; Jeremiah

32:37-40; Ezekiel 36:24-36; 37:16-28. This, in fact, is the church purified, â€œcleansedâ€•, the â€œwheatâ€• separated from the â€œtaresâ€•, the â€œgood fishâ€• from the bad, the clothed with the wedding garment from those that are without it.

Lamb Indicates Probationary Time

The term â€œlambâ€• is of course applicable to Christ. He has many titles, each of which unfold the Scroll. His title, in this instance being â€œlambâ€• very obviously unveils the designates the particular duties of His office at the time and the event Inspiration takes occasion to truth that the 144,000 are standing with Him in the Holy Land during a time in which the blood of the Lamb is still atoning for penitent human beings, else His title would not be â€œlambâ€• but rather â€œthe Lion of the tribe of Judah,â€• or some other if it is to have a timely significance. The 144,000 then, must stand with Him on Mount Zion during probationary time. It indeed must be so for they are the first fruits only, implying that there is a second fruit to follow, else the title, â€œfirst fruitsâ€• would be a vain, and confusing thing, foreign to Inspiration.

28-29

Verses 2,3â€”â€•And *I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.*

And they sung as it were a new song before the throne, and before, the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.â€•

Here it is pointed out that the first fruits, the 144,000 descendants of Jacob in particuÂlar, are to have an experience which the second fruits, the great multitude that come out of all nations (Rev. 7:7-9), cannot possibly haveâ€”they cannot learn the song at the time the â€œHarpersâ€• sing it, the 144,000 only can learn it, says the Scriptures, the second fruits were not there as yet. These again prove that the firstfruits come first, and that all these take place in the end of the world, in the time of harvest when the tares and the wheat are being separated one from the other. This work is indeed the cleansing of the sanctuary among the living members of it.

Verse 4â€”â€•These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb.â€•

â€œThese are they which follow the Lamb whithersoever He goeth,â€• they follow Him as truth progresses; that is, they followed Him as truth progresses while His work in the sanctuary for the Judgment of the dead, and they followed Him through the Judgment of the living, and thus with Him to Mount Zion. The Jews too, could have thus followed if they had not stopped with the Truth of the earthly sanctuary, and if they had gone with the Truth when it was shown to them that the services from the earthly were transferred to the heavenly sanctuary, Christ Himself being the High Priest after the order of Melchisedecâ€”(Heb. 7,11).

The statement, â€œnot defiled with women; for they are virgins,â€• very obviously points out that they are found in the church, not in the dominion of Babylon the Great, and not in the company of her daughters. By the statement â€œfirst fruits,â€• moreover, also by the statement that they are from the Twelve Tribes of Israel (Rev. 7:4-8) imply that the second fruits, which come from all nations, are not virgins, that they are brought out of Babylon the Great while she rides the beast,

while she rules the world;

30-31

â€œFor all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.â€• Rev. 18:3.

If the 144,000, as described in Revelation 7, verses 4-8, come from among the first fruits, then follows logically and Biblically that the great multitude of verse 9, who are brought to view immediately after the sealing of the first fruits, are consequently the second fruits. Furthermore, since the 144,000 are strictly from the descendants of Jacob, and the great multitude strictly from all nations, the facts stand out as high as mountains that the first fruits are the â€œwheatâ€• from the Church, and the second fruits the â€œwheatâ€• from the

Verse 5â€”â€•And in their mouth was found no guile: for they are without fault before the throne of God.â€•

As servants of God, the 144,000 speak nothing but the Truth, and so their proclamation of the Gospel, Inspiration insists, is to be accepted as the very Word of God.

Verse 6â€”â€•And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.â€•

Loud Cry Message To All Nations

This angel, as the angels of the seven churches (Chapter 2 and 3) is, of course, symbolical of the ministry, the servants of God. And since his message the everlasting gospel, is finally proclaimed to all nations while the 144,000 stand with the Lamb on Mount Zion, it is self-evident that the 144,000 guileless servants of God, the ministers during the ingathering of the second fruits, proclaim the everlasting gospel, the last, to all nations, that these eleventh hour servants finish the work on earth.

