

# THE TWO DELIVERANCES

## THE TWO ATONEMENTS OF LEVITICUS 16

THE ENRAPTURING  
AND  
THE RAPTURE  
OF THE CHURCH

THE MARRIAGE OF THE LAMB  
WHEN?

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### *THE MARRIAGE OF THE LAMB , WHEN?*

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**STUDY AIM:** To show that –

1. There are actually two times of "deliverance" for the saints – the first deliverance is at the end of "the time of Jacob's Trouble" when the "firstfruits" are delivered by "the voice of God" from a little time of trouble, and then *enraptured* while they are yet on earth; the second deliverance is at Christ's second coming in the clouds of heaven when every eye shall see Him, which comes after the firstfruits have finished their "final conflict" and have brought in the second fruits from the greater time of trouble, when all of the saints (the living and the resurrected ones) will be *raptured* to heaven.

In this study we will look at the first of the two deliverances, as it is the least understood of the two.

2. The two deliverances are typified in the ceremonies of the Day of Atonement, as delineated in Leviticus 16.

3. The call for God's people to come out of Babylon (Rev.18:4) is not the final work for the church, for God will still have other of His children who will not be among those who will be in Babylon at the time the call goes forth to call His people out of her.

That is, Babylon symbolizes the "fallen *churches*," not the whole of the world, even though "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" (Rev. 18:3), and even though she will eventually ride the scarlet colored beast for a while (Rev. 17:3).

Though the woman, Babylon, rides the scarlet colored beast – the New World Order – she does not represent the same things that that beast does.

Prior to her riding on the beast she was seen sitting "upon **many waters**" ("*peoples, and multitudes, and nations, and tongues*" – Rev. 17:15). As she was seen only to be upon "*many waters*" (people...), and not *all* of them, there must be others who have not come under her direct influence. These also must hear Mercy's last call. It is due to her influence over the "many waters" ("peoples...") that she is able to mount the scarlet colored beast – *they* will put *her* there. But *she* is not *them*.

Moreover, it is written, "The **seven heads are seven mountains**, on which the woman sitteth." Rev. 17:9. Mountains, and thus, heads, are symbols of churches (Isa. 2:2-4; Micah 4:1, 2), and not of the whole world.

When Babylon is made naked and is destroyed by the ten horns of the scarlet colored beast (Rev. 17:16), she is no more (Rev. 18:21-24). But that beast (i.e., those whom it represents) remains until it is destroyed by He who comes riding upon the white horse (Rev. 19:11, 19, 20). That is, the Rider on the white horse does not engage in war with Babylon (the woman), but, rather, with "the [scarlet colored] beast, and the kings of the earth, and their armies." Rev. 19:19.

Thus, the call out of Babylon, and her fall, are one thing, and the gathering of the great harvest from the rest of the world, and its subsequent fall, is another – the call for God's people to come out of Babylon coming first.

4. Those who come out of Babylon will join the firstfruits of the remnant church in giving the final call to the "great multitude" of God's children who are elsewhere than in Babylon.

Currently there are approximately 2.1 billion professed Christians in the world of over 6 3/4 billion people. If only about 1/10 of those in "Babylon" (the fallen churches) respond to the call to "come out of her, my people" (Rev. 18:4) that would amount to 200 million Christians to evangelize the numerically greater non-Christian world (approximately 1 Christian to 24 non-Christians). Those who don't understand the difference between the first and second deliverance can't understand the great and glorious work that is to be accomplished in this sin cursed earth before Christ returns in the clouds of heaven.

5. At the time the firstfruits are delivered they will be *enraptured*, having been brought into the full bond of the covenant that takes place at the marriage of the Lamb, while Christ is still in the sanctuary. This meaning that they will be *glorified* on earth (Rev. 14:1, 4), while still in their mortal state; *delivered* from every outward foe; and *empowered* to deliver the second fruits.

6. The "firstfruits" (Rev. 14:4) are "144,000, in number," but they are not all of the firstfruits, for those who come out of Babylon, whom God calls "my people," are also a part of the firstfruits, and together with the 144,000, they will bring in the second fruits from "all nations," a "great multitude which no man can number" – Rev. 7:9.

Those two parts of the firstfruits are typified by the two wave loaves presented before the Lord on the day of Pentecost, and by the two numbered companies that received the outpouring of the Holy Ghost on the day of Pentecost – the 120 and the 3000 (Acts 1:15; 2:41).

7. Because the church has failed to understand and give the proper significance to the two distinct deliverances of first and second fruits which are typified in the events of the Day of Atonement as portrayed in Lev. 16, they have generally abandoned the teaching that the 144,000 are a literal number, instead, spiritualizing away the statements in the Spirit of Prophecy to that effect.

It wasn't too many decades ago when the majority of the Adventist leadership taught that there would be only 144,000 saints alive when Christ returns, and that the rest of the church would be laid to rest before or during the final conflict with the powers of evil. They based that teaching on an incomplete knowledge of the Bible and testimonies of the Spirit of Prophecy, and on private interpretations. But as the church grew to many times that number, many have come to gradually abandon their faith in the statements made concerning the 144,000 being a *literal* number, instead teaching that the number is only *symbolical*.

#### KEY TEXTS:

"Alas! for that day is great, so that none is like it: it is even **the time of Jacob's trouble; but he shall be saved out of it.** For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him." Jeremiah 30:7, 8.

"And **in\* the days of these kings** shall the God of heaven **set up a kingdom**, which shall never be destroyed: and the kingdom shall not be left to other people, but **it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**" Daniel 2:44.

\* Note that it says, "**in**," not *after*, the days of these kings.

#### MEMORY GEMS:

"Although we are now passing through the night of tribulation, we need not be discouraged by the darkness that surrounds us. The Lord desires us to exercise faith, with spiritual vision looking beyond the gloom to **THE SCENES OF THE MORNING SO SOON TO DAWN.** In faith and hope we may confidently say, The morning cometh, when there will be no more night. Soon we shall see the **dawn of the eternal day in all its glorious beauty and splendor.**" *Letter 136, 1902. [Manuscript Release, Vol. 16, p. 349.]*

"Our present trying, waiting, watching state, is represented by a **dark night**; and the **COMING GLORY BEFORE US, BY THE MORNING.** There are **two parts to the morning: first, the dawn of day, and second, full day light**, which is completed by the rising of the sun. So in the **glad morning** before us; **the day of rest will DAWN at THE VOICE OF GOD, when his light, and glory, rest upon us; THEN we shall RISE FROM GLORY TO GLORY, till Christ appears**, to clothe us with immortality, and give us eternal life. O, Glory! Hallelujah!! my poor heart is set on fire for **THE KINGDOM**, while I dwell on this sweet prospect, before the true believer. If we 'hold fast' but a few days more, the dark shades of **NIGHT will vanish before the glory of the PREPARATORY SCENES** of the coming of the Son of man." *Word to the Little Flock, James White, p. 8.*

"Soon we heard the **voice of God** like many waters, **which gave us the day and hour of Jesus' coming.**" *Early Writings, p.14.*

## INTRODUCTION

In Leviticus 16 we find that the ceremonies and sacrificial offerings on the Day of Atonement are divided into **two parts** before the High Priest leaves the Most Holy to transfer the sins from the Sanctuary to the scapegoat – the first part is for the "high priest and his house" and involves a **bullock** (verses 3, 6, 11-14), and the second one is for the rest of the people and involves a **goat** (vss 5, 7-10, 15, 16). The first one is for the ministry, the second one is for the rest of the congregation, as it is written,

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for **himself, and for his house**, and shall **kill the bullock** of the sin offering which is for himself: And he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and **bring it within the veil**:

"And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

"And **he shall take of the blood of the bullock, and sprinkle it** with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

"**Then shall he kill the goat** of the sin offering, that is **for the people**, and **bring his blood within the veil, and do with that blood as he did with the blood of the bullock**, and sprinkle it upon the mercy seat, and before the mercy seat." Lev. 16:11-15.

From these verses we learn that the priest *first* kills the **bullock**, then goes "within the veil" with its blood and sprinkles its blood upon the mercy seat (vss. 11, 12, 14). Then *after* he does that he is to kill the **goat** and bring its blood "within the veil" (v. 15). In order to sacrifice the **goat** and collect its blood the priest would have to **come out** of the sanctuary after he offered the blood of the **bullock**, as the goat was to be sacrificed outside of it, in its court. The Scriptures would not have **twice** mentioned the priest going "within the veil" if he was to go in only **once**. Furthermore, if he went in **twice**, he also would have to come out **twice** – once after he offered the blood of the bullock, before the sacrifice of the goat, and a second time after offering of the blood of the goat.

Actually, the high priest went in and out of the sanctuary three times, and not just twice. That is, he was required to first offer incense before the mercy seat of the ark before he presented the blood offerings (Lev. 16:12, 13), as we read,

"And he shall take a censer full of burning coals of fire from off the **altar** before the LORD, and his hands full of sweet incense beaten small, and bring it **within the veil**: And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy seat that *is* upon the testimony, that he die not."

There we find that the high priest took a censer full of burning coals of fire from off the **bronze** ("**brazen**," KJV) **altar of burnt offering** that stood in the court of the sanctuary, and with a handful of incense, entered into the sanctuary through the first veil, and then placed the burning coals upon the **golden altar of incense** that stood before the second veil, and then placed the incense upon those fresh coals. That is the first time the priest entered the sanctuary. Of course, he had to leave it after that first time in order to obtain the blood of both the bullock and the goat.

Thus, the high priest was quite active on that day in repeatedly going both in and out of the sanctuary. We should, then, expect to see antitypes of all those types during the antitypical Day of Atonement, and not just the final ones, as has previously been the case.

"... what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary." *The Great Controversy*, p. 420.

While Adventists have long taught of the intercession of the **goat** "for the Lord" (which represents Christ) for the congregation, and the placing of the sins which are transferred from the sanctuary to the **goat** "for Azazel" (a symbol of Satan), we have not, as a body, taught anything of the antitypical significance of the intercession of the **bullock** for the high priest and "his house" which comes first. Though the commentators among us freely admit in the *Seventh-day Adventist Bible Commentary* that the priest was to twice go into the Sanctuary (first with the blood of the bullock, and second with the blood of the goat), they don't give any **antitypical** significance to the first time the high priest was to enter the Most Holy with the blood of the **bullock** for himself, and none at all to the fact that said intercession was also for "his house." The reason they give for the atonement being made for the high priest in the typical service is this:

"Before Aaron was prepared to make atonement for others, he must make an atonement for himself. ...

"Free from sin, he now became a fit representative of Christ, the sinless One, and might therefore mediate on the behalf of others." *SDA Bible Commentary*, p. 775, 776.

While the above is certainly true as it applies to Aaron and the succeeding high priests, and they acknowledge that the same was necessary for the priests ("his house") that ministered with him on that day, why wouldn't there be an **antitype** of all of that first part of the ceremony represented by the **bullock** as it involves Christ's own antitypical work as the High Priest in the heavenly

Sanctuary for Himself and His antitypical "house" if there is to be one for all the latter points of it? Is there any Biblical basis for disregarding a significant portion of the ceremonies of that day?

As they only speak of the typical atonement for the high priest and "his house," and as they have nothing to say on the **antitypical** fulfillment of that whole first part of the ceremony, they are not speaking according "to the law and to the testimony," and, thus, "there is no light in them" (Isa. 8:20) in that regards. That doesn't mean that they are wicked, but simply that they are in darkness in regards to the "wondrous things [of that part] of thy law" (Ps. 119:18), and of the glorious antitypical fulfillment of those types.

"The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true. We are not to accept the opinion of commentators as the voice of God; they were erring mortals like ourselves. God has given reasoning powers to us as well as to them. We should make the Bible its own expositor." *Gospel Workers* (1892 ed.), p. 126.

"Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; **but it will take much discernment to discover the truth of God under the mass of the words of men.** How little has been done by the church as a body professing to believe the Bible, **to gather up the scattered jewels of God's word into one perfect chain of truth? The jewels of truth do not lie upon the surface, as many suppose.** The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "'This is the way, walk ye in it.'" *Christian Education* (1893, 1894), p. 85.

There can be no doubt that the Lord has had his hand somewhat over this matter for there is nothing in the published writings of Ellen G. White that addresses the reason and purposes of these **two distinct aspects** of the atonement – the offering of the **bullock** for the priesthood, and the **goat** for the rest of the people.

Nevertheless,

"**All scripture** is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3:16.

Therefore, there must be something of import in those details of the typical service, for there is nothing unprofitable, superfluous, or without a lesson in the word of God. It is written,

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter." Prov. 25:2.

As the antitypical Sanctuary work of our High Priest is *the* unique feature of Adventist theology, we should be able "to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter 3:15) regarding the meaning of all the events on the typical Day of Atonement and their antitypical fulfillment. Therefore, let us approach the throne of grace, in all humility, seeking to better understand the antitype of

#### **THE INTERCESSION FOR THE HIGH PRIEST AND "HIS HOUSE"**

Some have concluded that since the high priest represented Christ, there wouldn't be a need for an atonement to be made for Him, as He was sinless. But since He was made sin for us when He bore our sins (2 Cor. 5:20), He likewise needed an atonement for Himself, not for His personal sins (for He had none), but to cleanse Him of the sins He bore in our stead. Remember, God "made Him to be sin for us." Even so much so that the Father had to turn His face from Him when He was on the cross because of His disgust for sin.

"The Captain of our salvation was perfected through suffering. His soul was made an offering for sin. It was necessary for the awful darkness to gather about His soul because of the withdrawal of the Father's love and favor; for **He was standing in the sinner's place**, and this darkness every sinner must experience. The righteous One must suffer the condemnation and wrath of God, not in vindictiveness; for **the heart of God yearned with greatest sorrow** when His Son, the guiltless, was suffering the penalty of sin. This sundering of the divine powers will never again occur throughout the eternal ages." *Manuscript 93, 1899 (SDA Bible Commentary, Vol. 7, p. 924).*

To stand in the "sinner's place," Christ had to not only bear the penalties of the sinner's sin, but the very sins themselves. His death would have been fruitless had He not been bearing the actual sins that had been transferred from sinners to Himself.

The atonement done for Him, though, was not made by means of a sinless *Substitute* as it has been done for us through His sacrifice, but His own atonement was made by His offering the blood of His own sinless life – "by his own blood he entered in once into the holy place." (Heb. 9:12). When He entered in at that time He did so as High Priest.

But, to understand the nature of the sacrifice for Christ, as High Priest, we must look to why there was both a "**bullock**" and a "**goat**" sacrificed in the services of that day.

As all of the typical sacrifices pointed to Christ's sacrifice, the different types of sacrifices must point to different aspects of Christ's sacrifice. What, then, is the difference between Christ's sacrifice as a "**bullock**" for the priest and his house on the Day of Atonement, and Christ's sacrifice as a "**goat**" (the Hebrew is, literally, "a **kid** of a she-goat") for the rest of the congregation on that day?

The key to this mystery is found in the fact that "**God was in Christ**, reconciling the world unto himself." 2 Cor. 5:19. By definition, a **bullock** is a **father** of cattle, while a **goat** is a **son** (kid) of a she-goat. It was truly a **sacrifice** for the **Father** to send His Son to suffer and die. When He had to turn away His face from His Son while He was on the cross, that was a **sacrifice**, painful beyond words – "the heart of God yearned with greatest sorrow."

In commenting on that verse of 2 Corinthians, Ellen White says,

"**It wasn't only Jesus who suffered for the sins of the world.** "The Godhead was stirred with pity for the race, and **the Father, the Son, and the Holy Spirit gave Themselves** to the working out of the plan of redemption." *Counsels on Health*, p. 222

"**God was in Christ** in human form, and endured all the temptations wherewith man was beset; in our behalf He participated in the suffering and trials of sorrowful human nature." *The Southern Work*, Dec. 10, 1907. (*SDA Bible Commentary*, p. 930)

"It was then seen that **God had in His Son denied Himself, giving Himself** for the sins of the world, because He loved mankind. The Creator was revealed in the Son of the infinite God. Here the question, "Can there be self-denial with God?" was forever answered." *Manuscript*, 50, 1900. (*SDA Bible Commentary*, p. 974)

With these thoughts in mind, we can see that the sacrifice of the **bullock** (a **father** of cattle) represents the **Father's sacrifice** (His intercession for us), in and through His Son, while the sacrifice of the **goat** represents Christ's own sacrifice and intercession. That is, the **Father** was not obliged to forgive any sin (except by His very nature), even the sins that Christ bore. The **Father** (the heavenly **Bullock**) had to sacrifice **Himself** in forgiving the sins Christ bore. Had He not, Christ would not have been resurrected and made the High Priest of our salvation for He did fully bear those sins, even unto the second death. Christ didn't render the judgment on whether or not His sacrifice was acceptable, the **Father** did, and that was a **sacrifice on His part**. (See John 20:17, and *The Desire of Ages*, p. 790, 833-835)

Thus, the sacrifice of the **bullock** for the High Priest and "his house" shows that God, the **Father**, for His holy name's sake, is, in and through Christ, to make an atonement for the High Priest (Christ) on the antitypical Day of Atonement for the sins that He bore in becoming sin for us, and also for His "house," before Christ, the **Son**, as the **goat** of God, does so for the rest of the congregation.

It is written,

"So Christ was once offered to bear the sins of many; and unto them that look for him shall **he appear** the second time **without sin** unto salvation." Heb. 9:28.

On the cross, Christ appeared **with** sin upon Him. But when He returns He will appear "**without sin**." The sins He bore must be removed from Him **by His Father's own intercession** who was "**in Him**, reconciling the world unto himself." In the type, it was not merely the shedding of the blood and the death of the innocent victim that atoned for the sin, because the atonement was actually accomplished by what was done with the life of the substitute after it was brought into the sanctuary by means of its blood.

Yet, regardless of whether or not Christ, as High Priest, may need to have an atonement made for Himself, the fact still remains that the first act of intercession with the **bullock** on the typical Day of Atonement is said to be not only for the high priest, but also for "**his house**." Where there is a type, there is also an antitype.

As Christ is the antitypical High Priest, who, then, would constitute His "**house**?" Peter calls the church "a spiritual **house**, a holy **priesthood**" (1 Peter 2:5), and in Hebrews 3:6 she is said to be "his own **house**." There is, though, more to it than this.

The Scriptures make a clear distinction between Aaron and his "**house**" (the priesthood) and the "**house** of Israel" (the congregation, in general), as we read –

"O **Israel**, trust thou in the LORD: he is their help and their shield.

"O **house of Aaron**, trust in the LORD: he is their help and their shield.

"Ye that fear the LORD, trust in the LORD: he is their help and their shield..

"The LORD hath been mindful of us: he will bless us; he will bless the **house of Israel**; he will bless the **house of Aaron**." Ps. 115:9-12 .

"Let **Israel** now say, that his mercy endureth for ever.

"Let the **house of Aaron** now say, that his mercy endureth for ever.

"Let **them** now that fear the LORD say, that his mercy endureth for ever. Let the **house of Aaron** now say, that his mercy endureth for ever." Ps. 118:2-4.

"Bless the LORD, O **house of Israel**: bless the LORD, O **house of Aaron**." Ps. 135:19.

Though the church as a whole is considered "a spiritual **house**, a holy **priesthood**," in the type there was a distinction made between the priesthood, "the house of Aaron," and "the house of Israel" – the congregation at large. Today, that distinction is seen in the terms "the ministry," and the "laity," though those terms have been used to create a separation in the church which Christ never intended to exist. Relatively speaking, Aaron's "house" would represent a much smaller number of people than the "house of Israel." We know that it would at least include His sons who were to minister in his stead (Lev. 6:22). Therefore, the antitypical High Priest's (Christ's) "house" would represent **the ministry** – the antitypical priesthood – and not the entire congregation (church).

While the high priest was the one who performed the specific acts of intercession on the Day of Atonement, he was aided by the lesser priests in performing that work. Thus, the lesser priests would also have to be cleansed in the first part of the atonement by the **bullock** before they could minister along with the high priest on behalf of the congregation at large in the ceremony with the **goat**. Furthermore, they, along with the high priest, would have to remain clean throughout the rest of the ceremony, for there was no more atoning blood to be shed for them.

What would be the antitypical fulfillment of that first part of the service, and what would its results be, except the purification of the ministry (the High Priest and His "house")? This can be better understood in the light of the following testimony –

"The third angel's message is to lighten the earth with its glory; **but only those who have withstood temptation** in the strength of the Mighty One **will be permitted to act a part** in proclaiming it **when it shall swelled into the loud cry**." *Review & Herald*, Nov. 19, 1908.

There we find that those who are to act a part in ministering to others during the Loud Cry (that is, bring others into the work of the final atonement for them), will have to have first received the benefits of the atonement themselves before they are fit to minister unto others, just as in the type the priest and "his house" did before they ministered to the greater part of the congregation.

Note that there was no transfer of sin from the sanctuary to the scapegoat (the second goat – the one "for Azazel") via the high priest when he left the sanctuary after he had performed the **first act of atonement** with the blood of the **bullock** as there was after he left the sanctuary after the **second act of atonement** he performed with the blood of the **goat**, even though an atonement had been made for the first portion of the congregation – the priest and his house. After this **first act of final atonement for the priesthood**, while the **second act of the final atonement was being made for the rest of the congregation**, the **priesthood was standing without an intercessor** because their cases had already been decided and no other sacrifice was to be made for them. Thus, they would have had to live sinless lives while the final phase of the atonement was being made for the others.

Therefore, in the antitypical fulfillment of the type, the full cleansing of the record of sin from the sanctuary that is accomplished by the transferring of the sins to the scapegoat, and the glorious events that attend said transfer, will not be realized the **first time** Christ, our High Priest, **comes out** of the Sanctuary in heaven following the **initial atonement for the ministry**, though they will be realized after **He goes back into the Sanctuary** and **comes out** the **second time** after having made the final atonement for the rest of the congregation – a great multitude of every living saints. So, according to the type, while there will remain no more intercession for those who will be a part of the Loud Cry ministry, and while a partial record\* of their atoned-for sins still remains within the Sanctuary, the door of mercy remains open for others – the congregation at large.

\*[The part of the record that remains in the sanctuary is Satan's own part in the sins of the repentant that were not atoned for and blotted out by Christ's intercession, and that will be transferred to Satan after Christ leaves the Sanctuary the final time]



So let us, with humble hearts and minds, and with full faith in Christ's promise that the Holy Spirit will lead us into all truth, sink the shaft deeper into the mine of truth and behold

**THE ATONEMENTS AND  
THE DELIVERANCES  
OF THE  
FIRST AND SECOND FRUITS**

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**AARON AND HIS HOUSE**

- REV. 14:1-4 -

**THE FIRST FRUITS  
REVEALED IN PROPHECY**

Christ, our High Priest, is called "the firstfruits" in 1 Cor. 15:23. Aaron, then, being a type of Christ, would also need to be a *firstfruit* of sorts.

In Rev. 14:1-4 we see that the 144,000 who stand on Mt. Zion with the Lamb are also called "firstfruits." The sealing of these 144,000 firstfruits is brought to view in Revelation 7:3-8 where they are described as being "of all the tribes of the children of Israel" (v. 4). Next, in v. 9, we see "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Thus we see two groups – a smaller number (the 144,000), and a larger one, a great multitude – the first fruits and the second fruits.

Rev. 14:1 begins with the word, "And," indicating that it is a continuation of what was being revealed in the previous chapter. The scenes in chapter 13 involving the leopard-like beast, the two-horned beast, and the image beast all transpire **on earth**, not in heaven. When John's attention was turned from those beasts to the Lamb and those with him "on Mt. Zion" there is nothing to indicate that he is looking anywhere else other than **on earth** as he had been. Therefore, it is on the earthly Mt. Zion (or that which it symbolizes) where the 144,000 are first to stand with the Lamb, before they stand with Him on the heavenly Mt. Zion (Hebrews 12:22). As Christ is portrayed therein in His capacity of an interceding Victim ("the Lamb"), the scene must take place during probationary time when He is still interceding as "**the Lamb** slain from the foundation of the world." (Rev. 13:8). Says the Spirit of prophecy –

"The vision of the prophet pictures them as standing on Mount Zion, **girt for holy service, clothed in white linen**, which is the righteousness of the saints. But all who follow the Lamb in heaven **must first have followed Him on earth**, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd." *Acts of the Apostles*, p. 591.

Moreover, while John is beholding the 144,000 and the Lamb standing on Mt. Zion he hears a voice *from* heaven (Rev. 14:2) – further indicating that John is not beholding a scene that is happening in heaven, but on **earth**. Thus, that scene portrays Christ standing on the earthly dwelling place of royalty (Mt. Zion – whether figurative or literal) with the firstfruits –

**THE ATONED FOR PRIESTHOOD**

The apostle Paul gives the reason why the firstfruits (the ministry) must receive the benefits of the final atonement first –

"For if the **firstfruit** be **holy**, the **lump** is also **holy**: and if the **root** be **holy**, so are the **branches**." Romans 11:16.

One of the reasons why the church is to call God's people out of Babylon (the fallen churches) is so that they "receive not of her plagues" (Rev. 18:4). Babylon is to receive her plagues because "her sins have reached unto heaven, and God hath remembered her iniquities" (v. 5). Therefore, were the remnant ministry to have any sin among them, those who are to join them from Babylon would be no better off with them than they would be under the leadership in Babylon for said ministry would also be subject to God's punishments. Thus we see the reason why the latter-day ministry (the antitypical "house" of the High Priest) must receive the benefits of the final atonement first, before they gather the final harvest of the earth (and even before they call God's people out of Babylon). That is, so that they may

"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." Isa. 66:20

As noted in the foregoing statement from James White, the change in circumstances for the firstfruits occurs at "the voice of God." Therefore, we will look at the light we have on this matter with the prayer that it will become so clear to us that we may, along with James White, declare, "O, Glory! Hallelujah!! my poor heart is set on fire **for the kingdom.**"

One thing a **kingdom** needs to perpetuate its security is

### A MIGHTY ARMY

In describing the church in her latter-day glory, when she has fully put on Christ's righteousness, it is written,

"Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an **army with banners.**" Song of Solomon 6:4.

"Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an **army with banners?**" Song of Solomon 6:10.

As to when this glorious state will be realized, Inspiration declares,

**"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view,** and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David – willing to do and dare [Zec. 12:8]. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off **more than conquerors. Then will the church of Christ appear** 'fair as the moon, clear as the sun, and terrible **as an army with banners.**" *Testimonies*, Vol. 5, p. 81, 82. [brackets added]

From this we see that the church will appear in her glory *after* there has been a thorough cleansing of the camp – a differentiation (a judgment) made between the false and the true brethren.

"The truth is a sanctifying power; but the **church militant is not the church triumphant. There are tares among the wheat.**" *Review and Herald*, September 12, 1893.

If the reason why the "church militant is not the church triumphant" is because "there are tares among the wheat," what could the church be called after "trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true" except "the church triumphant" – "a mighty army"?

Regarding the true brethren we read,

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God **without a mediator.** Their robes must be spotless [before that time], their characters must be purified from sin by the **blood of sprinkling . . . When this work shall have been accomplished,** the followers of Christ will be ready for His appearing. . . . **Then** the church which our Lord at His coming [still future from the purification] is to receive to Himself will be a 'glorious church, not having spot or wrinkle, or any such thing.' Eph. 5:27. **Then** [at the end of the purification] she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as **an army with banners.**' Song 6:10." *Great Controversy*, p. 425. [brackets added]

As we have previously seen, in the type the intercession for the high priest's "house" by means of the blood of the **bullock** *ceased* in the sanctuary before the intercession for the rest of the congregation by means of the blood of the **goat** was performed, and that the atoned-for ministry had to stand "without a mediator" while the second part of the atonement was going forth. Thus, through the work of the atonement, the blood of sprinkling of the antitypical **bullock**, the high Priest's "house" (the ministry of the church) is to become as "an army with banners." What would be the purpose of the church being made such an "army" if she did not have before her

### A FINAL CONFLICT?

"Clad in the armor of Christ's righteousness, the church is to **enter upon her final conflict**, 'Fair as the moon, clear as the sun, and terrible as **an army with banners**' (Song 6:10), she is to go forth into **all the world**, conquering and to conquer." *Prophets and Kings*, p. 725.

Therein we see what is to transpire *after* the church is clad in the armor of Christ's righteousness, *after* she has been transformed from the church militant (intermingled with sin and sinners) to the church triumphant (free from all defects) – that is, she is to "enter upon her **final conflict**, . . . she is to go forth into all the world, conquering and to conquer." So, rather than the warfare being over when the church is purified, her great **final conflict** is just before her.

When this holy "army" is to be manifested is revealed in *Early Writings*, page 52,

"Said the angel . . . **AT THE VOICE OF GOD the saints will be mighty and terrible as an ARMY WITH BANNERS.**"

Of this manifestation of the voice of God it is written,

"And the LORD shall **UTTER HIS VOICE before his army: for his camp is very great:** for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?" Joel 2:11.

Again, why would the people of God be made a mighty **army** with banners at "the voice of God" if the war was over at the time of her first deliverance? As we have read, it is quite the contrary. Her first deliverance only marks the beginning of the **final conflict** between Satan and his army and the purified church – Christ's goodly horse in battle (Zec. 10:3), God's battle axe (Jer. 51:20-25). Thus, the **first** deliverance at the time that the voice of God is heard is not the **final** deliverance. The **final** deliverance is at Christ's visible appearance in the clouds of heaven.

What is it that is to be reveal to us at the time of this first deliverance by

#### THE VOICE OF GOD?

"Soon we heard the **voice of God** like many waters, **which gave us the day and hour of Jesus' coming.**" *Early Writings*, p.14.

"Will not **the day and hour of Jesus' appearing**, be made known by the voice of the Eternal God?

"That **the day and hour** will be known by the true children of God, and no others, appears plain from the fact that we are exhorted to watch for it [Mark 13:32-37]; and if we do not watch, Jesus will come on us as a thief, and we shall not know what hour he will come upon us. So, that none but those who truly watch, and hold fast, will know the true time. – Rev. 3:2, 3. Here I will introduce a quotation from *The True Midnight Cry*, of Aug. 22, 1844.

"Concerning the time of that (Christ's) coming, he says, in Mark 13:32, "But of that **day and hour** knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." It is thought by many, that this passage proves that men are never to know the time. But if it proves this, **it likewise proves, that the Son of God, himself, is never to know the time;** for the passage declares precisely the same concerning him, that it does concerning angels and men. But **can any person believe that our glorious Lord, to whom all power in heaven and earth is given, is, and will remain ignorant of the time until the very moment that he comes to judge the world?**

"If not, then certainly this text can never prove that men may not be made to understand the time. An old English version of the passage, reads, But that **day and hour** no man **maketh known**, neither the angels which are in heaven, neither the Son, but the Father.

"This is the correct reading according to several of the ablest critics of the age. The word *know* is used here, in the same sense as it is by Paul in 1 Cor. 2:2 ["For I determined not to *know* anything among you, save Jesus Christ, and him crucified"]. Paul well understood many other things, besides Christ and him crucified, but he determined to **make known** nothing else among them. So in the passage first quoted, it is declared that none but God the Father, **maketh known the day and hour;** that is, the definite time of the second coming of his Son. And this necessarily implies that God makes the time known.'

"I believe the above, to be a fair and correct view of the subject, and that the Father will make known **the true time of the advent**, without the agency of men, angels, or the Son." *A Word to the Little Flock*, James White, p. 4, 5. [brackets added]

There is no Scriptural evidence showing that Satan is going to throw in the towel, as it were, and give up just because **the time of Christ's coming** is made known and because those who are counted as saints are delivered and made invincible. According to Rev. 19:19, the situation is quite the opposite. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the **horse** [Zec. 10:3], and against His **army** [Eze. 37:10]."

Prior to this **first** deliverance, the firstfruits were forced by circumstances to flee to the remote and desolate places of the earth. The fullness of their witness to the world had been curtailed by the persecution they had been experiencing. Yet, neither that conflict, nor their **first** deliverance, were to be their final ones – for those will only be the fulfilling of Jer. 30:7, 8 –

"Alas! for that day is great, so that none is like it: it is even the time of **Jacob's trouble**; but he shall be saved out of it. For it shall come to pass in that day, saith the LORD of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:"

Later we will look at why the saints will have a need to know the **day and hour** of Jesus' visible coming. But first we will look at what is to also occur at this first deliverance – that is,

### THE ENRAPTURING OF THE SAINTS

"The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God **spoke the time**, He poured upon us the Holy Ghost, and **our faces began to light up and shine with the glory of God**, as Moses' did when he came down from Mount Sinai.

"The 144,000 were all **sealed** and perfectly **united**. On their foreheads was written, **God, New Jerusalem, and a glorious star containing Jesus' new name**. At **our happy, holy state** the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when **we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground**. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet." *Early Writings*, p. 14, 15.

There is the *enrapturing* of the firstfruits – they have been *caught up* in the glory of God while still on the earth. They have been delivered from tribulation *without* after having been first delivered from sin *within*. Of this we are also told,

"And as God **spoke the day and the hour of Jesus' coming** and **delivered the covenant** to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the glory. And when **the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image**.

"**Then commenced the jubilee, when the land should rest**. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God." *Early Writings*, p. 34, 35.

Thus, the saints receiving the "never-ending blessing" and the commencement of the "jubilee" signalize

### THE FIRST DELIVERANCE AND THE COMPLETION OF THE ATONEMENT FOR THE FIRSTFRUITS

"The people of God are sighing and crying for the abominations done in the land. With tears they warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they humble themselves before the Lord on account of their own transgressions. The wicked mock their sorrow, ridicule their solemn appeals, and sneer at what they term their weakness. But the anguish and humiliation of God's people is unmistakable evidence that they are regaining the strength and nobility of character lost in consequence of sin. It is because they are drawing nearer to Christ, and their eyes are fixed upon His perfect purity, that they so clearly discern the exceeding sinfulness of sin. Their contrition and self-abasement are infinitely more acceptable in the sight of God than is the self-sufficient, haughty spirit of those who see no cause to lament, who scorn the humility of Christ, and who claim perfection while transgressing God's holy law. Meekness and lowliness of heart are the conditions for strength and victory. The crown of glory awaits those who bow at the foot of the cross. Blessed are these mourners, for **they shall be comforted**.

"The faithful, praying ones are, **as it were, shut in with God**. They themselves know not how securely they are shielded. Urged on by Satan, the rulers of this world are seeking to destroy them [thus, they have not yet been delivered]; but could their eyes be opened, as were the eyes of Elisha's servant at Dothan, they would see **the angels of God encamped about them** [Rev. 19:14], by their brightness and glory holding in check the hosts of darkness.

"As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, **'Take away the filthy garments'** from them, and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with **change of raiment.**' The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are **clothed in glorious apparel, nevermore to be defiled by the corruptions of the world.** [they are delivered from sin, and are wearing the robe of Christ's righteousness]. Their names are **retained** in the Lamb's book of life [their cases had come before the judgement throne while they are yet living] **enrolled** among the faithful of all ages [they have been forever judged worthy]. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar [the Sunday laws]. Now they are **eternally secure** from the tempter's devices. Their sins are transferred to the originator of sin. And the remnant are not only pardoned and accepted, but **honored.** 'A fair miter' is set upon their heads. They are to be as **kings and priests** unto God. While Satan was urging his accusations and seeking to destroy **this company**, holy angels, unseen, were passing to and fro, placing upon them **the seal** of the living God. **These are they that stand upon Mount Zion with the Lamb** [The High Priest and His House – the firstfruits], having the Father's name written in their foreheads. They sing the new song [of their experience – the song of their deliverance from sin and outward foes – the song of the firstfruits, that only they can learn (Rev. 14:2, 3)] before the throne, that song which no man can learn save **the hundred and forty and four thousand**, which were **redeemed** from the earth. '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. And in their mouth was found no guile: for they are without fault before the throne of God.'

"**Now is reached the complete fulfillment** of those words of the Angel: 'Hear now, O Joshua **the high priest**, thou, and thy fellows [His house] that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant **the Branch.**' **Christ** is revealed as the **Redeemer and Deliverer** of His people. **Now indeed** are the remnant 'men wondered at,' as the tears and humiliation of their pilgrimage **give place to joy and honor in the presence of God and the Lamb.** "In that day shall the branch of the Lord be **beautiful and glorious**, and the fruit of the earth shall be **excellent and comely** for them that are escaped of Israel [separated from the sinners in the church whose names were blotted out of the Book of Life during the atonement of the living]. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called **holy**, even everyone that is **written among the living** [judged – atoned for] in Jerusalem." *Testimonies*, Vol. 5, 475-6. [brackets added]

This brings us back to

### WHY THE DAY AND HOUR OF JESUS' COMING IS TO BE MADE KNOWN TO THE SAINTS.

At this first deliverance the saints (the firstfruits) will, for all practical purposes, be made *immortal*, even though their bodies will have not as yet been changed (1 Cor. 15:52). They will have received the "never-ending blessing" – the Covenant which will never be broken (Jer 31:31-34; Eze 11:19-21; 36:26, 27). Yet, they are said to still have their "**final conflict**" before them.

In light of the fact that they had been delivered from every outward foe, and the wicked could no longer resist nor hinder them, what purpose would there be in them knowing the **day and hour** of Jesus' coming, for they are already sealed and delivered? That is, why would they need to know the day and hour of Christ's coming if it was going to be only a few hours or a few days in the future, as many have come to believe?

Immediately following the above quoted testimony we read,

"**Soon** appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man." *Ibid.*

Evidently the need to know the **day and hour** of Jesus' coming must concern how much time is involved in the word "**soon**," and what is to transpire during that time. Are the delivered saints just to sit where they are in the remote and desolate places of the earth in little companies, being fed by the angels, while the wicked just keep coming up against them only to fall back because they are unable to approach the saints? Is there any reason why the saints cannot at that time gather together into larger companies to God's glory? Would any divine purpose be fulfilled by the delivered firstfruits gathering themselves together in a larger company?

According to what we read in our Memory Gems,

"the day of rest will **dawn at the voice of God**, when his light, and glory, rest upon us; **then we shall rise from glory to glory**, till Christ appears, to clothe us with immortality, and give us eternal life. *Word to the Little Flock*, James White, p. 8.

This tells us what will be transpiring during the period from this first deliverance at the "voice of God" to the "soon" time of Christ's visible appearing (the final deliverance) – that is, "**we shall rise from glory to glory.**" It must, therefore, be that there will be a need for a period of time during which the saints can be fully fitted for the full glory of Christ's appearing. That final preparation time for the saints evidently takes place during that period of time which Ellen White describes as "**soon**" – the time between the deliverance at the voice of God and Christ's visible appearing.

In the context of the many events in the vision already noted, and in other events in other visions that relate to the overall picture of these last day events, and in light of the many decades and even the nearly century and a half that has transpired since those words were first written, the word "**soon**" could mean only a couple of days or so, or even a few short years. The best way to better understand the length of the time period meant by "**soon**" is to better understand what is to occur after the deliverance of those who are to be the antitype of the priesthood – those who receive the benefits of the final atonement first – the firstfruits, the Loud Cry ministry.