This message, the message of â€œthe everlasting Gospelâ€• when considered with the message of chapter 10 which proclaims â€œthat there should be time no longer,â€• and that â€œin the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finishedâ€• (10:6,7), then it is seen that the former, â€œthe everlasting gospelâ€• (chapter 14:6), is proclaimed the second time first to many nations, and second to all nations. This information is obtained by reading

Chapter 10:5-11â€”â€•And the angel which I saw standing upon the sea and upon the earth (land and sea denotes world wide) lifted up his hand to heaven, And sware by Him that liveth for ever and ever, Who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: (That the end is come) 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.

32-33

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 up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. (that is, at first it shall be to you very sweet and pleasing, but at last very bitter and disappointing).

And I took the little book out of the angelâ€™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.â€•

This sweet and bitter experience has been understood and taught for years by the Denomination. They teach that it was experienced by the First-day Adventists prior to and in 1844. That they thought of having come to the end of the world, to the time of going into glory, was a very sweet thought to them, but having misunderstood the exact event that was to take place in the year 1844, that it was not the second coming of Christ, not the time to take them to glory land, they were bitterly disappointed, exactly as forecast by the sweet-bitter experience.

The Command Under The Third Angel â€“ Judgment of Dead and The Command Under The Loud Cry Angel â€“ The Judgment of Living

It has also been understood, and taught by the Denomination that the command â€œthou must prophesy againâ€• is the commission to the Seventh-day Adventists after the disappointment. The thing which the Denomination has failed to note is the fact that their commission to prophesy again (teach) is not before all peoples, nations, tongues, and kings, but â€œbefore many peoples, and nations, tongues, and kingsâ€• showing that the Denomination in her present setup is not to finish the gospel work, not to teach â€œall nations,â€• but man, â€” only a large part of them; Whereas the everlasting gospel is proclaimed to every nation, and kindred, and tongue, and people.â€• 14:6. 34-35 This essential information which the Scriptures give should be taken very seriously, because if we fail to see that before the work goes to completion there is to be a complete reorganization in the Seventh-day Adventist Denomination, we may not pay attention to it and thus fail to awake from our Laodiceanism â€“ from the stuper of dreaming that we are rich and increased with goods, in need of nothing truth or prophets. (Rev. 3:17). If we awake, though, we will see our true condition, see that we are wretched, and miserable, and poor, and blind, and naked:â€• and know it not, Verse 17. In fact only a Laodicean can fail to see, right off hand, that if the Denomination was given only the message of the Judgment of the Dead, that the message of the Judgment of the Living is yet to come, and that without it her dimly burning lamp will go out and she will find herself in darkness and without a message for herself or for the world. Isaiah the prophet was shown what will finish the gospel work, and what will cause a complete overhauling and reorganizing in the Denomination. Here it is:

â€œFor, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be manyâ€¦ And I will set a sign among them ,and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an

offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.â€• Isa. 66:15,16,19,20.

The Purification of The Church

You note that this slaying of the Lord does not come to nations which have not as yet heard of God, not upon those who are ignorant of Him, but upon those who on one hand think that they are sanctified, and on the other hand indulge in those things which are by the scriptures prohibited for foodâ€”those that know better are slain, but those who are ignorant of the gospel still live. This stroke of God, therefore, falls upon the disobedient and hypocritical in the church, for â€œthose who escape of them,â€• the scriptures says, are to be sent not to many, but to all the nations and these sent ones are to bring into the house of God all their brethren, all that are to be saved from the nations. Obviously then, the slaying takes place after the Denomination has â€œprophesied again before many peoples, and nations, and tongues, and kingsâ€• (Rev. 10:11), but before the gospel work is finished. And those who â€œEscapeâ€• and are sent to the nations to proclaim to them Godâ€™s â€œfameâ€• and His â€œgloryâ€• are doubtless the 144,000 Israelites, guileless servants of God, the first fruits from the great harvestâ€”the church. Those whom they bring to the â€œhouse of the Lord,â€• must, therefore, be the second fruitsâ€”the great multitude of Revelation 7:9, those who are gathered from all the nations after the sealing of the 144,000. after the cleansing of the church.

36-37

So while the group of Revelation 14:1,6, and Isaiah 66:19,20, the church purified, proclaim to all nations, the group of chapter 10:11, the S. D. A. denomination proclaims only to many nations. And what is the everlasting Gospel, the Gospel that goes to all nations?â€”

Verse 7 â€”â€•Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.â€•

These guileless servants of God, you see, are finally to proclaim to all human beings that the hour of His judgment (the Judgment of the Living) has come, and that the hour is â€œthe eleventh hour,â€• the hour in which Babylon the Great comes into power (Rev. 17:3-5), and passes away (Rev. 18:19). It is during this hour that all Godâ€™s people are called out of Babylon, the hour while she reigns over all nations, thus are they rescued from the image beastâ€™s decree. (Rev. 13:15), taken out from among the nations that are ruled by Babylon the Great and are brought into the purified church of God where there is no sin and no fear of Babylonâ€™s plagues falling upon them.

Verse 8-11â€”â€•And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of wine of the wrath of her fornication.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into this cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the

Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.â€•

38-39

The Complete Fall of Babylon

These messages concerning Babylon the Great, cannot, in the fullest sense be proclaimed before Babylon comes into being, nor before she actually sits on the scarlet-colored beast. Rev. 17. â€œBut the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete . . . Not yet, however, can it be said that â€˜Babylon is fallen . . . because she made all nations drink of the wine of the wrath of her fornication.â€™ She has not yet made all nations do this â€¦ the work of apostasy has not yet reached its culmination â€¦ The change is a progressive one, and the perfect fulfillment of Revelation 14:8 is yet future.â€• Great Controversy, pp. 389, 390. Moreover, it is while Babylon rules that the whole earth is â€œlightenedâ€• with the glory of the angelâ€”chapter 18:1. Only the delivered ones escape the wrath of God.

Verses 12,13 â€” â€œHere is the patience of the saintsâ€• here are they that keep the commandments of God, and the faith of Jesus.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that the y may rest from their labors; and their works do follow themâ€•

â€œBlessed are the dead which die in the Lord from henceforthâ€• that is, while the 144,000 stand on Mount Zion, and from the time it is said, â€œHere is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus,â€• death still reigns among the saints while coming out of Babylon, for the word â€œhenceforthâ€• denotes from now on, from the time it is said â€œHere is the patience of the saints.â€•

Verses 14,16â€”â€œAnd I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.â€•

The Two Final Harvests

Here are indisputable words of Truth that again dispel the darkness which has been hovering over the subject of the harvest: the separation of the wheat from the tares, the â€œgood fishâ€• from â€œthe badâ€• â€”the gathering of the first and of the second fruits.

The Lord Himself is here seen reaping the first fruits. Why Himself?â€” Because, declares the Lord as He looked down to this time: â€œThe day of vengeance is in Mine heart, and the year of My

redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: Therefore Mine Own arm brought salvation unto Me; and My fury, it upheld Me. And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth.â€• Isa. 63:4-6.

40-41

Verses 17:20 â€”â€•And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, .and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.â€•

Having thus rescued the first fruits, and they being His servants thereafter, they are the co-workers with the angel who, after the Lord reaps the earth, also reap with a sharp sickle.