We can, thus, see that during the period of time which Ellen White describes as "**soon**" those who are then delivered will be rising from "glory to glory." Just what that rising from glory to glory entails, and why such is necessary before they are fully prepared to meet Jesus, we'll address later. But first we will look at how extensive will be

### **THE POWER OF THE SAINTS DURING THEIR FINAL CONFLICT**

Isaiah 54:17 reveals the power and protection the saints are to receive at the commencement of the jubilee (at the time the firstfruits, the purified ministry, are delivered) –

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. **This is the heritage of the servants of the LORD**, and their righteousness is of me saith the LORD." Isaiah 54:17.

We present the following quotation to shed light on the time to which this Scripture applies. This quote is a bit lengthy as it contains many other relevant Scriptures and comments. But it, along with some other statements from the same book (which will be given after it), sheds the greatest light on the matter from the perspective of the Third Angel's message. Please bear in mind that the Third Angel's message is not, of itself, to be the last message to the church and the world, as we will see later.

#### "Chap. 60 - Visions of Future Glory

"In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. His people have been permitted to look beyond the trials of the present **to the triumphs of the future, when, the warfare having been accomplished, the redeemed will enter into possession of the promised land.** These visions of future glory, scenes pictured by the hand of God, should be dear to His church today, when the controversy of the ages is rapidly closing and the promised blessings **are soon to be realized in all their fullness.**

"Many were the messages of comfort given the church by the prophets of old. 'Comfort ye, comfort ye My people' (Isaiah 40:1), was Isaiah's commission from God; and with the commission were given wonderful visions that have been the believers' hope and joy through all the centuries that have followed. Despised of men, persecuted, forsaken, God's children in every age have nevertheless been sustained by His **sure promises.** By faith they have looked forward to the time when He will fulfill to His church the assurance, 'I will make thee an eternal excellency, a joy of many generations.' Isaiah 60:15.

"Often the church militant is called upon to suffer trial and affliction; for not without severe conflict is the church to **triumph.** 'The bread of adversity,' 'the water of affliction' (Isaiah 30:20), these are the common lot of all; but none who put their trust in the One **mighty to deliver** will be utterly overwhelmed. 'Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, **Fear not: for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.** For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life.' Isaiah 43:1-4.

"There is forgiveness with God; there is acceptance full and free through the merits of Jesus, our crucified and risen Lord. Isaiah heard the Lord declaring to His chosen ones: 'I, even I, am He that **blotteth out thy transgressions for Mine own sake, and will not remember thy sins.** Put Me in remembrance: let us plead together: declare thou, that thou mayest be justified.' 'Thou shalt know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob.' Verses 25, 26; 60:16.

"**The rebuke of His people shall He take away,**' the prophet declared. **'They shall call them, The holy people, The redeemed of the Lord.'** He hath appointed 'to give unto them **beauty for ashes, the oil of joy for**

**mourning, the garment of praise for the spirit of heaviness;** that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.'

"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 unto thee the  
uncircumcised and the unclean.

"Shake thyself from the dust;  
Arise, and sit down, O Jerusalem:  
Loose thyself from the bands of thy neck, O captive daughter  
of Zion.'

"O thou afflicted, tossed with tempest, and not comforted,  
Behold, I will lay thy stones with fair colors,  
And lay thy foundations with sapphires.

"And I will make thy windows of agates.  
And thy gates of carbuncles,  
And all thy borders of pleasant stones.

"And all thy children shall be taught of the Lord;  
And great shall be the peace of thy children.  
In righteousness shalt thou be established:

"Thou shalt be far from oppression; for thou shalt not fear:  
And from terror; for it shall not come near thee.  
Behold, they shall surely gather together, but not by Me:  
**Whosoever shall gather together against thee shall fall  
for thy sake.** . . .

**"No weapon that is formed against thee shall prosper;  
And every tongue that shall rise against thee in judgment  
thou shalt condemn.  
This is the heritage of the servants of the Lord,  
And their righteousness is of Me, saith the Lord.'**  
Isaiah 25:8; 62:12; 61:3; 52:1, 2; 54:11-17.

"Clad in the armor of Christ's righteousness, the church is to enter upon her **final conflict**. 'Fair as the moon, clear as the sun, and terrible as an army with banners' (Song of Solomon 6:10), she is to go forth into **all the world, conquering and to conquer**.

**"The darkest hour of the church's struggle with the powers of evil is that which immediately precedes** the day of her **final deliverance**. But none who trust in God need fear; for 'when the blast of the terrible ones is as a storm against the wall,' **God will be to His church 'a refuge from the storm.'** Isaiah 25:4.

"In that day **only the righteous are promised deliverance**. 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure.' Isaiah 33:14-16.

"The word of the Lord to His faithful ones is: Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.' Isaiah 26:20, 21." *Prophets and Kings*, p. 722-726. [brackets added]

Carefully note the glorious conditions mentioned above that will prevail within the church *as* she goes forth "into **all** the world, conquering and to conquer," which we have seen will commence at her **first** deliverance at the time God tells us the **day and hour** of Christ's coming in the clouds of heaven (*Early Writings*, page 52), and before her "**final deliverance**." Note that she says "the **darkest hour** of the struggle" is that which "**immediately precedes** the day of her **final deliverance**." The protection she speaks of as being present at that time has come about at her **first deliverance**, when she becomes "a mighty army with banners."

Note also that she says that "in that day **only the righteous** are promised deliverance." Why? Because the promises quoted therein are *conditional*. Not *conditional* as to the fact that they *will be* fulfilled, but, rather, *conditional* as to **who** they will be fulfilled to and through.

"Not by any **temporary failure** of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah were nevertheless to move steadily forward **to their complete fulfillment. 'From the rising of the sun even unto the going down of the same,' the Lord declared through His messenger, 'My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen.'** Malachi 1:11." *Ibid*, p. 705-706.

"**That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today.** He has 'let out His vineyard unto other husbandmen,' **even to His covenant-keeping people**, who faithfully 'render Him the fruits in their seasons.' Never has the Lord been without true representatives on this earth who have made His interests their own. These witnesses for God are numbered among the spiritual Israel, and **to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.**" *Ibid*, p. 713-714.

"Of special value to God's church on earth today--the keepers of His vineyard--are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of **the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises**--this has been the theme of God's messengers to His church throughout the centuries that have passed. And today God's message to His church--to those who are occupying His vineyard as faithful husbandmen--is **none other than that spoken through the prophet of old:**

"Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.' Isaiah 27:2, 3.

"**Let Israel hope in God.** The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon **He will come unto His own**; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. 'He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.'" Verse 6. *Ibid*, p. 22.

While many have read those encouraging words, they have been led to think that many of those covenant promises are to be fulfilled only after the second coming of Christ in the clouds of heaven and after the millennium. Thus, their eyes have been dimmed to "the **glory** of the *preparatory scenes* of the coming of the Son of man." This will also be addressed further on in this study. Consider also the following statements regarding the state of the church *after* the deliverance by the voice of God, and *before* the second coming.

"From a human point of view the outlook for the spiritual regeneration of the nation [ancient Israel] was as hopeless as is the outlook today before God's servants who are laboring in the dark places of the earth. But the church of Christ is God's agency for the proclamation of truth; she is empowered by Him to do a special work; and **if** she is loyal to God, obedient to His commandments, **there will dwell within her the excellency of divine power.** If she will be true to her allegiance, **there is no power that can stand against her. The forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind.**

"There is before the church the **dawn of a bright, glorious day, if** she will put on the robe of Christ's righteousness, **withdrawing from all allegiance to the world.**

"God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. **Turn to the Lord, ye prisoners of hope. Seek strength from God, the living God. Show an unwavering, humble faith in His power and His willingness to save.** When in faith we take hold of His strength, **He will change, wonderfully change, the most hopeless, discouraging outlook.** He will do this for the glory of His name." *Prophets and Kings*, p. 259, 260. [brackets added]

"Soon I heard the **voice of God**, which shook the heavens and the earth. There was a mighty earthquake. Buildings were shaken down on every side. I then heard a triumphant shout of **victory**, loud, musical, and clear. I looked upon the company [the 144,000], who, a short time before, were in such distress and bondage. **Their captivity was turned** [at the voice of God]. **A glorious light shone upon them. How beautiful they then looked! All marks of care and weariness were gone, and health and beauty were seen in every countenance.** Their enemies, the heathen around them, fell like dead men; they could not endure the light that shone upon **the delivered**, holy



[enraptured] ones. **This light and glory remained upon them** [during the **jubilee** – Isa. 49:18-26], until Jesus was seen in the clouds of heaven..." *Early Writings*, p. 272, 273. [brackets added]

"It seems clear that **the deliverance is at the voice of God**. Then, **from that time till Christ appears**, the saints will have **power over the nations**, who remain of the former plagues." *Word to the Little Flock*, James White, p. 9.

"While the cloud was passing **from the Holiest to the East, which took a number of days**, the synagogue of Satan worshipped at the saint's feet." *1846 Broadside*.

So, at the deliverance by the voice of God, rather than the saints sitting around in the mountains and desolate places, awaiting the visible coming of Christ, the saints will be so glorified and empowered that there is nothing to stop them from going anywhere on earth in order to receive the fulfillment of God's covenant promises, for during that "**number of days**" the saints are to have "**power over the nations**, who remain of the former plagues."

The situation wherein one portion of the church (the firstfruits – the ministry) has been purified from sin and sinners, and so empowered with the glory of God that there is "no power that can stand against her," and that "[t]he forces of the enemy will be no more able to overwhelm her than is the chaff to resist the whirlwind," while there is still to be a war to be won by another portion of the church, is also revealed in

## REVELATION 12

Therein we read,

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

"And the earth helped the woman, and **the earth opened her mouth, and swallowed up the flood** which the dragon cast out of his mouth.

"And the dragon was **wroth with the woman**, and **went to make war with the remnant of her seed**, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:14-17.

By those verses we see that even though the ever-living church (**the woman**) had to flee into the wilderness that **she** might be preserved, and that during that time **she** was to be persecuted by the **flood** that came out of the dragon's mouth, **she** is also to be **delivered from the flood**. As the **flood** (waters – people, Rev. 17:15) came from the dragon's mouth, it must symbolize the unconverted and the tares by whom he hoped to do away with **the woman**. The earth opening her mouth and **swallowing up of the flood** must, then, symbolize the **purification of the church (the woman)**, the deliverance from that which was troubling her – the sinners within her – the **flood**. While the woman is not mentioned in the rest of the chapter (except that the dragon is quite mad at her after his flood had been swallowed up), there is no indication that she has left the scene.

But what is most notable therein is that after the flood is swallowed up **the dragon no longer wars against the woman**, but, rather, does so against "**the remnant of her seed**." This is because after the earth swallows up **the flood** the dragon has no more power to persecute **the woman, the purified church** – **she** has been delivered, and empowered to enter into her "final conflict," "fair as the moon, clear as the sun, and terrible as an army with banners." If the woman represents the ever-living church **before she** fled into the wilderness and had the flood cast after her, **she** must still represent the ever-living church **after she** is delivered from the flood. Thus, "**the remnant of her seed**" whom the dragon goes to make war with represents **the offspring** of the church – **her latter-day converts** who join **her** after **she** (the **woman**) has been delivered from all foes inward and outward (the flood), as they (the new converts) are the only ones the dragon will be able to make war against at that time. **She** has put on her beautiful garments – the righteousness of Christ – and there is nothing that can stand against that glory.

With all of this in mind, we are better able to understand the significance of there being two divisions of the work of atonement on the typical Day of Atonement – one for the priesthood (ministry), and one for the general congregation.

Next we will look at how the church will have "power over the nations, who remain of the former plagues" by looking at the symbol of that upon which Christ rides as He goes forth "conquering and to conquer" – that is, His

## WHITE HORSE

We know that when Christ returns to resurrect the sleeping saints and take them and the living saints to heaven for the 1000 years that He will be seen coming on a **cloud**, not on a **white horse**. Therefore, His appearance on the **white horse** must be symbolical of a different event prior to His literal second coming.

A description of the type of power that the "woman" (the purified firstfruit ministry) will have over the nations (actually, the type of power Christ will have through them) is found in Revelation 19 –

"And I saw the heaven opened; and behold, a **white horse**, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. And out of his mouth proceedeth a **sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron**: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. And he hath on his garment and on his thigh a name written, **KINGS OF KINGS, AND LORD OF LORDS**.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come and be gathered together unto the great supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon **the horse**, and against **his army**. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone: and the rest were killed with the sword of him that sat upon **the horse**, even the sword which came forth out of his mouth: and all the birds were filled with their flesh." Rev. 19:11-21.

There we see Christ having and exercising power over the nations such as the saints are said to have after the deliverance of the firstfruits at the voice of God. Those verses, then, represent the "**final conflict**" which precedes Christ's visible coming in the **clouds** of heaven. That is, His coming on the **white horse** is a portrayal of an event that occurs before His visible coming in the **clouds**.

While it is clearly portrayed in those verses that Christ and the armies of heaven (the angels) are the ones engaged in this victorious battle, the purified ministry is also represented therein by the **white horse** on which He rides to the battle. This hidden manna (Rev. 2:17) is revealed in the book of Zechariah where we find another prophecy concerning the Lord's **horse** –

"**Mine anger was kindled against the shepherds, and I punished the goats**: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his **goodly horse** in the battle." Zech. 10:3.

Therein we see that *after* the Lord executes judgment upon the unfaithful shepherds (the goats – the chief ones), thus purifying the camp, the house of Judah becomes His **goodly horse** in the battle. As the book of Revelation is where all the books of the Bible meet and end (*Acts of the Apostles*, p. 585), then the **white horse** in chapter 19 is a revelation of, and another portrayal of, the **goodly horse** in Zech. 10:3 – both being pure (white) after a time of judgment has taken place. In the battle of Rev. 19, Christ goes forth with the sword of the Word of Truth coming out of His mouth, riding on the purified ministry (the house of Judah), the **white horse**, ruling the nations with His rod of iron (Rev. 19:15).

Not only will Christ be riding upon a **white horse** at that time, but, likewise, the armies of heaven (the holy angels) will be riding upon **white horses**, as we read,

"And the armies which were in heaven followed him upon **white horses**, clothed in fine linen, white and clean." Rev:19:14.

The **white horse** and **white horses** must be *symbolical*, as is the **sharp sword** which proceeds out of Christ's mouth, and as are so many other images in the book of Revelation. As the **white horse** upon which Christ rides is symbolic of the very elect (the firstfruits, the ministry), then those other **white horses** upon which His holy angels will ride must be another part of His great army.

As we have seen, the Three Angels' messages are to be "repeated" to the churches that constitute Babylon, and are to affect a separation of God's people from them. Those who come out of Babylon thus become the **white horses** upon which the armies of heaven (the holy angels) ride as Christ rides upon the purified Adventist ministry (the 144,000, His own **white horse**) as they go forth to smite the nations with the sword of **truth** by which He also rules them with a rod of iron. But as we have seen, those in Babylon are not all to whom the final call is to be made.

This brings us to the fact that in the type there are actually

## TWO PARTS OF THE FIRSTFRUITS.

Accepting that the **white horse** upon which Christ rides represents the purified SDA ministry, who would the **white horses** upon which the angels ride be except another part of the firstfruits (other than the 144,000) who receive the benefits of the final atonement when the antitypical Priest and His house receive it? These other **white horses** include the larger part of the SDA church who have "overcome in the strength of the Mighty One," and also those who come out of Babylon in response to the call, "Come out of her, my people" (Rev. 18:4), thus joining the purified congregation in the final evangelization of the world.

This can also be understood by looking at the events that took place on that memorable day of Pentecost (the day of offering the **firstfruits** – Lev.23:15-22) after Christ's ascension. On that day a small number of believers (the 120) received the outpouring of the Holy Spirit that made them a "mighty army" for truth and righteousness, and the first thing they accomplished was to bring in the 3000 on the very same day – the day of the offering of the **firstfruits**. After that, those **two numbered firstfruit companies** proceeded to go out and convert a **great multitude** throughout the world. On the day of Pentecost in the typical ceremonial service the people were to present **two loaves** of leavened bread, as we read –

"Ye shall bring out of your habitations **two wave loaves** of two tenth deals: they shall be of fine flour; they shall be baked with leaven; **they** are the **firstfruits** unto the LORD." Lev. 23:17.

Therefore, on the antitypical, latter-day day of Pentecost, there will be manifest **two numbered companies of firstfruits** fulfilling the type of the **two wave loaves of firstfruits**, and the prototype of the **two numbered companies of firstfruits** of the day of Pentecost in the apostle's day.

We may better comprehend the first and second fruit harvests by taking a fresh look at

## THE STONE CUT OUT OF THE MOUNTAIN

In relating to Nebuchadnezzar the contents of the dream that he had but could not remember (Daniel 2:1-5), Daniel tells him the conclusion of the dream as follows –

"Thou sawest till that **a stone was cut out without hands, which smote the image** upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, **broken to pieces together**, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and **the stone that smote the image became a great mountain, and filled the whole earth.**" Dan. 2:34, 35.

He then explains the meaning of that part of the dream thus –

"And *in* the days of these kings shall **the God of heaven set up a kingdom, which shall never be destroyed**: and the kingdom shall not be left to other people, but **it shall break in pieces and consume all these kingdoms, and it shall stand for ever.**

"Forasmuch as thou sawest that **the stone was cut out of the mountain without hands**, and that **it brake in pieces** the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2:44, 45.

From those verses we learned that the **stone** (the kingdom) is to be cut out of the mountain "*in* the days of these kings" (not *after* their days), and that it (the stone – the kingdom) is to "**break in pieces and consume all these kingdoms**" (Daniel 2:44).

Some have come to the conclusion that the **stone** that was cut out of the mountain represents the second coming of Christ in the clouds of heaven. But as we are seeing herein, at the first deliverance (at the time the voice of God gives us the **day and hour** of Jesus' coming) those who are delivered are to **stand forever**, as is the **stone kingdom** of Nebuchadnezzar's dream. That is, the saints from that time until Christ's coming in the clouds will have power over the nations, for at that time He and His people will truly be one, "for the marriage of the Lamb is come, and his wife hath made herself ready." Those first delivered ones (those whose atonement had been completed) are then, for all effects, immortal, never to die, even though they will still have mortal bodies and are here on earth.

This leads us to the question, Is the power that the saints will have over the nations to have the same effect upon the nations as that which the **stone** is to have? It is said that the **stone** will "break in pieces and consume all these kingdoms, and it will stand for ever." So, how will the power that the saints then exercise not have the same effect upon those nations (kingdoms) as does the **stone** –

that being their destruction? The same is true in regards to the results of Christ and the armies of heaven riding forth on their **white horses** – It all comes down to understanding

### **HOW THE NATIONS WILL BE DESTROYED.**

As the only thing that enables any nation to hold itself together is the righteousness of those who comprise it (Prov. 14:34), what will happen to those nations when the saints are forced by circumstances to no longer partake in the deeds of those nations when they set at naught the law of God – the law of Love? How will the nations then be able to stand without true love binding their hearts and minds together for noble purposes? Indeed, those who reject God's love and law as the rule of their lives will truly be a miserable company, whether it be before the millennium or after it when at the second resurrection the unrepentant sinners are given life again for a relatively short period. Their unholy society will be so wretched that they will be satisfied to be blotted out of existence rather than be in the presence of the Holy Spirit (see Proverbs 8:36). How, then, will their nations be able to stand in the last days before the millennium when they have sought to drive away from them or kill the finer part of their society – the saints among them, and the influence of the Holy Spirit they bear with them?

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who work with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end. ...

"The Lord is removing His restrictions from the earth, and soon there will be death and destruction, increasing crime, and cruel, evil working against the rich who have exalted themselves against the poor. Those who are without God's protection will find no safety in any place or position." *Testimonies*, Vol. 8, p.49, 50.