In these verses two classes are figuratively brought to viewâ€”the â€œclustersâ€• and the â€œvines.â€• The one class, the â€œclusters,â€• is to be separated from the other, from the vines, for we cannot presume that the angel disobeyed the command: â€œGather the clusters of the vine.â€•

The clusters, the good fruit, of course, represent the saints, and the vines along with the bad fruit left on them must represent the wicked, father and son, root and branch. These are cast into the great winepress of the wrath of God. The enormous amount of blood coming out of â€œthe winepress,â€• bespeaks that multitudes of wicked are then to yield their lives for not having repented of their evil deeds before the gathering of the fruits is completed at which time they all shall wail â€œThe harvest is passed, the summer is ended, and we are not saved.â€• Jer. 8:20.

Here is proof positive that the harvest of both fruits comes before the close of probation, before the plagues are poured out. Truly, then, â€œthe harvest is the end of the world.â€• for it terminated the reign of sin, destroys the wicked and safeguards the righteous.

To me all these things stand out as clear as crystal, and I hope that I have not misstated myself, if I have you tell me where.

42-43

SCRIPTURAL INDEX

EZEKIEL:

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Temple Types Chart â€“ V.T. Houteff

44-45

TRACT NO. 16 PART III

Inspirationâ€™s Way of Promoting Truth and The Peopleâ€™s Way of Accepting It

It is surprisingly alarming to note how little thought has been given to the method which Inspiration has ever employed in promoting truth, and to the peopleâ€™s way of responding to it. Since to neglect this part of our salvation is of greater harm than any other to neglect we may commit, it is very important that we carefully look into it, so as to know what to watch for and what to expect, if and when inspiration begins to unroll the Scroll of Prophecy. Failing to respond to Inspirationâ€™s plea, and failing to recognize that it is the voice of the Spirit of God, would mean sinning against the Holy Ghost for which there is no forgiveness (Matt. 12:31,32). How essential then is it that we equip ourselves with the knowledge of this most important phenomenon of our salvation!

In order to best grasp the picture we should review the Spiritâ€™s work from the beginning until now. As the Spirit of Prophecy in progression of truth first manifested Himself in Enoch, the seventh from Adam, we shall necessarily begin there. Enoch prophesied: â€œBehold, the Lord cometh with ten thousands of His saints.â€• (Jude 14).

46-47

The next recorded manifestation of the Spirit of Prophecy was in Noah, and later in Abraham, in Moses, John the Baptist, Christ and the Apostles.

Next the Spirit manifested Himself by unfolding the 2300 days prophecy in the year 1833; and again by revealing the commencement of the Judgment hour for the dead. Following the Judgment of the dead is the manifestation of the Judgment of the living. These manifestations of the Spirit of Prophecy, that so far number nine times in all.

Next we are to note wha t each o f these unfoldments were about. Enoch we know prophesied of the coming of the Lord with ten thousand of His saints, which coming manifestly is similar to what is now called the second coming of Christ. A coming which ends the wicked world, and which is commonly called the end of the world.

Enoch, therefore, prophesied of the end of the world in that age, which came about by the Lordâ€™s flooding the old world, out of which eight souls were saved by getting in Noahâ€™s ark. The end of the world in that day, therefore, is nothing less than a miniature picture of the end of the world that is yet to come. Thus Jesus said, â€œBut as it was in the days of Noah so shall the end of the world be.â€•

There is, therefore, no need of speculating what the end of the world will be like for the type plainly demonstrates the likeness of it.

Prophecy and Fulfillment

What do we then see in these two manifestations of the Spirit of Truth? We see that that of Enoch is the forerunner of that of Noah; that Enoch predicted the end of the world, and Noah prepared the way for it. Here, at the outset, the Spirit of Prophecy has set a precedent in the way of salvation, and we are in this study to see if it has been out up to our time. Then, too, the peoplesâ€™ reaction also seems to have set a precedent of unbelief and rebellion, not so much to the prophecy of the event, but to the fulfillment of it.