It is written that the stone is to be cut out of "**the mountain**" and then it swells to become a "**great mountain**." If the stone is Christ's second coming in the clouds of heaven (as some teach), which "mountain" is He to be cut out of – the heavenly Mount Zion (Heb. 12:22)? That certainly cannot be the case, for the things which Daniel was shown occurred on earth, not in heaven. There is nothing in the text that would indicate that that "mountain" is anywhere but on earth. Neither is there any indication that "the mountain" is a literal mountain, rather than a symbol of something, just as was the great image in the dream.

Moreover, those prophecies in Daniel do not stand alone, separate and distinct from all other Bible prophecies on the same subject. Concerning the meaning of the word "mountain" in prophecy we read in Isaiah –

"And it shall come to pass **in the last days**, that the **mountain of the LORD's house** shall be **established** in the top of the mountains, and **shall be exalted** above the hills; and all nations shall flow unto it." Isa 2:2.

And in Micah, likewise,

"But **in the last days** it shall come to pass, that the **mountain of the house of the LORD** shall be **established** in the top of the mountains, and it shall be **exalted** above the hills; and people shall flow unto it." Mic 4:1.

Thus we have both Isaiah and Micah testifying to the meaning of the word "**mountain**" – that being the **house of the Lord** – His **kingdom** on earth, as Daniel puts it.

**"In the mouth of two or three witnesses every word may be established."** Matt. 18:16.

Moreover, those witnesses speak of the **mountain** of the Lord's house being "**established** in the top of the mountains, and it shall be **exalted** above the hills," "**in the last days**" (not *after* them) – a much different picture than the saints being forced to remain in the remote and isolated places of the earth from the time of their first deliverance until the time of their final deliverance at Christ's appearance in the clouds of heaven.

"The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. But if our life is hid with Christ in God, **we shall see of His grace and salvation. Christ is coming to establish His kingdom on the earth.** *Testimonies*, Vol. 9, p. 62, 63.

Though the **stone** swells into a great mountain which shall never be destroyed, we know that not everyone of all nations shall become a part of it, though the testimonies do show that many, many will – even a "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." That doesn't mean that the saints will not have dominion over those who will not

join the righteous in the kingdom, for they will, as we shall see. Bear in mind that the wicked will at that time be bowing at the feet of the saints, against whom "No weapon that is formed ... shall prosper."

"It seems clear that the deliverance is at the voice of God. Then, **from that time till Christ appears**, the saints will have **power over the nations, who remain of the former plagues.**" *Word to the Little Flock*, p. 9.

Many have concluded that at the time the saints are delivered at the "voice of God" there will be no more "nations," for all of them have been destroyed during the "former plagues." But that testimony shows that there will be some nations "who remain of the former plagues." It is those nations that the **stone kingdom** will "brake in pieces" through the preaching of the everlasting Gospel.

We know that the delivered saints will "stand for ever," whether it be on earth before the millennium, during the millennium in heaven, or on the earth made new after the millennium. Therefore, at the first deliverance at the voice of God the eternal kingdom of glory sprouts in the wilderness where the saints had been forced to flee, and it swells to fill the whole earth through the ingathering of the second fruits from the subsequently falling nations.

The fact that it is only a **stone**, rather than the whole mountain, that is to strike the great image, and that that **stone**, itself, becomes a **distinct mountain**, shows that there is to be a separation in the church (the Lord's house – mountain) which results in the smaller portion (the **stone**) becoming the infant kingdom which, itself, is to swell to a "**great mountain**" and fill the earth. Moreover, if the **stone** swells into a "**great mountain**" which fills "the **whole earth**," then it also fills the place of the mountain from which it was cut, or it couldn't be said that it "filled the **whole earth**." We'll look more into this aspect later.

If there is no **purified church**, no **stone** (kingdom) cut out of "the mountain," with which to smite the nations (rule them with a "rod of iron" – Psalms 2:9; Revelation 2:27, 12:5, 19:15), then Christ will have no **white horse** to ride forth on in glory and majesty as He smites the nations and rules them with that rod of iron.

"The time of God's **destructive judgments** is the **time of mercy** for those who have **no opportunity** to learn what is truth. Tenderly will the Lord look upon them [the second fruits]. His heart of mercy is touched; **His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers** will be admitted who in these last days **hear the truth for the first time.**" (*Review and Herald*, July 5, 1906). *SDA Bible Commentary*, Vol. 7, p. 979. [brackets added]

There again we find that there will be many ("**large numbers**") brought into the church (harvested) after a judgment, a decision, has been made concerning those who would not enter when they could. Those to whom **the door will be closed** at that time could have, evidently, had their sins blotted out during the initial phase of the atonement which is typified in Lev. 16 by the initial atonement for the priest and his house, but failed to fall upon the Rock and be broken, and resurrected from their spiritual death (Eze. 37:9, 10; and *Review and Herald* Jan. 17, 1893, as found in the *SDA Bible Commentary*, Vol. 4, p. 1165, 1166). But while **the door is closed** for them (their names having had come up during the judgment for the living, and were judged unworthy), His hand is "**still stretched out**" to save **the great multitude** ("**large numbers**") who will hear the truth "**for the first time**" from the purified ministry – the **firstfruits** who are to be delivered at the voice of God. And this takes place when the purified, delivered church (the **stone**) enters into her "final conflict" during the time of God's destructive judgments (the smiting of the nations – the breaking in pieces and consuming of all the kingdoms), which is the "**time of mercy** for those who have no opportunity to learn what is truth."

It is written that the stone is to be

### CUT OUT OF THE MOUNTAIN WITHOUT HANDS.

The meaning of the phrase "**without hands**" is said to be,

"...unaided by human agencies." *Seventh-day Adventist Bible Commentary*, on Daniel 2:34, p. 771 (1955 Edition).

"Ye are My witnesses, saith the Lord, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God. . . .

"Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the **great cleaver of truth** He has **cut them out** from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world . . .

"Standing before the world as reformers, they are to show that the law of God is the foundation of all enduring reform. In clear, distinct lines they are to present the necessity of obedience to all His commandments.

Constrained by the love of Christ, they are to **co-operate with Him in building up the old waste places, raising up the foundations of many generations. They are to stand as repairers of the breach, restorers of paths to dwell in.** *Testimonies*, Vol. 7, p. 138-140.

While she is therein speaking of the Adventist church, in general, being **cut** from the quarry of the world, a similar thing occurs when the stone is cut out of the mountain (the church – Isa. 2:2-4). The **stone** (the firstfruits of the harvest) that is cut out of the **mountain** must also be cut out by the "great cleaver of truth," for only those whose lives are changed by the power of the Holy Spirit in the truth which they have heard truly constitute the church.

"As the time comes for it [the third angel's message] to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. **The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.** Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these.' *The Great Controversy*, p. 606. (1888)" *Evangelism*, p. 699.

"In the last solemn work few great men will be engaged. . . . God will work a work in our day that but few anticipate. He will raise up and exalt among us **those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions.** These facilities are not to be despised or condemned; they are ordained of God, but **they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.**" *Testimonies*, Vol. 5, p. 80, 82 (1882). (*Last Day Events*, p. 204).

Therein we find the meaning of being cut out of the mountain "**without hands**" ("unaided by human agencies") – that being, that they are cut out by "the **unction** of His Spirit." No "human agencies" can do that.

"To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy Word, **to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.**" *Testimonies*, Vol. 5, p. 729 (1889). *Last Day Events*, p. 205.

"It is discipline of spirit, cleanness of heart and thought that is needed. This is of more value than brilliant talent, tact, or knowledge. An ordinary mind, trained to obey a "Thus saith the Lord," is better qualified for God's work than are those who have capabilities but do not employ them rightly. *Review and Herald*, Nov. 27, 1900." *Last Day Events*, p. 205.

#### "God Uses Even the Illiterate

"Those who receive Christ as a personal Saviour will stand the test and trial of these last days. Strengthened by unquestioning faith in Christ, even the **illiterate disciple** will be able to withstand the doubts and questions that infidelity can produce, and put to blush the sophistries of scorners.

"The Lord Jesus will give the disciples a tongue and wisdom that their adversaries can neither gainsay nor resist. Those who could not, by reasoning, overcome satanic delusions will bear an affirmative testimony that will baffle supposedly learned men. Words will come from the lips of the **unlearned** with such convincing power and wisdom that conversions will be made to the truth. **Thousands will be converted under their testimony.**

"Why should the **illiterate man** have this power, which the learned man has not? **The illiterate one, through faith in Christ, has come into the atmosphere of pure, clear truth, while the learned man has turned away from the truth.** The poor man is Christ's witness. He cannot appeal to histories or to so-called high science, but he gathers from the Word of God powerful evidence. The truth that he speaks **under the inspiration of the Spirit** is so pure and remarkable and carries with it a power so indisputable that his testimony cannot be gainsaid." *Manuscript Release*, Vol. 8, p. 187, 188 (1905). *Last Day Events*, p. 205, 206.

It is not the practice of the church today to appoint illiterate men and women as leading evangelists. But, as we have read, God has a different plan in mind.

"We have been inclined to think that where there are no faithful ministers there can be no true Christians, but this is not the case. God has promised that where the shepherds are not true **He will take charge of the flock Himself. God has never made the flock wholly dependent upon human instrumentalities.** But the days of purification of the church are hastening on apace. **God will have a people pure and true.** In the mighty sifting soon

to take place we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor. *Testimonies*, Vol. 5, p. 79.

It's neither those who mere study the truth, nor preach it, who make up the church, but those alone who live the truth. And no person can live the truth for another. Each will stand or fall on their own.

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD." Eze. 14:14.

"The time is not far distant, when the test will come to every soul. . . . In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. **Many a star that we have admired for its brilliancy, will then go out in darkness.** Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." *Testimonies*, Vol. 5, p. 80, 81.

That is a solemn warning to us all. It all comes down to the matter of why some will stand and some will fall. Regarding this, we read –

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing. Those who have rendered supreme homage to "science falsely so called" will not be the leaders then. Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. **They did not keep pace with the light.** Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. **The Lord has faithful servants, who in the shaking, testing time will be disclosed to view.** There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the day time we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster." *Ibid.*, p. 81.

Therein is the key as to what determines whether or not one will be a part of the "loud cry" ministry – that is, whether or not they have kept "pace with the light." Keeping "pace with the light" implies something wholly different than saying "I am rich, and increased with goods, and have need of nothing." (Revelation 3:17).

"The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. **Not all in regard to this matter is yet understood, and will not be understood until the unrolling of the scroll;** but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' ... **A message that will arouse the churches is to be proclaimed.** Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. **Our own people need to have the light placed before them in clearer lines.**" *Testimonies*, vol. 8, p. 159, 160.

By saying that we need to have the truth brought before us "in clearer lines" implies that what we had been teaching prior to that time (1904) was not of the excellency it will be in "the unrolling of the scroll" if we keep pace with that increasing light, accepting it and teaching it as it comes. What it means to be keeping "pace with the light" may be understood by looking at what we are to expect in

#### THE UNROLLING OF THE SCROLL – REVELATION 18:1.

"The prophecies in the eighteenth of Revelation will soon be fulfilled. **During the proclamation of the third angel's message, 'ANOTHER angel'** is to 'come down from heaven, having great power,' and the earth is to be 'lightened with his glory.' The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, **filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.**

"Those who have held the beginning of their confidence firm unto the end **will be wide awake** during the time that the third angel's message is proclaimed with great power." (*Review and Herald*, Oct. 13, 1904) *Bible Commentary*, Vol. 7, p. 983, 984.

"... God still has people in Babylon; and **before the visitation of His judgments**, these faithful ones must be called out, that they 'partake not of her sins, and receive not of her plagues.' Hence **the movement symbolized by the angel coming down from heaven lightening the earth with his glory** . . . In connection with **his message**, the call is heard 'Come out of her, My people.' **These announcements, uniting with the third angel's message**, constitute the **final warning** . . ." *The Great Controversy*, p. 604.

Note that she says that the call out of Babylon is to come "before the visitation of His judgments." The "judgments" she is speaking of there are those that are to fall upon "Babylon," not those that are to fall upon the world. That is, the **plagues** that are to fall on Babylon are different than the **seven last plagues** that are to fall on the world – Babylon's plagues coming first.

As all of the angels that precede the angel of Rev. 18 each brought forth a distinctive **message** which was an addition of light (new light – an "unrolling of the scroll") in and for the outworking of the Gospel, so it must also be with the angel of Rev. 18 – it must be a distinct **message** containing new light ("announcements"). Note that the "**final warning**" is not simply a more enthusiastic proclamation of the **third angel's message** with the light already revealed in its **initial phase**, but the **final warning** consists of the combination of the third angel's message *after* it has been united with the "**movement**" and "**message**" ("**announcements**") of the angel of Rev. 18:1. Of this, Inspiration says,

"Furthermore, in the eighteenth chapter of the Revelation **in a message which is yet future**, the people of God are called upon to come out of Babylon." *The Great Controversy*, p. 383, 1889 edition (the boldfaced portion is omitted in later editions)

In order for the church to proclaim the message of that **other angel**, she must first receive it herself. Of some of what that additional message is to contain we read,

"This scripture (Rev. 18:1, 2, 4) points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, **with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given**, in the summer of 1844," *The Great Controversy*, p. 603.

The fact that within the additional message there is to be the "**additional mention**" of "corruptions" sheds light on what was meant by what we previously read about the necessity of keeping pace with the light in the unrolling of the scroll, and the results of failing to do so. That is, as the scroll unrolls and we receive a deeper understanding of Bible truths, those churches that rejected the initial call out of "Babylon" will be seen to have been gone even further backwards from where they were in 1844 – fallen further from truth and righteousness.

Of those in the Adventist church who miss the mark in this regards we are told that

"Unless those who can help in \_\_\_\_\_ are aroused to a sense of their duty, **they will not recognize the work of God when the loud cry of the third angel shall be heard**. When light [of the angel of Rev. 18:1] goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward **UNDER THE DIRECTION OF THE ANGEL WHO JOINS THE THIRD ANGEL** in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers*, p. 300. [brackets added]

Therein is the reason why the **other angel's** message is so important to the **third angel's** message – that is, the **third angel** needs the **other angel** to **direct its work**. Why? Because the additional message (the extra "oil" – Matt. 25:1-13) is to light the rest of the way. If the light under the initial phase of the third angel's message was sufficient to light the rest of the way there would be no need for any additional message (oil). Therefore, the **third angel's** message must be joined by "**another angel**" (Rev. 18:1) which both adds great power to it, and is to **direct** its work as it goes forth into all of the world in a **loud cry** to call God's people out of Babylon.



Note carefully that the call out of Babylon is not made until **after the angel of Rev. 18:1 joins the third angel**. Part of the reason for that is because the announcement that Babylon "is fallen, is fallen" cannot be fully given until after she attempts to make God's law void by enforcing Sunday rest by law, which makes her fall complete.

"Not until ... the union of the church with the world shall be fully accomplished throughout Christendom, **will the fall of Babylon be complete.**' *The Great Controversy*, p. 389 (1911)." *Last Days Events*, p. 198.

"When do her sins reach unto heaven [Rev. 18:2-5]? When the law of God is finally made void by legislation.' *Signs of the Times*, June 12, 1893." *Ibid*.

Thus, the "other angel" has much to do with preparing the church for the loud cry, in that, by the acceptance or rejection of the message brought by that angel the individuals in the church will determine whether or not they will have the life-changing light they need to gain a higher experience themselves to fit them for the final work, and to bring that light to those who are in darkness in the other churches.

Furthermore, regarding the substance of the additional message, we are told,

**"The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures**, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, Open thou mine eyes that I may behold **wondrous things out of thy law. Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God's holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but the wise, those who are honest, will understand. **The book is open**, and the words of God reach the hearts of those who desire to know his will. **At the loud cry of the angel from heaven [Rev. 18:1] who joins the third angel, thousands will awake** from the stupor that has held the world for ages, **and will see the beauty and value of the truth.**

"When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; **new truths, received and acted upon, will bind us in strong bonds to Jesus** [so that we may follow Him wheresoever He goes – Rev.14:4]. **The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony.** Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, It is written. Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline." Christiania, Norway. *Review and Herald*, December 15, 1885. [brackets added]

One of the "wondrous things" of God's law that has been "unseen and unheeded" is the antitypical fulfillment of all of the types of the Day of Atonement, including the intercession of the **bullock** for the priest and his house.

"The third angel's message must go over the land, and **awaken** the people, and call their attention to the commandments of God and the faith of Jesus. **ANOTHER ANGEL** [Rev. 18:1] **unites his voice with the THIRD ANGEL**, and the earth is lighted with **its [the other angel's] glory**. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with **great power**, until its golden beams have fallen upon **every tongue, every people, and every nation upon the face of the whole earth**. Let me ask you, What you are doing to **prepare** for this work? Are you building for eternity? You must remember that **this angel represents THE PEOPLE THAT HAVE THIS MESSAGE to give to the world. Are you among THAT PEOPLE?**" *Review and Herald*, August 18, 1885. [brackets added]

"Are you among *that* people?" What a testing question! "What you are doing to *prepare* for this work?" is another. That statement was made about 3 years before 1888, when the message of Rev. 18:1 first came to harvest the firstfruits. When she speaks of "that people" (those who have "this message"), and asks the people if they were preparing for the coming of the other angel (Rev. 18:1), the implication is that one could miss the coming of the other angel if they were not preparing for it. Yet, despite that counsel, many did miss out on the coming of the angel of Rev. 18:1 a few years later in 1888. As the light of that angel was "put out by human instrumentalities" (E.G. White Letter 106, 1903) it must come back again in the same way as it came the first time – by inspiration.

The equally important questions, though, are, Where is that other angel?, When is to come again?, and, How may we recognize it when it is around us?

**"Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, p. 507.

Ellen White understood that the Third Angel's message was in the process of unfolding during her time, and at no time had it become a completed message. Concerning this, she said,

**"We must not for a moment think that there is no more light, no more truth, to be given us.** We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, 'I am rich, and increased with goods, and have need of nothing.' While we must hold fast to the truths which we have already received, **we must not look with suspicion upon any new light that God may send.**" *Gospel Workers*, p. 310.

"We have **many lessons to learn, and many, many to unlearn.** God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." *Christian Experience and Teachings*, p. 203.

"In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; **new truth is not independent of the old, but an unfolding of it.**" *Ibid.*, p. 128.

**"New light will ever be revealed on the Word of God** to him who is in living connection with the Sun of Righteousness. **Let no one come to the conclusion that there is no more truth to be revealed.**" *Testimonies on Sabbath School Work*, p. 53.

"There is yet much precious truth to be revealed to the people in this time of peril and darkness....**Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth;** for God will glorify His Word, **that it may appear in a light in which we have never before beheld it.** But those who profess to love the truth must put to the stretch their powers, that they may comprehend the deep things of the Word, that God may be glorified and His people may be blessed and enlightened. With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness." *Ibid.*, p. 62.

"The question has been asked me, 'Do you think that the Lord has any more light for us as a people?' **I answer that He has light that is new to us, and yet it is precious old light that is to shine forth from the Word of truth. We have only the glimmerings of the rays of the light that is yet to come to us.**" *Selected Messages*, Book 1, p. 401.

"For His church in every generation God has a special truth and a special work." *Christ's Object Lessons*, p. 78.

"God has precious light to come to His people **at this very time.**...They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people." *Ibid.*, p. 60.

One reason we are counseled to humble our hearts and minds, and to not rest in thinking that the **third angel's** message is all the light God is going to give His people to give to the world, is because failure to do so will result in us failing to "follow the Lamb **whithersoever He goeth.**" Another reason we are to seek true meekness is because those who won't do so are going to "want to control the work of God, to dictate even what movements shall be made" under the direction of the Angel of Rev. 18.1, even though God has different plans.

In those statements we are being called to examine our profession of being Seventh Day Adventists who are proclaiming the Third Angel's message by judging whether or not we are preparing ourselves to receive **new light** as it comes from the "**other angel**" of Rev. 18 when it joins the Third Angel's message.

"The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. **This light should lead us to a diligent study of the Scriptures and a most critical examinations of the positions that we hold.** God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God..." *Testimonies for the Church*, Vol. 5, pgs. 707-708.

There can be no doubt but that from the earliest days of the Advent movement the leaders thereof believed and taught that after a certain time of preaching was over Christ would almost immediately come to the world. Though the preaching of the Lord's coming

on Oct. 22, 1844 ceased shortly before that date, there is no doubt that those Adventists believed that they had received all of the preparations necessary for them to be ready for His appearing. But that thinking had to be corrected. Therefore, visions and dreams were given delineating the events that were to transpire before His appearing, and pointing out the work which was to be done for the saints before they would be ready for His appearing. But all of that was done, primarily, because the people had so misinterpreted and confused the clear Bible prophecies that related to those things that they could not see their way clear of those many obstacles of traditional understanding they had to unlearn.

## REVELATION 18:1 THE SHARP SICKLE

We know that the **Third angel** has a great part to do in the final harvest –

"I then saw the **third angel**. Said my accompanying angel, 'Fearful is his word, awful is his mission. He is the angel that is to **select the wheat from the tares, and seal or bind the wheat** for the heavenly garner.' These things should engage the whole mind, the whole attention." *Manuscript Release*, Vol. 5, p. 425.

While the Third Angel is to "select" and "seal or bind the wheat," it is not depicted in Rev. 14:9-13 as having a harvesting instrument (a **sharp sickle**), nor is it shown to be performing a harvest under its work at the time revealed in those verses. Yet, according to the parable (Matt. 13:24-30), the "reapers" are to do both the harvesting with the sickle and the selecting and sealing (binding) of both the wheat and tares. Elsewhere, Christ identified the "reapers" as being the "angels" (Matt. 13:41) Therefore, there must be a time when the Third Angel receives a **sharp sickle** with which to perform the harvest, and does so. Moreover, that situation must also be revealed in the prophecies that concern the harvest.

"Behold, I will make thee a **new sharp threshing instrument** having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." Isa 41:15.

"We are to throw aside our narrow, selfish plans, remembering that we have a work of the largest magnitude and highest importance. In doing this work we are sounding the first, second, and third angel's messages, and are thus being prepared for **the coming of that OTHER ANGEL** from heaven **who is to lighten the earth with his glory**." *Testimonies for the Church*. Vol. 6, p. 406.

As we shall see, the joining of the "**other angel**" with the **third angel** is, in all effect, the giving to him the **sharp sickle** with which he can then harvest the earth. Without the **other angel**, the **third angel** cannot harvest the earth for the **third angel** is not seen to have a **sickle** with which to perform a harvest.

It is "that other angel ... who is to lighten the earth with **his glory**." Thus, it's not the Third angel who is to lighten the earth with "his glory," but it's that **other angel** (Rev.18:1). As we have been shown, it's during the period when the **other angel** is proclaiming his message of the fall of Babylon (Rev. 18:2-3) that there will be "heard another voice from heaven, saying, 'Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'" Therefore, the large influx of Christians from the other denomination will not occur until after the "message" and "movement" of **other angel** has joined the **third angel**, directing its work.

As we have previously seen, there is to be a complete cleansing of the camp before the church will be ready and able to truly evangelize the world. That cleansing includes not only the removal of the tares from among the wheat, but also the thorough cleansing from sin of those who are to remain in the church. This can only be done by the power of **sanctifying truth**. Therefore, it is the new light ("**new truths**" – "**Truths that have been for ages unseen and unheeded**") of the angel of Rev. 18:1 that adds the sanctifying power (the **sharp sickle**) to the third angel's message, thereby separating the saints from their sins, and sinners from the saints in the church.

"The Son of man shall send forth his **angels**, and they shall **gather out of his kingdom** all things that offend, and them which do iniquity. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. **Then shall the righteous shine forth as the sun in the kingdom** of their Father. Who hath ears to hear, let him hear." Matthew 13:41-43.

There we find that *after* the church "His kingdom" is purified by means of the removal of things that offend, and them that do iniquity" by "His angels" (i.e., the messages they bear) that "the righteous shine forth **as the sun**," lightening the earth with God's glory.

This brings us to the question of what it is that actually purifies the church –

## SUNDAY LAWS OR THE LORD?

Many are of the opinion that the church will be purified when many will be shaken out of the church during the time the Sunday laws will be in effect. As it's the devil's work to institute the Sunday Laws, then it would be he who would get the credit for bringing the church to a state of purity by bringing those laws, something which is contrary to all logic. He has no desire to see the church free from sin and sinners, nor any purpose in accomplishing such.

"The Bible teaches that the Lord 'will search Jerusalem (the church) 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;' i.e., they say, The Lord has left us to defend His interest and the devil his own, whereas the Lord's answer is, **'I will search Jerusalem,'** not carelessly and in darkness, **but carefully with candles of light.** (Zeph. 1:12.) **'I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us.'** (Amos 9:9, 10). **'There shall be as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord.'** (Isa. 24:13, 14).

"The above scriptures explain that the church **after thus being shaken** will 'sing for the majesty of the Lord;' that is, **the shaking will make the church what she ought to be.** 'But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers sope.' (Mal. 3:2.) **The following will answer the question as to what means will the Lord employ in the shaking?**

"I asked the meaning of the shaking I had seen, and was shown that **it would be caused by the straight testimony** called forth by the counsel of the True Witness to the Laodiceans. **This** will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. **Some will not bear this straight testimony. They will rise up, against it, and this is what will cause a shaking among God's people.**" (Early Writings, p. 270.)

"In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor.' (Testimonies for the Church, Vol. 5, p. 80.)

"Thus, both, the Scriptures and the Spirit of Prophecy explain that He Himself will purify the church, and that when thus purified 'the Gentiles shall see' her 'righteousness and all kings' her 'glory.' Moreover, Christ in the parable explains that it is Satan's determined purpose to sow the tares among the wheat (Matt. 13:38.)

**"As the 'Blue Sunday Law' is to be enacted by Satan's own will, not by God's, then such a method to purify the church would not only be contrary to every inspired statement but also to Satan's determined purpose,** for his aim is not to bring the tares and then pluck them out, but rather **to choke out the wheat by their continued presence. Neither is his intention to fulfill the prophecies, for that is what he would be doing if he should enact blue Sunday laws, but rather defeat them.** Therefore, if the church is to be purified by Satan's laws he would be doing the work which God has assigned to His servants and **which He is to do Himself.**

"Is Satan working for God's and His church's interest or against? **If against, he will never do one thing to purify the church or to fulfill the prophecy.**

"The only thing that would compel him to pass blue Sunday laws and go 'to make war with the remnant of her seed' (with those that are left, Rev. 12:17) is **the purity of the church** when God ... takes away the tares which received not the mark, and **even then Satan will not enact 'blue Sunday laws' until after he has exhausted every other weapon against the church.** Therefore, **as long as the church remains in her present Laodicean condition, there will be no blue laws or 'war' against her, but a bluff only to make her members believe that they are free from his snares and that he is still trying to cause them to fall.** But the worst of it all is in that they are sound asleep, which is shown by the fact that they still think Satan is working terribly hard to fulfill God's word by trying to pass blue laws and are not aware that **he is only playing with them as a cat with a mouse,** and the brethren "to whom the Lord has entrusted the spiritual interests of the people" (Testimonies for the Church, Vol. 5, p. 211) instead of **sounding the alarm to arouse the church** are determined to even silence the voice of ... [correction], and thus rocking her to a more sound sleep!" *Selected.* [brackets added]

The only reason why many will be shaken out when the Sunday laws are in force is because they had previously rejected the Spirit's power in the messages of heaven as they unfolded, and had failed to receive the seal of Christ righteousness which would protect them in the time of trial.

"The mighty shaking has commenced and will go on, and all will be shaken out who **are not willing to take a bold and unyielding stand for the truth,** and to sacrifice for God and His cause. The angel said: "Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field." I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, "All the thunders and

lightnings of Mount Sinai would not move those who will not be moved **by the plain truths of the word of God**, neither would an angel's message awake them." *Christian Experience and Teachings*, p. 107, 108.

To understand more about the cleansing of the church – the **stone** being cut out **without hands** – and the harvesting done by the angels, we will have to look at another prophecy which addresses this aspect of the firstfruit harvest – that being

**THE HARVEST  
OF  
REV. 14:14-16.**

"And 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. Rev. 14-16.

While many have thought to apply those verses to the visible second coming of Christ, there are some very specific points therein that preclude such an interpretation. To understand this we will look at what Inspiration has said about Christ's visible second coming.

"Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; **a rainbow was over the cloud**, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were **many crowns**. His feet had the appearance of fire; in His right hand was a sharp sickle; in **His left, a silver trumpet**. . . .

"Then **Jesus' silver trumpet sounded, as He descended on the cloud**, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, Awake! awake! awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. **The graves opened, and the dead came up clothed with immortality**. The 144,000 shouted, Alleluia! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air." *Early Writings*, p. 15-16.

By comparing those inspired statements with Rev. 14:14 we find that there are some definite points in which they differ one from the other. These are:

<i>Early Writings</i> , p. 15-16	Rev. 14:14
1. Jesus has <b>many</b> crowns on His head.	1. Jesus has only <b>one</b> crown on His head.
2. Jesus has a sharp sickle in His right hand, <i>and</i> a <b>silver</b> trumpet in His left hand with which to raise the dead.	2. Jesus has a sharp sickle in His hand, but <b>no silver trumpet</b> with which to raise the dead.
3. The sleeping saints are resurrected before the 144,000 are "caught up" (harvested).	3. Jesus <b>performs</b> a harvest without a prior resurrection.

To understand these dissimilarities we need to get a basic overall view of the whole of this 14th chapter.

It's well settled that the first three angels of Rev. 14 represent the Advent movement under William Miller and associates (the first and second angel's messages), and the Seventh Day Adventist movement under Ellen White and associates (the third angel's message). But we must also take into consideration what the early SDAs taught about this chapter. To wit,

"All classes of second advent believers agree, that the angel brought to view in the 6th, and 7th verses of this chapter represents the advent message, to the church and world. If this is true, then **all five of the angels** brought to view in this chapter **represent FIVE DISTINCT MESSAGES, PRIOR TO THE ADVENT**, or we are left without a rule to interpret this chapter." James White, *A Word to the Little Flock*, p. 10-11.

Therein we find that the early Adventists (including Ellen White) believed that all of the angels in that chapter **must** each represent a message, and that said belief was the only "rule to interpret this chapter" they had. There is no evidence that they ever abandoned that most fundamental belief. This leads to the question, If there are to be "**five distinct messages**" **prior to the**

**advent**," how can v. 14, where we see the Son of man on a cloud with a sickle, be the literal second coming (as many assume it to be), seeing that there are only **three** angels (vs. 6-13) seen before v. 14? Even if we count the angel of v. 15, whereafter the Son of man harvests the earth, that only makes **four** angel's messages prior to that **first** harvest, and not **five**.

Moreover, after the Son of man harvests the firstfruits of "ripe" (dried) grain with His **sharp sickle** (v. 16) He is not seen to be doing anything at all in the final harvest of grapes, for that is seen to be performed by **the angel of v. 17** who **also has a sharp sickle**. Moreover, it's actually **the angel of v. 18** who has "power over fire" who is seen to **direct** the final harvest of grapes (the second fruits), and not the One "like the Son of man" of v. 14.

Furthermore, what also somewhat complicates this matter is the fact that there are not really only **five** angels in this chapter, but, rather, there are actually **six** angels (vss. 6, 8, 9, 15, 17, and 18), though only **five** of them have **revealed messages**. That is, the angel of v. 17 doesn't add any new words (message) to the scene, but only has a **sharp sickle** in his hand. It is this **angel** (v. 17), directed by **the angel of v. 18**, and not **the third angel** in its **initial phase**, who performs the **final harvest**, for the **third angel** is not portrayed in vss. 9-13 as having a **sharp sickle** with which to harvest, nor is seen at that stage performing a harvest, for he bears only a message of **warning** not to worship the beast or receive his mark.

But, while we understand that the **Third angel's** message is to be the **final warning** given to the world to not receive the mark of the beast, we also know that in its "**loud cry**" stage it also brings in a **great harvest** of souls – a **great multitude** of those who had not had the opportunity to hear the message before a time of judgment had come upon those who had previously heard the message and had accepted or rejected it. Thus it is seen that the angel of v. 17 with the **sharp sickle** performing the second fruits harvest is verily a representation the **latter stage** of the **Third angel's** message – the church triumphant. This explains why the angel of v. 17 is not seen to have a distinct message. That is, its message is the **Third angel's** message after it has been given a **sharp sickle** (new light) and as it is directed by the **other angel** who joins it and directs its work – the **angel of v. 18**.

The angel of Rev.14:18 is actually the angel of Rev. 18:1 because, as we have seen, it is the angel of Rev. 18:1 who *directs* the work of the Third angel, and it is the angel of Rev. 14:18 who *directs* the angel of v. 17, which is a *symbol* of the church with the Third angel's message after it is purified and made ready for the final harvest.

Therefore, we need to understand the relationship between the **firstfruits** grain harvest by the Son of man with His **sharp sickle** (vss. 14 & 16) and the message of the angel of v. 15 which announces that the "**time has come**" for the Son of man to thrust in His **sharp sickle** and calls for Him to do so, and the angel of v. 17 who also has a **sharp sickle** and the angel of v. 18 who **directs** him to perform the final harvest, and how all of those things portray the various stages of the **Third angel's** message before Christ's literal, visible second coming. Just as the first three angels' messages have all combined into one message (the third) and continue on as such, so will all of the angels' message of this chapter combine in one glorious blaze of truth by which the world will be harvested unto God's glory.

In understanding these relationships, we have the key of the **two atonements** (i.e., **two harvests**) of Lev. 16, the type for the final atonement and cleansing of the sanctuary – the purification of the church.

One key to understanding the overall picture is the understanding that Christ (the Son of man) can also be portrayed as an Angel – the "Angel of the Lord," and the Archangel, "Michael," for example. That would make a total of **seven** angels in Rev. 14 – perfection, the complete message and work for the world, before the literal second coming. Bear in mind that the various six angels represent people proclaiming messages, who, in the final analysis are sent forth by Christ to perform all the phases of the harvest. The "angels" both sever the wicked from among the just (Mt. 13:39-49), and also "shall gather together his elect from the four winds" (Mark 13:27). Therefore, the angel of v. 17 who is **able** to wield his **sharp sickle** to bring in the **final harvest** and bring it to judgment (vss. 19, 20) is, again, seen to be a portrayal of the **loud cry** church – Christ within them. The question then is, How does that angel (v.17) become **able** to perform the **final harvest**, acting in Christ's stead (and as His stead – as His **white horse** [Zechariah 10:3])?

As the main purpose of this study is to understand the antitypical firstfruit harvest which is typified by the atonement for the priest and his house, we will focus only on those portions of this 14th chapter which serve to illuminate this matter.

The most obvious point to note is that right after the proclamation of the third angel's message the Son of man is seen on the cloud with His sharp sickle ready to perform a harvest, but he does not thrust in His sickle when he is first seen on the cloud, but only does so after the appearance and "prayer" of the angel of v. 15 (the fourth angel). As we know that those verses will be fulfilled in their order on God's perfect time table, we need to find out if those events are still future or whether they are in the past. While many think to look to the future for their fulfillment, we must ask ourselves, Has there ever been a time in our history

when the Son of man was revealed and was at that time prepared to perform a harvest, but did not do so at the time of His appearing? That is, was there a

### A SECOND DISAPPOINTMENT IN THE ADVENT MOVEMENT?

The only event which answers to said scenario is what transpired in 1888 and shortly thereafter. It was at that time that a message of Christ's righteousness came to the church, but was not able to produce the intended results. Concerning this we read,

"I shall never again, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. **The presence of Jesus was with me.** All assembled in that meeting **had an opportunity** to place themselves on the side of truth **by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy.** But in the rooms occupied by some of our people were heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. ... The scenes which took place at that meeting made the God of heaven ashamed to call those who took part in them His brethren. All this the heavenly Watcher noticed, and it was written in the book of God's remembrance." *Special Testimony to Review and Herald Office*, p. 16, 17.

"They began this satanic work at Minneapolis. Afterward, **when they saw and felt the demonstration of the Holy Spirit, testifying that the message was of God,** they hated it the more, because it was a testimony against them. ... Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could." *Testimonies to Ministers*, p. 80.

Says A.G. Daniells (former General Conference president), in 1941,

"How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well-meaning men in the cause of God. **The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it.**" *Christ Our Righteousness*, p. 47.

In further commenting on the rejection of that message Ellen White said,

"For nearly two years, we have been urging the people to come up and accept the light and the truth concerning the righteousness of Christ. ... **They do not let the Saviour in.**" *Review and Herald*, Mar. 11, 1890.

"If the people of God had gone to work as they should have gone to work right after the Minneapolis meeting in 1888, **the world could have been warned in two years and the Lord would have come.**" *General Conference Bulletin*, 1892.

"**The whole of Revelation 18 will be fulfilled in the closing of this work. It has not yet been fulfilled and yet the light...began to shine in that strange and impressive way at Minneapolis.** The only reasonable conclusion is that **the light was put out by human instrumentalities.**" E.G. White Letter 106, 1903.

There we have the testimony of the time when the Lord was there with His **sickle** (the message of Rev. 18) to **perform a harvest of firstfruits** [the ministry] from the church, but was unable to do so due to the condition of the leaders. Those who were to first receive the light and be sanctified by it, the ministry of the church, were then to evangelize the rest of the church and then the world, bringing in the second fruits. But that harvest was delayed. This was not a light matter. It was so significant that it was written in prophecy – Rev. 14:14. What is significant about this, relative to this study, is that which is revealed about that **delayed harvest** in v. 15. That is, in that verse we find things which reveal the reason why that first harvest performed by the One on the cloud is understood to only be

### THE HARVEST OF THE FIRSTFRUITS

"Thrust in thy sickle, and reap: for the **time is come** for thee to reap; for the harvest of the earth is **ripe**."  
Rev. 14:15.

The word translated "**ripe**" therein actually means "**dried**," as noted in marginal renderings. *Grains* are harvested when they are "**dried**." In Israel, the **firstfruits** of the yearly harvests were the *grains* (barley and wheat). The **final harvest** of the year was the grape harvest.

From this verse (15), and those which follow after it, we can see that Rev. 14 contains the announcement of the **firstfruit** harvest (grains) in vs. 14-16, and also that of the **second fruits** harvest (grapes) in vs. 17-19. Thus, the complete end time harvest (atonement) of the **first** and **second fruits** is revealed within this chapter as it is portrayed in Leviticus 16 – two harvests, two parts of the atonement.

There is yet another important point to note in the words of Rev. 14:15 which read,

**"THE TIME IS COME FOR THEE TO REAP."**

That is, it contains a **time** element. The word there translated "**time**" is the same Greek word that's translated "**hour**" in the first angel's message of v. 7 – "the **hour** of His judgment is come."

As the word "**hour**" in v. 7 has to do with the beginning of the judgment (the atonement) of the dead, what else would the word "**time**" in v. 15 have to do with other than the beginning of the judgment (the atonement) of the living?