Abraham, in whom the Spirit of Prophecy was next manifested, predicted, and acted upon his own prediction, that he and his seed were to be sojourners in a strange land for a period of 430 years, after which they were to inherit the promised land. He and Lot, together with all their servants left their fathersâ€™ house, and as far as we know there was no opposition of any kind. This, but Abrahamâ€™s announcement of the promise must be remembered was the prediction not the fulfillment of it. Four hundred and thirty years later, as the time came for the fulfillment of the prophecy for possessing the promised land, the opposition then began. The Spirit of God in Moses was to lead the Israel of God into the promised land, and the Devil in Pharaoh was there to oppose them going there. 48-49 Having lost the battle in Egypt, the Enemy re-manifested himself in and among their own brethren during the entire journey in the wilderness, and in the land itself, but the

Spiritâ€™s policy was the same, as at the beginning, and the Enemyâ€™s reaction through the people themselves was also manifested in unbelief, rebellion and opposition.

Traveling down the stream of time, we come to the days of John the Baptist, in whom the Spirit announced that the King of kings, was to appear, and though there was scoffing and ridicule, there was no real opposition before the fulfillment of Johnâ€™s prediction to materialize. But when Jesus began to work then the conflict began, not so much through the Roman governors, but through the churchâ€”the people who had for centuries waited for His arrival, and who had spent millions of dollars for proclaiming the prophecies of Him. The Devil had so completely conquered the church that she went to work for him with no less zeal than did Pharaoh and his host. He was successfully using her to carry on his malicious work, although she was entirely unaware of it, although her own hands and garments were stained with the blood of the Lamb of God, with the blood of the Apostles even worse than she had them stained with the blood of the prophets who years before did all to awaken her to the fact that the Devil was controlling her.

Thus far we have seen the Spirit of Prophecy invariably carrying His work first in prophesying of the event, then in fulfillment of it. The Enemy, though, did not do much to fight off the prophecies of the events but spared nothing by which to defeat its fulfillment; that is, there was a work to prophecy, and a work to fulfill each prophesied event, but the opposition did not manifest itself in the work of the prophecy, but in the work of its fulfillment.

Next we are carried to the year 1833, the time the Spirit of Truth revealed that according to Daniel 8:14, the cleansing of the sanctuary was to begin in 1844.

When All Is Not Revealed

The first-day Advent movement who preachedâ€”announcedâ€“the cleansing of the sanctuary were not informed of what the cleansing itself was, so they thought it to be the end of the world. In this we see that the precedent which the Spirit of God established in the beginning, as we have seen thus far in this study, has been carried clear through; that is, though Enoch announced the end of the world in that day, he was not permitted to know and to declare that part which pertained to Noahâ€™s messageâ€”the flood as it was the meansâ€™ God used in bringing the ancient world to an end. Just what Enochâ€™s own p rivate co n clu sio n o f th e en d was we do not know, but he must have at least one.

50-51

The same case prevailed with Abraham. He was told that the promised land was to be his and to his seed after him, that they were to sojourn for 430 years in a strange land, but as he did not know where and the means of their return he too, must have had his own private ideas and opinion fixed in his mind, but could never have thought that they were to be in Egypt, and that a man by name Moses was to lead them through the wilderness for forty years before reaching the land. So whatever conclusions of his own he might have had, and howsoever good and studious they might have been, they were not expressing the truth as they later proved to be. No, no more truth could they have been than William Millerâ€™s were of the cleansing of the sanctuary. Even Moses had to have some conclusions of his own, for he, too, did not know everything far in advance. For example, he knew that God had chosen him to lead Israel out of Egypt, but as to the means, and the time he did not know. And what did he do about it? Nothing? O, no, he concluded that the time

had come for their deliverance, and, therefore, went to do something about it, killed an Egyptian, then fled away. Forty years later he discovered that his rash attempt of deliverance was forty years early, and that his means of deliverance was not Godâ€™s means at all: having altogether dismissed the idea of his delivering the nation, the Lord had a time of convincing him that he was the one, and that he could do so if he followed Godâ€™s way.