"In a letter written from Basel, Switzerland, to a minister in California Ellen White made a remark substantially as follows: 'The judgment has been over forty years in progress on the cases of the dead, and we know not how soon it will pass to the cases of the living.'" *Testimonies for the Church*, Vol. 5, p. 692.

If it was so important for God's people to know when the judgment for the dead began, how much more would the living need to know that their names are coming up in the judgment?

While we have been told that we will never again have a message based on time as a "**test**," having the knowledge of the time when the judgment passes from the dead to the living is not necessarily a **test**. This is especially true if the revelation of that **time** is not made until after the event has happened. By comparing the context of the **time** element in v. 7 with the same in v. 15 we can see that the **time** element in v. 15, does not contain the same kind of test as it does the one in vs 7.

In v. 7, there is a call to the whole world to

**"Fear God, and give glory to him; for the hour [time] of his judgment is come: and worship him**  
that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Therein is seen the true **test** of the first angel's message – to reverence God in His capacity as **Judge**, and to "worship Him that made heaven, and earth, and the sea, and the fountains of waters," as it is He who created all things and then rested on the seventh day, and blessed and hallowed it. Those requirements could only be met by understanding what is meant by "the hour [time] of his **judgment** is come." To do that one must have the knowledge of the **heavenly sanctuary** and what is transpiring therein relative to the final **judgment** and cleansing of the **sanctuary**. To worship the Creator of all things is to honor His **Sabbath** which He created as a memorial of His creative work. Therefore, the First Angel's message contains the heart of the Third Angel's message – the **Sabbath** and **Sanctuary** truths.

Note that the text reads "the hour of his judgment *is come*," not "*is coming*." Many translations read "*has come*." This shows that the first angel's message did not really become present truth until after Oct. 22, 1844 and the **Sanctuary** and **Sabbath** truths were revealed ("come"). That is, the people could not really fear (reverence) God as **Judge**, and give glory to Him if they didn't understand the truth of the ongoing judgement in the **Sanctuary**, and the final work Christ was doing there.

Likewise, the aspect of the first angel's message that called for worshipping the **Creator** did not reach its full import until the Sabbath became known after 1844. The call to "worship him **that made heaven, and earth, and the sea, and the fountains of waters**" could not be fully fulfilled properly until they understood the truth of the **Sabbath**, for He that made said things in six days is the same Who "rested on the seventh day, and blessed and hallowed it."



Evidently, then, the **time** element of the first angel's message was relative to the restoration of the **Sabbath** and **Sanctuary** truths which had been lost sight of during the falling away, and which God was restoring on His infallible **time** table. So we see that at that time God was calling the whole world to come up to the light at the **time** He had foreordained (Oct. 22, 1844), and to not sit idly by putting off for another time the restoration of all things, and especially those things that were lost sight of during the falling away – the **Sabbath** and **Sanctuary** truths.

Moreover, none of those who were looking for and preparing themselves for the Lord's coming on October 22, 1844, were judged unworthy. But those who refused to progress with the unrolling of the scroll under the Third Angel's message by accepting the Sabbath and Sanctuary truths showed that they did not truly "fear God," nor "give glory to Him" for explaining the error in their former applications of the prophecies, nor were willing to "worship Him" as the Creator who rested on the seventh day and commanded men to reverence Him by resting on the seventh day. Therefore, the condemnation for the rejection of the First Angel's message came upon those who had heard it before Oct. 22, 1844 after the Third Angel's message came subsequent to that date. Thus, the real "test" of the First Angel's message came *after* the **time** pointed out in the prophecies had passed.

But the situation is a little different with the **time** element in verse 15, for **the message is addressed to the One on the cloud, and not to the world**. Therefore, it is not a specific **test** for the world or the church in the same sense as was the message in verse 7. This does not mean that the people are not to become aware of when the **time** of the harvest (the atonement – the judgment for the living) begins, for there certainly would be a sanctifying influence on the living to know that their own names, and not just the names of those whom have died, are coming before the throne for a final judgment. The only **test** that could be brought upon the people in this case would be **after the fact**, and not before it, as it was in verity with the time element in verse 7.

That is, knowing that their cases will be decided completely while they are yet living, they would be stimulated to be looking for the evidence that a harvest **was in progress** – that a harvesting instrument (a **sharp sickle**) was doing its work – so that they may do that which assures them a place in the "barn" (the kingdom), rather than a place in one of the bundles of tares. This would necessitate having a knowledge of what exactly it is that does the harvesting (i.e., what the **sharp sickle** represents).

We are calling that **firstfruits** harvest "the judgment for the living" because that is the context in which those verses apply. A harvest follows a completed growing cycle, and must be done in a timely manner or else the precious crops will spoil where they grew. Such is not the case with the dead, for they are not effected by the time they are in the grave, whereas the living can experience decay if they are not harvested at the right time. The announcement of the commencement of the atonement (judgment) for the dead had already been made under the **first angel's** message, so there would be no need to repeat that phase of the atonement work under the **fourth angel** of verse 15. Furthermore, the use of the words "the harvest of the earth is **ripe**" implies much more than a work being done for those who have died for that work had been going on quite some time and was to be completely finished before the judgment passed to the living.

Moreover, it is only the living who could utter that prayer and know that the time to harvest had come because "the dead know not any thing." Eccl. 9:5.

We may get an even fuller understanding of the fourth angel of Rev. 15 by taking into account the following statement regarding it and the angel that follows it –

"The last two angels are **messages of prayer**. We shall, no doubt, **better understand them at the time of their fulfillment**." James White, *A Word to the Little Flock*, p. 11.

#### MESSAGES OF PRAYER

It is obvious that James White, and those who were with him in publishing that statement (including Ellen Harmon [White]), saw the words "thrust in thy sickle, and reap" (v. 15), and "thrust in thy sharp sickle" (v. 18), as being *prayers* of the saints – the first one directed to the One sitting on the cloud (v. 14), and the second one to the angel of v. 17. But bear in mind that they could not truly understand the nature of those additional angels until "the time of their fulfillment." Concerning the first three angels in Rev. 14, we read,

"The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these **angels**, for **they are a symbol to represent the people of God** who are working in harmony with the universe of heaven. **Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.**" *Life Sketches*, p. 429.

As the first three angels of that chapter represent "people ... **enlightened** by the Spirit of God, and **sanctified** through the truth," so also must the last two be, "or we are left without a rule to interpret this chapter."

In 1888 the people didn't understand that they weren't in a condition ("ripe" – "enlightened," "sanctified") whereby they were ready to proclaim that prayer, and to be harvested, even though many of them presumed they were. For many years they had been preaching the need to prepare for Christ's second coming, and had been receiving the counsels of the holy, prophesying Spirit as to how to so prepare. "What more could there be?" was their rhetorical question. They were generally satisfied with their spiritual attainments and knowledge and interpretations of God's holy Word, and thus could not, in truth, offer the *prayer* of v. 15, "thrust in thy sickle, and reap" when Christ was present with them with that sharp sickle (the message of Christ's Righteousness – the angel of Rev. 18:1) by which He would have harvested them, for their former zeal as a movement was being supplanted by worldly ideas and ambitions, as the inspired testimonies of that time reveal. Some may even have thought that they were "ripe" (fully mature), but in reality they were far from it.

This undone condition was testified to by the way the controversies over "the law in Galatians," "justification by faith," and the "righteousness of Christ" went down.

"Of this Ellen White wrote as the year 1890 came to a close: 'the prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest'" (*Testimonies to Ministers*, p. 467)

"In this same connection she wrote: 'some have failed to distinguish between pure gold and mere glitter.-- *ibid.* And she added, 'the true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected.'--*ibid.*, p. 468." *Selected Messages*, Vol. 3, p. 161.

"We must see Christ as He is. By the eye of faith we must discern the glory of the Only Begotten of the Father, full of grace and truth. By failing to cherish the Spirit of Christ, **by taking wrong positions in the controversy over the law in Galatians** -- a question that many have not fully understood before taking a wrong position -- the church has sustained a sad loss. The spiritual condition of the church generally, is represented by the words of the True Witness: "Nevertheless," saith the One who loves the souls for whom He has died, "I have somewhat against Thee, because thou hast left thy first love." **The position taken by many during the Minneapolis General Conference testifies to their Christless condition.** The admonition to every such an one is: "Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Manuscript 21, 1891, pp. 6, (Diary, February 27, 1891) *7 Manuscript Release*, p. 261.

Through that second disappointing experience they were being brought more fully to the realization that they were truly fulfilling the prophecy concerning the Laodecian church – that being, that they were saying by their attitude towards the additional message and messengers that came to them then that they were "rich, and increased with goods, and have need of nothing," and yet were in an **honest** condition of "**knowing not** that they were wretched, and miserable, and poor, and blind, and naked," (Rev. 3:17). That is, they didn't even know their own undone condition. Pride and self-sufficiency had blinded their eyes to their true condition and needs.

They were offering *prayers*, but not such as were able to be granted by the merciful Savior. They were *praying* for the outpouring of the Holy Spirit so that they may be seen in power before the world, thinking that they were fit for such a work, and may even have been saying the words, "thrust in thy sickle and reap," but if those *prayers* had been answered and Christ had thrust in His sickle at that time, there would not have been much of a yield because the firstfruits (the ministry) were not **ripe** at that time, and neither were the tares. It was even hard to distinguish between the two because they were not fully developed, thus revealing their true characters.

This, then, helps us to understand why we see the **Son of man** with a **sharp sickle** performing the firstfruit (grain) harvest in vs. 14-16, and an **angel** who also has a **sharp sickle** performing the second fruits (grape) harvest in vs. 17-19. That is, the first harvest (deliverance) must be performed by the Lord Himself, for it is written,

**"He saw that there was no man**, and wondered that there was no intercessor: therefore **his arm** brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

"According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the LORD.

"As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever." Isa. 59:16-21.

But, after the firstfruits (the ministry, the antitypical priesthood) have been purified and delivered (harvested) by the Lord, Himself, they (the angel of v. 17) are then in a condition to bring in (harvest) the second fruits (a great multitude). Note that after "his arm" brings salvation to some and recompense upon his enemies, from the west and the east the Lord's name and glory will be revered. Then, when the Spirit of the Lord raises up a standard against the enemy, and the Redeemer comes to Zion and unto those that turn from transgression, the covenant of the permanent abiding of the Lord's Spirit and words with "thee" will be actualized for the benefit of "them." The "thee" with whom the Lord's Spirit and words will abide are those whom the words of the verses which follow thereafter apply. To wit,

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon **thee**. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon **thee**, and his glory shall be seen upon **thee**. And the Gentiles shall come to **thy light**, and kings to the brightness of **thy rising**. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side." Isaiah 60:1-4.

There we find that after the purification and glorification of the church, and in particular, the latter day ministry, there will be a great influx from the nations of the earth – the second fruits.

Isaiah also spoke of the Lord performing this purification of the latter day ministry by Himself, as we read –

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?"

"**I have trodden the winepress alone**; and of the people there was **none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

"For the 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." Isa. 63:1-6.

We know that that execution of judgment is to take place upon the unfaithful in the ministry because of the words used to describe the places where the Lord performed "his strange work ... His strange act" (Isa. 28:21) – those being "Edom" (which is the name unfaithful Esau received after he sold his birthright for a mess of pottage), and "Bozrah" (which means "sheepfold"). Thus, it is those unfaithful ministers (**Edomites** – the ungrateful firstborn) in the **sheepfold** (the church) that sell their birthrights to fill their appetites (whatever nature those appetites may be – "the lusts of the eye, the lusts of the flesh, or the pride of life") who are judged by the Lord alone.

"Here we see that the church -- the Lord's sanctuary -- was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, **had betrayed their trust**. They had taken the position that we need not look for miracles and the **marked manifestation of God's power** as in former days. Times have changed. These words strengthen their unbelief, and they say, The Lord will not do good neither will he do evil. He is too merciful to visit his people in judgment. Thus peace and safety is the cry from men who will **never again** lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These **dumb dogs, that would not bark**, are the ones who feel the just vengeance of an offended God. Men, maidens, and little children, all perish together." Testimonies, Vol. 5, pg. 211.

That that most sobering judgment (harvest) happens while probation is still open for some and the atonement still ongoing we know from v. 18 –

"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." Rev. 14:18.

The fact that the angel of v. 18 who instructs the angel of v. 17 to thrust in his sickle comes out from the **altar** shows that God is still in the Sanctuary guiding the work through His ministering angels by using the Spirit of Prophecy to bring "new light" to guide His church in their final work of the harvest of the world. Moreover, the angel that comes "out from the altar" is said to have

### "POWER OVER FIRE."

The "**fire**" is a symbol of the Holy Spirit. The word translated "**power**" means "authority." Therefore, this angel bears with it the sanctifying authority of the Holy Spirit to cleanse those who receive the message given by the angel (Mal. 3:2), or destroy those who reject it (Mt. 3:12).

"The gift of His Holy Spirit, rich, full, and abundant, is to be to His church **as an encompassing wall of fire**, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection, Christ looks upon His people as the reward of all His suffering, His humiliation, and His love, and the supplement of His glory, -- Christ, the great center from which radiates all glory. 'Blessed are they which are called to the marriage supper of the Lamb.'" *Christian Experience and Teachings*, p. 209.

"God had commanded that Jerusalem be rebuilt, and the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "**a wall of fire** round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises!" *Review and Herald*, December 26, 1907.

"The **power of the Holy Ghost** must be upon us, and the Captain of the Lord's host will **stand at the head of the angels of heaven to direct the battle**. Solemn events before us are yet to transpire. Trumpet after trumpet is to be sounded, vial after vial poured out one after another upon the inhabitants of the earth. Scenes of stupendous interest are right upon us (Letter 112, 1890), *SDA Bible Commentary*, Vol. 7, p. 982.

That "authority" ("wall of fire") also includes the type of authority exercised by Peter when dealing with the deception practiced by Ananias and Sapphira when they lied to the Holy Ghost (Acts 5:1-11). The exercise of that type of authority implies that there is a judgment in progress. It is written,

"Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but **by my spirit**, saith the LORD of hosts." Zech. 4:6.

Likewise, the judgment is shown to still be in progress during the time when the angel of v. 15 delivers his message about the harvest of the firstfruits for he also came out of the heavenly Sanctuary, as we read,

"And another angel came **out of the temple**." Rev. 14:15.

As those angels with messages (vss. 15 and 18) that follow after the time that the One like the Son of man was seen sitting on a cloud (v. 14) come from **the temple** and from **the altar**, then the door of probation was not closed for all when the Son of man was seen on the cloud harvesting the firstfruits (ripe [dried] grains) in v. 16. Therefore, verse 14 (wherein we see the One like the Son of man sitting on a cloud with a crown and a sharp sickle) does not represent the literal second coming of Christ, but, rather, the last days, end-time firstfruit harvest which He, Himself, performs. He does this **first harvest** of the living having only **one crown** on His head as **King and Lord**, but not having "**many crowns**" on his head as

### KING OF KINGS, LORD OF LORDS.

We have been given to understand that Christ receives His **kingdom** while He is *in* the sanctuary (on His journey "into a far country to receive for himself a kingdom, and to return" – Luke 19:12). Also, that, as a celebrated part of the reception of His

kingdom, He is to be **married** to New Jerusalem *while* He is *in* the sanctuary. Those things occur before He leaves the sanctuary and returns to this earth.

These facts reveal why the One on the cloud in v. 14 has only **one crown** on His head, and **no silver trumpet** with which to raise the righteous dead at that time. At that point He has dominion with His **bride**, but not over the nations – thus He has only **one crown** on His head. He doesn't exercise His dominion over the nations as "**King of kings, and Lord of lords**" with "**many crowns**" on His head until *after* He smites the nations with the **stone**, and extends His dominion "under the whole heaven." Therefore, at the time of the **firstfruit** harvest (the atonement for the Priest "and His house) – the time when He has only **one crown** on His head – He needs no **silver trumpet** with which to raise the righteous dead, for He must first rule over the nations (break them in pieces) before He literally resurrects His people who have died. Bear in mind, though, that there will be a **special resurrection** of "those who had died in faith under the third angel's message, keeping the Sabbath ..." at the time of the **first** deliverance (See *Early Writings*, p. 285).

He is, at the time of v. 14, not yet fully King of **kings** or Lord of **lords**, but is only King over the **firstfruits** whom He then proceeds to use to harvest the whole earth (the second fruits). Thus he has only **one crown** on His head representing His dominion over His **own** people (Psalms 45:13, 14). The "dominion" He is prophesied to have "under the whole heaven," and the "power over the nations" which He is to exercise will not be fully realized until after He delivers His first fruits and grants them said power and kingly authority to extend His kingdom over all kingdoms, whether those kingdoms are willing to have it so, or not. This is not to be understood that God is going to force people into His kingdom, but rather that when He exercises and expands said dominion those who do not want to be a part of it will not have the power to lessen that dominion or hinder its expansion, though they may think to try to do so.

Now that we see how the harvest (atonement) of the **first** and **second** fruits of the living fits into Rev. 14, let us look a little at how this relates to the **stone** which is to smite the image, breaking it into dust, and swells into a great mountain.

As this **stone** smites the image the nations fall through the proclamation of **the truth** – "the **sword** of the **Spirit**, which is the **word of God**" Eph. 6:17 – that "**sharp sword, that with it He should smite the nations.**" The **truth** (the **sharp sword**), the **sharp sickle** which is in the hand of the angel of Rev. 14:17, is that with which He performs the **final** harvest of the earth while He smites the nations in exercising His dominion as King of Kings over them. That **angel** represents the **sanctified loud cry ministry** (the **firstfruits**) which **swells** as the people are leaving the falling nations and joining the **purified church** until it fills the whole earth. Thus, its dominion will extend under the whole heavens, as it is written,

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, **because he hath glorified thee.**

"And **the sons of strangers shall build up thy walls, and their kings shall minister unto thee:** for in my wrath I smote thee, but **in my favour have I had mercy on thee.**

"Therefore **thy gates shall be open continually;** they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.

"**For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.**

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.

"**The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet** [see *Early Writings*, p. 15]; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel." Isa. 60:9-14. [brackets added]

As to how the Truth is to triumph in the end we need to more fully understand

## THE CALL OUT OF BABYLON

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For 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.

"And I heard another voice from heaven, saying, **Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:1-4.

"Many who heard the first and second angels' messages thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel's message, the last testing message to be given to the world.

**"A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The first, second, and third angels' messages will need to be repeated.** The call will be given **to the church**, 'Come out of her, My people, that ye be not partakers of her sins.' 'Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For 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. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities' [Rev. 18:2-5]." *Manuscript Release*, No.16 p. 269-270.

Note that when she speaks of the message being given "to the **church**" to "come out of her," she is speaking of the fallen churches that constitute "Babylon," and not the SDA church. This does not mean that the SDA church has not done worse than the churches that constitute "Babylon," for she certainly has because she has received greater light that she is not living up to. If it were not true that the SDA church has not done worse than Babylon, then there would be no need for a thorough cleansing to take place in her midst – from the top on down. But the difference is that the SDA church's judgement is of a wholly different nature than that of Babylon. That is, while those who God calls "my people" are to be **called out** of "Babylon" after she "is fallen, is fallen," and before she receives her plagues, it is the sinners (from the top to the bottom) in the SDA church who are to be **taken out** of it (Matt. 13:40-43) when she "may appear as about to fall," as we read–

"Satan will work His miracles to deceive, he will set up his power as supreme. The church **may appear as about to fall, but it does not fall**. It remains, **while the sinners in Zion will be sifted out**. The chaff is separated **from** [taken out from] the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb in faith walking in the light and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouth [Rev. 14:5]. The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy....The great issue so near at hand will weed out those whom God has not appointed, and **He will have a pure, true, sanctified ministry prepared for the latter rain**." B-55-1886. *Selected Messages*, p. 380. [brackets added]

That "pure, true, sanctified ministry" will then give the third angel's message which has been joined by the "additional angel" of Rev.18:1 in the call of Rev. 18:4 for God's people to come out of Babylon (the fallen churches).