But these are not the only ones who have had their private opinions shattered to pieces. There was John the Baptist of whom Christ declared that there was no prophet greater than he (Matt. 11:9-11), yet not being told the whole truth (as no one has been), being positive that Christ, whom he had as yet never met, was the King o f kin gs, John could not help but conclude that when Christ appears he will doubtless establish the long expected kingdom. But did He? So it was that when He told them the time had not yet come, even the Apostles, after being taught by Him for over three years could not see but that He was then to set up His kingdom.

Do we then conclude that they all were foolish prophets because they exercised their private judgment on things that had not yet been revealed? Of course not. A false prophet is he who prophecies of a thing as a revelation from God, although it be but his own opinion of the thing, for as we have already seen, no one knows the mind of God, and no one is big enough, and wise enough to guess what Godâ€™s thoughts and intents are.

Scriptures of No Private Interpretation

Passing on in the stream of time we come to the time of William Miller. Since it was not his lot to proclaim the commencement of the Judgment hour, he was not given light other than the termination of the 2300 days of Daniel 8:14. And as reason demanded that the meaning of the cleansing of the sanctuary be explained, he was compelled to exercise his own private judgment on it. As simple as it is for one to see that the cleansing of the sanctuary (the separation of the tares from among the wheat in the records concerning the dead) could not possibly mean the world coming to an end (for sanctuary could never mean world), yet he and all his associates were by rationalizing unable to arrive at the exact truth, which in itself is sufficient to show that no scripture is of ay private interpretation, but a work of the Spirit Who indicted the Scriptures (1 Pet. 1:20-21).

52-53

Had Miller been given the light to both announce the termination of the twenty -three hundred days, and also the judgment hour, there would have been two messages to declare, one matured, and one premature, in one period of time; that is, one of the message would have had to be declared ahead of time, something which Inspiration never does. Doubly so in this case, for the First Angelâ€™s Message does not say, â€œFear God and give glory to Him for the hour of His judgment shall come, but rather, the hour of His judgment has come. This scripture in itself concretely shows that the truth of the judgment had to be declared, not before, but at the exact time it began the Judgment went in session; that his truth is in all respects â€œmeat in due seasonâ€• (Matt. 24:45), not given too early or too late; that while we are taught truth we are at the same time made to realize Godâ€™s visiting His people, making known to them the time they have come to.

Moreover, God invariably tests his people in order to teach them that truth is progressive and that no one can ever find truth beyond what He reveals. And that no servant of His has ever been given knowledge of the whole truth; that it will take all of them together to bring forth the whole truth; that he gives â€œmeat in due seasonâ€•; that He does not feed His flock of old stale food, but with food fresh and up-to-date; that He leads them to green pastures in their season; that he accommodates them with truth especially adapted to meet their needs for the time, rather than having them spiritually starving while trying to survive on rehashed old worn -out truths, and rather than keep them blind of the signs of the times of the things that take place on earth, as well as of those that take place in heaven it is His desire that we know what He would have us to do. His church is to be the light of the worldâ€”not especially to illuminate the past or the future, but rather the present.

54-55

If the church in 1844 had known this precious lesson, there would have been no need of a disappointment, and Inspiration would not have had to illustrate the incident by having Johnâ€™s belly become bitter after eating the book that was at first to him as â€œsweet as honeyâ€• (Rev. 10:10). Moreover, as she then mistakenly thought her work was to be finished at the day the twenty-three hundred prophetic days terminated, Inspiration caused John to write: â€œThou must prophecy again before many peoples and nations, and tongues, and kings.â€• Rev. 10:11. Thus she was enlightened and encouraged to arise and again proclaim what God has made known.

Will The Church Heed Inspiration

Having these precious lessons stand as monuments before her, will she now take heed to what the Spirit says? or will she as at other times continue with her supposed wise judgments?