This is a most important point to understand, for many have been, and are still, stumbling over this. Even though ancient Israel received the severest judgment by having her kingdom taken away and were led captive to Babylon, they still continued to be Israel, and never became Babylon, even though some of them refused to return to the promised land when their captivity was turned. Such it is today.

"The third angel's message must do its work of separating **from the churches** [Babylon] a people who will take their stand on the platform of eternal truth." *Testimonies*, Vol. 6, p. 61. [brackets added]

Now we see more clearly that the message which harvests God's people from Babylon is **the third angel after it is joined by the other angel of Rev. 18:1**, by which it gains great glory and power. We can now also better understand what the sharp sickle in the hand of the One like the Son of man on the cloud represents – that being the message of Christ's righteousness, Rev. 18:1. As we have seen, it was that very angel's message (Rev. 18:1) which first appeared in 1888 (Rev. 14:14) but was not able to produce the anticipated harvest at that time even though Christ held the message (sickle) in His own hand, yet is to return to produce its harvest, after the announcement is made by the angel of Rev. 14:15 that "**the time is come** for thee to reap."

#### THE ANGEL OF REV. 14:17

In order to bring this into sharp focus, we need to look a little more at that **addition** to the third angel, and its relationship to the angels in Rev. 14. Along with this, we will see why it is to **direct** the third angel in its work.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and **it then had a more direct application to the churches of the United States**, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. **But 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.** As they have continued to reject the special truths for this time they have fallen lower and lower. **Not yet, however, can it be said that Babylon is fallen,**... because she made all nations drink of the wine of the wrath of her fornication. **She has not yet made all nations do this.** The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in **churches of the Protestant faith** in all the countries of Christendom; and **these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.**

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness; and they that received not the love of the truth, that they might be saved, will be left to receive strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. **Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete.** The change is a progressive one, and **the perfect fulfillment of Revelation 14:8 is yet future.**

Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, **the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time.** Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and **it will finally result in separation.** The time will come when those who love God supremely can no longer remain in connection with such as are lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.

**Revelation 18** points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by **the second angel**, and the people of God still in Babylon will be called upon to separate from her communion. **This message is the last that will ever be given to the world; and it will accomplish its work.** When those that believed not the truth, but had pleasure in unrighteousness (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: Come out of her, My people (Revelation 18:4)." *The Great Controversy*, p. 389, 390.

Of note in these statements is the fact that the second angel's message is to be repeated by the angel of Rev. 18:1, and is to be "the **last** that will ever be given to the world." If it is to be the **last**, then it must be that which is represented by **the angel of Rev.14:17** that has the **sharp sickle**, for it is the one which does the **final harvesting** in that chapter. But, as we have seen previously, that angel (Rev. 14:17) represents those who were first harvested by the One like the Son of God who was seen on the cloud, and are the ones who bring in the second fruits.

If we apply the principle that if A equals B, and B equals C, then A also equals C, then if Rev. 18:1-4 is the repetition of the **second angel's message** with additional light, and is to be the **last** harvesting message, and Rev. 14:17 is the last harvesting message in that chapter, then Rev. 14:17 is another portrayal of Rev. 18:1-4, and is the final repetition of the **second angel's message** (Rev. 14:8) after it has joined the final phase of the **third angel's message** giving it great power and glory.

Moreover, we have been told that the first, second, and third angels' messages will need to be **repeated**. As Rev.14:17 (i.e., Rev. 18:1-4) is the final phase of the **second angel's message**, then the angel which immediately precedes it, Rev. 14:15, must be the repetition of the **first angel's message**. This is further borne out by the fact that Rev. 14:15, like the **first angel's message** of verse 7, contains a **time** element – the **time is come** for thee to reap.

Thus, as the **initial phases of the first, second, and third angels** were all bound up and continue on **in the third angel's message**, it will be the same in the final phase of those messages when they are all bound up in, and under the direction of **the angel of Rev. 18.**

"It is with an earnest longing that I look forward to the time when **the events of the day of Pentecost shall be repeated with even greater power than on that occasion.** John says, **I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.** *Then*, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

"God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. **May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.**" (*Review and Herald*, July 20, 1886) *Bible Commentary*, Vol. 6, p. 1055.

Therein we see that the Pentecostal power attends the coming of the **other angel** (Rev. 18:1). Without the power and glory of this **additional angel**, the third angel's message will not be able to finish the work. Therefore, it behooves us to be fully awake that we may receive the precious light from that angel, for not all will discern the glorious additional truths which he will bring.

"Only those who are **living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize **the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**" *Testimonies to Ministers*, p. 507.

#### **THE LATTER RAIN OF TRUTH BRINGS THE LATTER RAIN OF POWER**

While some think of the **latter rain** as being the outpouring of the **power** of the Holy Spirit, the foregoing testimony equates it with "greater light" which can be falling on some while others "shall not discern or receive it." Were the **latter rain** in this aspect be the **power** to work miracles and speak in foreign tongues, it would be easy to discern, even by the unbelieving. But as it is to be "greater light" which is attended by a life-transforming power that is to ripen us for the final harvest, people who were not looking for it, not expecting it, or not feeling the need of it, certainly may "not discern or receive it."

The distinction between the **latter rain of truth** which prepares the saints for the **latter rain of power** is easily discerned by looking at the Bible texts upon which this subject are based. That is Joel 2:23-28 –

"Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you **the rain, the former rain, and the latter rain** in the first month.

"And the floors shall be full of **wheat**, and the fats shall overflow with **wine and oil.**

"And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you.

"And ye shall **eat** in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

"And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

"And it shall come to pass **afterward**, that **I will pour out my spirit** upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will **I pour out my spirit.**" Joel 2:23-28.

Therein we see that the coming down of the **rain** causes there to be such an abundance of **food and drink** ("wheat, ... wine and oil") that we will "eat in plenty, and be satisfied." The stated purpose of such great grace is that we shall know that God is "in the midst of Israel, and that I am the LORD your God, and none else" – that we may now that God has not left His people to be led here and there by the wiles of men, but that He is taking an active part in the affairs of His people by giving them an abundance of spiritual meat and drink (the product of the rain) to satisfy our souls.



"We have also a more sure **word of prophecy**; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1:19.

Then, "**afterwards**" (after the saints are fully aware of God's presence with them because they have been eating in plenty that which he has caused to grow through falling of "**the rain, the former rain, and latter rain**" – present truth) the **power** of the Spirit will be poured out upon them. That is the order of the events. Spiritual **rains** come first bringing an abundance of spiritual **food and drink**, *then* comes the **power**. **Power** comes to the body *after* one has eaten good food provided by abundant rain, not before.

That the angel of Rev. 18:1 is the latter rain angel, an additional **message**, consider the following:

"And in a large degree through our publishing houses is to be accomplished the work of that **other angel** who comes down from heaven with great power and who lightens the earth with his glory." *Testimonies for the Church*, Vol. 7, p. 140.

There is further evidence that the other angel (Rev. 18:1, Rev. 14:17), the **latter rain angel**, is a **message**, for that is what "our publishing houses" are to do – publish the Lord's **messages**. The **latter rain of power** will be poured out on those **people** who receive the **latter rain message**, not on the publishing houses, themselves, which print the words of the additional **message**.

"The prophet says, I saw **another angel** come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils (Rev. 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, because she made all nations drink of the wine of the wrath of her fornication (Rev. 14:8). What is that wine?--Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden--the natural immortality of the soul. **Many kindred errors she has spread far and wide, teaching for doctrines the commandments of men.** (Matt. 15:9)." *Selected Messages*, Vol. 2, p. 118.

"This scripture [Rev. 18:1, 2, 4] points toward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, **with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given**, in the summer of 1844." *The Great Controversy*, p. 603. [brackets added]

These statements give us a general idea of what we should expect to find in the additional message (Rev. 18:1) which joins the third angel – the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, kindred errors to the false Sabbath and the immortality of the dead.

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the **second cleansing** of the Temple. So in the last work for the warning of the world, **two distinct calls are made to the churches**. The **second angel's message** is, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication (Rev. 14:8). And in the **loud cry of the third angel's message** a voice is heard from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities (Rev. 18:4, 5)." *Review and Herald*, Dec. 6, 1892.

Note that the second angel's message (Rev. 14:8), and its amplified repetition (Rev. 18:1), which is the "**loud cry of the third angel's message**," are directed to the **churches**, not to the whole world. The final call to come out of the organizations which constitute Babylon is not, as we have seen, to be the last call to the whole world, for that call must come first so that those Christians ("My people") who come out of Babylon may join the purified firstfruits in harvesting the second fruits from the world.

Thus we see that after the call to come out of Babylon in Revelation 18, Christ rides forth on His **white horse**, and the angels of heaven on other **white horses**, to smite the nations and rule them with a rod of iron (Rev. 19). This condition where Christ smites the nations through His purified ministry (the firstfruits – **the white horse**) and those with them (those Christians who come out of Babylon – **the white horses** upon which the angel armies ride) comes about because the marriage of the Lamb has come and

**"HIS WIFE  
HATH MADE**

## HERSELF READY."

Rev. 19:7.

"And to her was granted that she should be arrayed in **fine linen**, clean and white: for *the fine linen* is the **righteousness of saints**." Rev. 19:8.

After being told that the Bride is to be "arrayed in **fine linen**," we are given the *symbolic* meaning of the words "*the fine linen*" – that is, they are *symbolic* of "the righteousness of the saints." That is, it does not mean that the wearing of "fine linen" is what shows that the saints are doing right, for the most wicked and unbelieving wear fine linen to make themselves appear to be worthy of admiration and praise. Simply said, the meaning is that the Bride is to be "arrayed" in "the **righteousness of saints**." What, then, is the meaning of the words, "**the fine linen** is the righteousness of saints"?

The depiction of the Bride being clothed in **linen** (the righteousness of the saints) is a revelation (an unfolding) of the prophecy which reads,

"And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God." Zech 12:5.

There we find that the leadership (the "governors") takes strength from the fact that the inhabitants of Jerusalem are doing righteousness, and that because they have perfected their characters and put on the robe of Christ's righteousness (His life in them producing good works).

**"Righteousness is right doing**, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

"It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. 'He that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us. Hereby we do know that we know Him if we keep His commandments.' 1Jo 3:24; 2:3. **This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.**

"The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice.

"He who becomes a partaker of the divine nature will be in harmony with **God's great standard of righteousness, His holy law**. This is the rule by which God measures the actions of men. **This will be the test of character in the judgment.** . . .

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. John 1:12. This power is not in the human agent. It is the power of God. When a soul receives Christ, he receives power to live the life of Christ.

"God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. **Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast.** They have a right to join the blood-washed throng. . . .

"In heaven it is said by the ministering angels: The ministry which we have been commissioned to perform we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. We attracted their eyes to the cross of Christ. Their hearts were deeply moved by a sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. They beheld the beauty of the character of Christ. But with the many it was all in vain. They would not surrender their own habits and character. **They would not put off the garments of earth in order to be clothed with the robe of heaven.** Their hearts were given to covetousness. They loved the associations of the world more than they loved their God." *Christ's Object Lessons*, p. 307-319.

"The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; **the wedding garment represents the character** which all must possess who shall be accounted fit guests for the wedding." *Christ's Object Lessons*, p. 307.

**"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.** It is left with us to remedy the defects in our **characters**, to cleanse the soul temple of every defilement." *Testimonies*, Vol. 5, p. 214.

There we see how His wife is to be made ready for the marriage and arrayed with the fine linen – by the saints remedying the defects in their characters and cleansing their soul temples of every defilement by the blood of the Lamb (Rev. 7:14; 12:11). In doing so they have put on their own wedding garments – the righteousness of Christ.

Regarding those who have had the opportunity to put on the wedding garment but failed to do so, Christ said, "For many are called, but **few are chosen.**" Matt. 22:14 (see verses 11-13). A better translation of that last part is, "**few have chosen.**" That is, as depicted in the parable, many were "called" to the wedding but one *chose* to appear **without having put on the wedding garment**, and was therefore thrust out (judged unworthy).

The symbols of the **white horse** upon which Christ rides forth to smite and rule the nations, the **stone** which is cut out of the mountain, the **firstfruits** of the harvest, and the **Bride** who is arrayed with the righteousness of the saints, are all bound up in the revelation of

### NEW JERUSALEM

It is well understood that the Lamb's Wife is called "New Jerusalem" –

"And I John saw the holy city, **New Jerusalem**, coming down from God out of heaven, **prepared as a bride adorned for her husband.**" Rev. 21:2.

In Rev. 19:7, 8, we read of the Lamb's wife having been made ready for the wedding by having put on *the* fine linen – *the* righteousness of the saints. Following that revelation we read,

"And he saith unto me, Write, Blessed are **they which are called unto the marriage supper** of the Lamb." Rev. 19:9.

In those verse we have two parties brought to view – "**the Lamb's wife**," and "**they which are called** unto the marriage supper of the Lamb." Of these two, Inspiration says,

"The marriage represents **the reception by Christ of His kingdom.** The Holy City, the **New Jerusalem, which is the capital and representative of the kingdom**, is called **the bride**, the Lamb's wife. Said the angel to John: Come hither, I will show thee the bride, the Lamb's wife. He carried me away in the spirit, says the prophet, and showed me that great city, the **holy Jerusalem**, descending out of heaven from God. Revelation 21:9, 10. Clearly, then, **the bride represents the Holy City**, and the **virgins** that go out to meet the bridegroom **are a symbol of the church.** In the Revelation **the people of God** are said to be **the guests** at the marriage supper. Revelation 19:9. **If guests, they cannot be represented also as the bride.**

"Christ, as stated by the prophet Daniel, will receive from the Ancient of Days **in heaven, dominion, and glory, and a kingdom**; He will receive the **New Jerusalem, the capital of His kingdom**, prepared as a bride adorned for her husband. Daniel 7:14; Revelation 21:2. **Having received the kingdom**, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to sit down with Abraham, and Isaac, and Jacob, at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb." *The Great Controversy*, p. 426, 427.

There we see that the **bride** (the Lamb's wife) and the **guests** (the **virgins**) at the marriage supper are said to be two different things, for "the people of God," being the "**guests, they cannot be represented also as the bride.**" So there we have two distinct entities – "**New Jerusalem [the bride], which is the capital and representative of the kingdom**," and the **guests, "the people of God."**

Again we see that there is a distinction made between one portion of the church and another – between those who are represented as the **Bride**, and those who are represented as **guests**. Bear in mind, that it is both the **Bride** and the Bridegroom who jointly participate in inviting the **guests**. Also, remember that in Matthew 25 the **virgins** (the **guests**) are waiting *with* the **bride**

for the coming of the Bridegroom. This differentiation can be understood by looking into why the Lamb's bride is called **New Jerusalem**?

There are two traditional interpretations of who or what the term "New Jerusalem" refers to. One says that New Jerusalem is the church because in the Old and New Testaments the church is portrayed as being married to Christ. The other is that there is a literal **place** in heaven that is called **New Jerusalem** (Gal. 4:26), and that it will come down from heaven after the millennium. (Rev. 21:2).

The question then is, will Christ be marrying a literal **place**, or a **people** who are symbolized by the words "New Jerusalem?" All things considered, it must be both. For were He to marry one without the presence of the other, then neither would be effectual on their own to accomplish the fulfillment of the many prophecies concerning the restoration of all things. That is, if Christ were to marry a **place** without **people** who are to dwell there, or a **people** without a **place** to call home, it would be fruitless.

So, how does the symbol of the church (a **people**) being the **bride**, the Lamb's wife, figure into our understanding of what exactly "New Jerusalem" is at the time of the preparation of the marriage, when she is making herself ready – inviting the **guests** – taking into consideration that she is also "**the capital and representative of the kingdom**?"

Throughout much of Old Testament Bible prophecy the term "**Jerusalem**" is used to represent the **people** who dwell, or are to dwell, therein – God's appointed **leaders** (those dwelling in the royal, ruling city) – His ministers and those with them. Therefore, we should expect to find that the same symbolism applies in the New Testament to the term "**New Jerusalem**" – that it is symbolic of those who are closest to the Sanctuary and involved in its services – the **ministry** – those who have the Holy Shekinah dwelling in the midst of them to guide and sanctify them.

This "**New**" Jerusalem must be wholly "**New**," different from the **old** one for "**Old Jerusalem** never would be built up." *Early Writings*, p. 75. Thus only could this "**new**" **ministry**, this "**capital and representative of the kingdom**," be said to be "fair as the moon, clear as the sun, and terrible as an army with banners" – in fulfillment of the Old Testament prophecies concerning **Old Jerusalem** in her future glory as **New Jerusalem**.

That is, symbolically, **old** Jerusalem represents an **old ministry** which never attained unto the perfect glory it may have in its time, while **new** Jerusalem represents a **new ministry** which will fully enter into the marriage union, and thereafter forever walk in righteousness with the Bridegroom. This is not to be understood to mean that the **new ministry** is made up of wholly different people than those who constituted the **old ministry**, for the relevant prophecies show that "Jerusalem" is to be cleansed, and the rebels thereof purged out –

"... it shall come to pass, that he that **is left in Zion**, and **he that remaineth in Jerusalem, shall be called holy**, even every one that is written among the living in Jerusalem: When the Lord shall have **washed away** the filth of the daughters of Zion, and shall have **purged the blood of Jerusalem** from the midst thereof by the spirit of judgment, and by the spirit of burning." Isa. 4:3, 4. (see also, Eze. 20:38).

Keep in mind that Christ is married to **New Jerusalem** while he is still in the Sanctuary, at which time the saints are still on the earth. His work in the Sanctuary involves the final atonement for and cleansing of His people which results in them receiving the

### SEAL OF GOD – NEW JERUSALEM

Yet another aspect of the term "**New Jerusalem**" also comes to view in Revelation 3 –

"Him that overcometh will I make a pillar in the temple of my God, and **he shall go no more out**: and I will **write** upon him the name of my God, and **the name of the city of my God, which is New Jerusalem**, which cometh down out of heaven from my God: and I will write upon him my new name." Rev. 3:12.

"The 144,000 were all sealed and perfectly united. On their foreheads was **written**, God, **New Jerusalem**, and a glorious star containing Jesus' new name." *Early Writings*, p. 15.

What does it mean to have God **write** something upon us?

"Just as soon as the people of God are **sealed** in their foreheads - it is not any **seal** or **mark** that can be seen, but a **settling into the truth**, both **intellectually** and **spiritually**, so they cannot be moved - just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming." *Manuscript 173*, 1902 (S.D.A. Bible Commentary, Vol. 7A, p. 171).

Having the seal which contains "New Jerusalem" **written** upon their foreheads means that they have settled "into the **truth**" of what New Jerusalem represents, "both intellectually and spiritually, so that they cannot be moved." Why must we be marked with God's seal, settled into the truth?

"What is the seal of the living God, which is placed in the foreheads of His people? It is a **mark** which **angels**, but not human eyes, **can read**; for the destroying angel **must see this mark of redemption**." Letter 126, 1898.

"The angel with the writer's ink horn is to place a **mark** upon the foreheads of all who are **separated from sin and sinners**, and the destroying angel follows this angel." Letter 12, 1886.

Therein we see that "New Jerusalem" has something to do with the **sealing** of the "firstfruits" (the 144,000 who have that seal written in their foreheads), and with the **final atonement** work which is done for them in the Sanctuary, for when they are **sealed** they bear the "mark of redemption" having been **forever** "separated from sins and from sinners." The **seal of God** on the foreheads of the firstfruits is the same as that which the other saints will have on their foreheads, but the 144,000 receive it before the second fruits whom they are to harvest receive it. All are going to need it during "the shaking" and the "judgments of God."