Does she now see that many peoples, tongues and kings means just that, or does she suppose it means all? Does she see that her commission, with the judgment of the dead is limited to many, not all, that in order to go to all nations she must be told so? Does she see that along with her next commission there must necessarily be another message, the Judgment of the living, the everlasting gospel with which she is to go to allâ€”â€•to every nation, and kindred, and tongue, and people?â€• Rev. 14:6. Will she now realize that God would not possibly reveal the Judgment of the Living together with the Judgment of the Dead? Will she continue to dwell in vain imagination that she has had the whole truth, and that she is now in need of nothing more? The Lord testifies that she is in need of everything, and is even â€œwretched, and miserable, and poor, and blind, and nakedâ€• Rev. 3:14-18. Will she believe the Lord? These are the greatest questions for her to now answer.

Moreover, this study proves that the truth the church can possibly have is only that which the Spirit of Prophecy has brought throughout the year; that other so-called Bible truths that have come into the church are but theories, ideas, and opinions of men which, as we have already seen in these pages, have always proved to be foreign to the truth o f God; that they should be abandoned as soon as the truth on the subject is divinely revealed.

Every one of us will have his hands full if he studies that which the Spirit of Prophecy reveals, at the unrolling of the scroll, without having to pry into the secret things of God.

The main lesson to be drawn from these concrete examples, is that we as Seventh-day Adventists have much to learn and much to unlearn, just as much or more than any who have gone before us.

When Inspiration Exposes Our Private Theories We Should Exchange Them for Godâ€™s Truth

Now that the message of the Judgment of the Living is unfolding, and as truth expose s the theories, ideas, and Opinions which we have entertained as the truth of God, the great question to be answered is, what are we going to do about it? Are we humble enough and teachable enough so as to trade our error for the truth of God? or are we to hold to them and become sinners against the Holy Ghost? We must not be like the Jews, the Romans and the Protestants who live for the sake of their preconceived ideas rejected the messages of God. We must rise above their unwise judgment, for they stand before us as priceless examples. All of us know that they have not received from the Throne of God even one fresh spark of light ever since they rejected the messages of God. Shall we then walk into hell in spite of the light that shines on our feet and that points the way to the kingdom of peace, security, and rest? God forbid that we should play the fool.

56-57

We all know that the 1833 movement had to endure the great disappointment the bookâ€™s turning bitter in its belly; and we also now know tha t we as Laodiceans are wretched, miserable, poor, blind, and naked, and that we do not even know it, that if we d o no t no w ano in t ou r eyes with the eye salve o f God, so that He does not uncover our shame (Rev. 3:18), if we do not do these, our bellies, too, will turn bitter.

The next important thing to know now is this:

No Disappointment Predicted Here

â€œMoreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness.â€• Ezek.3:1-3.

Do not hastily conclude, Brethren, that Ezekielâ€™s prophecies are herein misapplied. Before you speak your mind let us first look into it. Ezekiel wrote this prophecy thirty years after they went into captivity. See Ezekiel 1:1. At that time there was no â€œhouse of Israelâ€• or a â€œhouse of Judah.â€• Since this is so, then, the book was not at all written in behalf of Godâ€™s ancient people, but in behalf of his people todayâ€”the day the prophecies are unsealed to the house of Israel and Judah,â€”the church of today.

What is the Lord then saying to us through Ezekiel in the verses just quoted? Is He not revealing that though He has allowed disappointments to come in times past, He is plainly now saying that there shall be none at this time? That the book eaten, was as sweet as honey, that it did not turn bitter in the belly of the eater? All of this is for our encouragement, for our unwavering faith in the message of today, lest we be found wanting.

58-59

CHART â€“ INSPIRATIONâ€™S WAY OF PROMOTING TRUTH AND THE PEOPLEâ€™S WAY OF ACCEPTING IT.