From the above, we also see that that sealing is to be accomplished before the **shaking** comes, which is well before Christ visibly appears in the clouds of heaven, and also before the first deliverance at "the voice of God." Thus, though true sanctification is the work of a lifetime, (*Christ's Object Lessons*, p. 65), as is character development (*Patriarchs and Prophets*, p. 223), and the removal of the stain of sin (*Christian Education*, p. 237), the **sealing** (the "settling into the truth, both intellectually and spiritually, so they cannot be moved") of those who are to remain alive until Christ appears must be accomplished before a set time foreordained by God because their lives are never to end. So their names and records must come in review before the throne, and their cases be declared "worthy" while they are living. In the case of the 144,000 (the High Priest's "house"), that time is before probation closes for them while it will remain open for others (the congregation at large – a "great multitude").

In order to be sealed with that portion of the seal which is said to be "the name of **the city of my God**, which is **New Jerusalem**," we must settle into the truth about **New Jerusalem**, both "intellectually and spiritually." In order to do this we must gather up the light available on this, and allow it to further illuminate our way. We'll do this by looking at

### THE MARRIAGE OF THE LAMB

1. ". . . The close and sacred relation of God to his people is represented under the figure of **marriage**." *Patriarchs and Prophets*, p. 306.
2. "Very close and sacred is the relation between Christ and His church – He the bridegroom, and the **church the bride**." *Education*, p. 268.
3. ". . . the **bride** represents the **holy city**." *The Great Controversy*, p. 427.
4. ". . . I saw that **while Jesus was in the most holy place** He would be **married** to the **new Jerusalem**." *Early Writings*, p. 251.
5. ". . . The **marriage** represents the **reception by Christ of His kingdom** The Holy City, the **New Jerusalem, which is the capitol and representative of the kingdom**, is called the '**bride**, the Lord's wife'." *The Great Controversy*, p. 426.
6. "**By the marriage is represented the union of humanity with divinity**." *Christ's Object Lessons*, p. 307.

From these and other testimonies we see

**That** the marriage is "the **reception by Christ of His kingdom**;"

**That** New Jerusalem is symbolic of "the **capitol and representative of the kingdom**;"

**That** at the time of Christ's marriage to "the **capitol and representative of the kingdom** (New Jerusalem)," there is to be "the **union of humanity with divinity**;"

**That** the saints reception of the Holy Ghost is the **union of humanity with divinity**;

**That** all of this is to take place **while Christ is still in the Sanctuary**, and is evidenced by the outpouring of the Holy Ghost upon the first fruits, and their deliverance from every outward foe.

The question now arises, As Christ will be married to the New Jerusalem while He is still in the Sanctuary, will the marriage take place *during* the antitypical atonement for the priest and his house (the ministry – the firstfruits), or *during* the period of the antitypical atonement for the congregation at large (the second fruits), or *after* His intercession for all has ceased?

It appears that it will take place during the first period, because during the time when He is **already married** to His bride (the **capitol and representative of the kingdom**), Christ, through that **sanctified ministry** (His **white horse** – His **goodly horse in the battle**), enters into the **final conflict** with the forces of evil, and comes out wholly victorious (Rev. 19:11-21). As that time of glory takes place while the sanctified ministry is married to Christ, then the marriage had to have taken place before that time. During the time of New Jerusalem's *betrothal* to her Savior she was making herself ready for the marriage by receiving the benefits of His atonement through the workings of the Holy Ghost. When the period allotted for her atonement (cleansing) is finished and she is married to Him, she can set out to bring forth children (a great multitude) unto Him, as such is what her natural desire will be.

Though the marriage is to take place while Christ is in the heavenly sanctuary, there is no indication that it is to be a secret service, and that there is not to be any attending glory on earth in which others may rejoice.

"For Zion's sake **will I not hold my peace**, and for Jerusalem's sake **I will not rest**, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

"And the Gentiles [the great multitude] **shall see thy righteousness**, and all kings **thy glory**: and thou shalt be called by a **new name**, which the mouth of the LORD shall name.

"Thou shalt also be a **crown of glory** in the hand of the LORD, and a **royal diadem** in the hand of thy God.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and **thy land shall be married**. For as a young man marrieth a virgin, so shall thy sons marry thee: and **as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee**." Isa. 62:1-5. [brackets added]

A **crown of glory** and a **royal diadem** indicate the existence of a **kingdom** – the **kingdom of glory**. A bride always receives a "**new name**" when she is married – her husband's name. The **kingdom** portrayed in those verses is on earth, as it is in heaven. That **kingdom** sprouts in the wilderness where the saints were forced by circumstances to go, and from where they will be delivered at the time of the marriage.

Christ is at that time with His people through the intercession of the Holy Ghost (Rev. 14:18) and the ministrations of the holy angels. His bride, New Jerusalem (the Loud Cry ministry), is at that time "fair as the moon, clear as the sun, and terrible as an army with banners," as she goes forth with the Bridegroom into **all the world** [not just to those in Babylon], "conquering and to conquer" – bringing forth a great multitude of children. The church's purity and power at that time testifies to the fact that the marriage has taken place, and the firstfruits have received the crowns of glory as rulers with Him.

As we shall see, Christ is not to be married to the church *militant* (the church mixed with wheat and tares), but to the church *triumphant* (the purified church). This part of the atonement – the judgment – is otherwise known as

#### **THE SEPARATION OF THE WHEAT FROM THE TARES**

"I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to **select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner**. These things should engross the whole mind, the whole attention." *Early Writings*, p. 118.

Why must there be a marking and separation prior to the marriage?

"The third angel's message is to lighten the earth with its glory; but **only those who have withstood temptation** in the strength of the Mighty One **will be permitted to act a part in proclaiming it** when it shall have swelled into the loud cry." *Review and Herald*, November 19, 1908.

As only those who have overcome temptation will be permitted to be a part of the Loud Cry ministry, what place would those who have not so attained to Christ's righteousness have in such a ministry at that time? Would they be in such a state of heart and mind that the Holy Spirit could bind their souls in eternal unity with those victorious brethren who are to be delivered at the time that the voice of God proclaims the day and hour of Christ's visible coming and who are never to taste death?

That is, though some may have thought themselves secure in their spiritual attainments, and that their deeds have been acceptable, when it comes to the testing time and their true deficiency of character is revealed, what love would they have for those who will then be coming into the church through great tribulation? Will that which has been purchased by the blood of Christ be precious to them?

As a true and holy marriage must be based on pure and undefiled love, how can Christ marry the church if there are professed members in her who are not really in love with Him? No one is going to divorce Christ after the marriage. Though ancient Israel broke their covenant vows, and thus their marriage relationship with her Savior, that experience is not to be repeated by the faithful remnant – the prophecies declare otherwise. This marriage is to be an everlasting union.

"In th[e] last meeting with His disciples, the great desire which Christ expressed for them was **that they might love one another as He had loved them**. Again and again He spoke of this. 'These things I command you,' He said repeatedly, 'that ye love one another.' His very first injunction when alone with them in the upper chamber was, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.' To the disciples this commandment was new; for they had not loved one another as Christ had loved them. He saw that new ideas and impulses must control them; that new principles must be practiced by them; through His life and death they were to receive a new conception of love. The command to love one another had a new meaning in the light of His self-sacrifice. **The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort**. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. **All who are imbued with His Spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealings one with another**.

"**This love is the evidence of their discipleship**. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.' **When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence**. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is **power in the divine nature to withstand the supernatural agencies of evil**, and that the grace of God subdues the selfishness inherent in the natural heart." *The Desire of Ages*, p. 677, 678.

"It is not the opposition of the world that most endangers the church of Christ. **It is the evil cherished in the hearts of believers** that works their most grievous disaster and most surely retards the progress of God's cause. ... [T]he strongest witness that God has sent His Son into the world is the existence of harmony and union among men of varied dispositions who form His church. **This witness it is the privilege of the followers of Christ to bear**. ...

"**Christians are all members of one family**, all children of the same heavenly Father, with the same blessed hope of immortality. **Very close and tender should be the tie that binds them together**. ...

"Those who have never experienced the tender, winning love of Christ **cannot lead others to the fountain of life**. His love in the heart is a constraining power, which leads men to reveal Him in the conversation, in the tender, pitiful spirit, in the uplifting of the lives of those with whom they associate. Christian workers who succeed in their efforts must know Christ; and in order to know Him, they must know His love. In heaven their fitness as workers is measured by their ability to love as Christ loved and to work as He worked.

"Let us not love in word, the apostle writes, but in deed and in truth. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within. It is the atmosphere of this love surrounding the soul of the believer that makes him a savor of life unto life and enables God to bless his work." *Acts of the Apostles*, p. 549-551.

That, then, is the reason for the separation of the wheat from the tares – that God may bless those in the church who are truly in love with Him and each other, and bless the world thereby, thus finishing the cleansing of the Sanctuary through

### THE JUDGMENT OF THE LIVING

As the foregoing separation involves living people upon whom judgments have been rendered (whether or not they have been found worthy to take part in the Loud Cry), then it must take place during the judgment after it has passed from the dead to the living.

"For 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 Pet. 4:17.

On the typical Day of Atonement, the judgment began with the high priest and his house (the priesthood) – the house of God – before it passed to the congregation at large. This type is significant in the closing work in the church, before the message goes in a Loud Cry to all the world, as it shows us what we will be going through during its antitypical fulfillment. The reason why the ministry must be judged and cleansed before they call the rest of God's people out of all nations is because

**"if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches."**  
Romans 11:16.

It has been well said that it will do no good for those who are called out of Babylon that they be not partakers of her sins (Rev. 18:4), and into the remnant church if the same sins, or any other ones, are in the remnant church, for such would still carry with them God's displeasure.

In the type, after the intercession for the priest and his house, there was no more blood intercession to be made for them, while there was one ongoing for the rest of the congregation. The priest and his house were living without an intercessor, while the congregation at large were still in the process of receiving the benefits of the atonement. The ministry had been judged and had been found either worthy or unworthy of receiving the benefits of that first division of the atonement. They had been sealed. While the intercession for the priesthood was ongoing, the rest of the congregation were to be solemnly waiting for the time when the final blood atonement would be made for them.

There is the type of what we should expect to see happen in this antitypical Day of Atonement – the cleansing and final judgment (atonement) for the ministry, before the same occurs for the congregation at large. Those who are judged during the judgment of the firstfruits (the Loud Cry ministry) must live without sinning after the atonement passes from them to the judgment for the second fruits (the church at large) because their cases have been decided and finalized, and there remains no more intercession for them. Thus, probation fully closes for some, while it will still remain open for many others as our High Priest will *again* enter the Sanctuary after having come out at the end of the firstfruit judgment, as in the type. Though the atonement takes place in two distinct phases, all those involved in it are those who will be afflicting their souls in preparation for, and in cooperation with, that which heaven is doing for them, as in the type.

Though the type of the Day of Atonement clearly reveals that the high priest **comes out of the sanctuary** after he had performed the intercession for himself and his house with the blood of the bullock, and then **goes back in** with the blood of the goat for the rest of the congregation, this aspect of the antitypical day of Atonement was not revealed under **the initial phase of the third angel's message**, and, therefore, some of the statements made regarding the events when Christ, the High Priest, comes out of the sanctuary must be reexamined in the light of the context of the two atonements on the Day of Atonement in order to be in harmony with the Biblical revelation. That is, when Ellen White spoke of events that are to occur when Christ leaves the sanctuary, are those events to occur the first time He leaves the sanctuary after He has made the atonement for Himself and His "house," or after he has done so for the congregation at large?

In the type of the Day of Atonement, there was no separation made on that day between those of the high priest's "house" who didn't afflict themselves then, nor between those in the congregation at large who likewise failed to afflict their souls, as the law required –



"For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be **cut off** from among his people." Lev. 23:29.

Though there is no record in the Bible of there being an actual separation (a cutting off) of the unrepentant on the typical Day of Atonement before the events of the day were completed in the sanctuary, there must be a separation (a cutting off) of the unrepentant on the antitypical Day of Atonement before the events in the heaven sanctuary are completed. That is, the type could not show all of the antitypical events due to the fact that the whole typical ceremony took place in a single day.

### BEHOLD THE BRIDEGROOM COMETH

"Jesus has left us word: 'Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch.' We are waiting and watching for the return of the Master, **who is to bring the morning**, lest coming suddenly He find us sleeping. **What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary, when He lays off His priestly attire and clothes Himself with garments of vengeance**, and when the mandate goes forth: He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

"When Jesus ceases to plead for man, the cases of all are forever decided. **This is the time of reckoning with His servants**. To those who have neglected the preparation of purity and holiness, which fits them to be waiting ones to welcome their Lord, the sun sets in gloom and darkness, and rises not again. Probation closes; Christ's intercessions cease in heaven." *Testimonies*, Vol. 2, p. 191.

When she speaks of "His return from His ministration in the most holy place of the heavenly sanctuary," is she referring to His first antitypical act of intercession for Himself and His "house" (the ministry) when, according to the type, He is to come out of the sanctuary, or to His second antitypical act of intercession for the congregation at large, after He which he again, according to the type, comes out of the sanctuary? The context of the events that are to occur then is the only thing to go by to understand which may be the case because we know that she did not have any special light on the difference between the two phases of the atonements, nor did her brethren under the initial phase of the third angel's message. The same principle applies to the following statement –

"You also think, that Michael stood up, and the time of trouble commenced, in the spring of 1844.

"The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; **but Michael's standing up (Dan. 12:1) to deliver his people, is in the future.**

**"This, will not take place, until Jesus has finished his priestly office in the Heavenly Sanctuary, and lays off his priestly attire, and puts on his most kingly robes, and crown, to ride forth on the cloudy chariot, to thresh the heathen in anger, and deliver his people.**

"Then Jesus will have the sharp sickle in his hand, (Rev. 14:14) and then the saints will cry day and night **to Jesus on the cloud**, to thrust in his sharp sickle and reap.

"This, will be the time of Jacob's trouble, (Jer. 30:5-8) out of which, the saints will be delivered by the voice of God." *Word to the Little Flock*, p. 12.

According to the type, there must have been a "mandate" regarding the priesthood **at the end of the intercession of the blood of the bullock** declaring "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still," and the same "mandate" regarding the congregation at large **at the end of the intercession of the blood of the goat**. Thus, as there were **two acts of intercessions** after which the high priest **left the sanctuary twice**, there also had to be **two closes of probation – one for the priesthood, and one for the congregation at large**.

Had God made known that there were two parts to the atonement in the sanctuary and that what Ellen White was being shown actually applied to one part or the other (the first or the second fruits) there may have arisen a complacency in either portion. That is, those who God was calling to the ministry may have presumed that if they didn't come up to their high calling and receive the benefits of the first part of the atonement, they could fall back into the congregation at large and receive the benefits of the second part of the atonement. But the type didn't provide for such a failure on the part of the priests.

Similarly, those in the congregation may have thought that they could rest at ease during the first part of the atonement for the priesthood, waiting for the second part before they afflicted their souls. But as the Lord foresaw such a situation, the light

concerning the close of probation has been given so as to impress the whole church of their need to be ready at any time for there won't be a second chance for anyone, even though there are actually two closes of probation –

"The time of God's **destructive judgments** is the **time of mercy** for those who have **no opportunity** to learn what is truth. Tenderly will the Lord look upon them [the second fruits]. His heart of mercy is touched; **His hand is still stretched out to save, while the door is closed to those who would not enter** [the unfaithful firstfruits]. **Large numbers** will be admitted who in these last days **hear the truth for the first time.**" (*Review and Herald*, July 5, 1906). *SDA Bible Commentary*, Vol. 7, p. 979. [brackets added]

There is yet another event which is to attend the marriage of the Lamb, and that takes place at the time when the voice of God announces the **day and hour** of Jesus' coming, and the firstfruits are delivered and are empowered to enter into their final conflict with the powers of evil. This event is, as it were, the crowning glory of the marriage – the ultimate testimony to the love and power of God to redeem mankind from the effects of sin – death. It is,

### THE STANDING UP OF MICHAEL AND THE SPECIAL RESURRECTION OF DANIEL 12:1, 2

This special resurrection is the fulfillment of Daniel 12:1-3, which reads,

"And **at that time [the time of the first deliverance]** shall **Michael stand up**, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and **at that time thy people shall be delivered**, every one that shall be found written in the book.

"And **many of them that sleep in the dust of the earth shall awake**, some to everlasting life, and some to everlasting shame and contempt. And **they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.**" Dan. 12:1-3.

Of this special resurrection, the Spirit of Prophecy shows us that

"There was one clear place of settled glory, whence came the **voice of God** like many waters, shaking the heavens and the earth [Joel 3:16]. There was a mighty earthquake. **The graves were opened, and those who had died in faith under the third angel's message**, keeping the Sabbath, **came forth from their dusty beds**, glorified, **to hear the covenant of peace** that God was to make with those who had kept His law." *Early Writings*, p. 285. [brackets added]

"Graves are opened, and **many of them that sleep in the dust of the earth awake**, some to everlasting life, and some to everlasting shame and contempt. [Dan. 12:2.] **All who have died in faith under the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. They also which pierced Him**, those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are **raised** to behold him in his glory, and to see **the honor placed** upon the loyal and obedient." *Spirit of Prophecy*, Vol. 4, p. 454. [brackets added]

Taking these verses and testimonies as they read, we find that in conjunction with Michael's standing up His people are to be delivered and there is to be a mixed resurrection (righteous and wicked). Also, that among those who are alive at that time (whether it be they who have never died, or whether it be those who had come out of their graves at that time), there are those who **"turn many to righteousness."** This implies that probation has not closed for everyone at the time of this **first deliverance**, this **standing up of Michael**, when the firstfruits of the saints are prepared to enter into their final conflict – that it is still open for the second fruits (the great multitude). These facts give us a fuller understanding to the following quote –

"The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness of heart. **Your work, my work, will not cease with this life.** For a little while we may rest in the grave; but when the call comes, **we shall take up our work in the kingdom of God to advance the glory of Christ. This holy work must be begun upon earth.**" *Signs of the Times*, December 27, 1899.

Thus those resurrected in this special resurrection of those who died in faith of the Third Angel's message will join with the living saints as they all enter into their **final conflict** with the powers of evil. Because of their prior faithfulness, the resurrected ones also get to hear God pronounce **the covenant (the marriage vow)**. There is evidence also that this resurrection will include some saints from older ages also.

It is said of some of those who come up at that time do so "to shame and everlasting contempt." Among those are

"... those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people." *The Faith I Live By*, p. 182.

They

"are raised to behold Him in His glory, and to see the **honor placed** upon the loyal and obedient..."  
*The Faith I Live By*, p. 182.

As the living saints are joined by the special group of resurrected saints at this first deliverance time, so the living wicked are joined by those resurrected wicked ones as they enter into the final conflict. During the time when Michael is standing,

**"they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness** as the stars for ever and ever." Dan. 12:1-3.

In order for some to "turn" many to righteousness, probation must still be open for those who are *turned* (brought to repentance) during that period – that is, the second fruits, the great multitude from **all** nations who were not harvested by the call to come out of Babylon. The Hebrew is in the present tense (turn, or are turning) not the past tense (turned, or have turned), as is reflected in most English translations. Thus it refers to those (living and resurrected) who are at that time engaged in *turning* many to righteousness, not to those who *have turned* those to whom they had witnessed before they died, nor those who had likewise *turned* many before the time Michael stood up.

Just as the wise (rising and resurrected) will at that time be shining as the brightness of the firmament, so also will there be at that time those (rising and resurrected) who will turn many to righteousness. That is, this text is speaking of deeds they will be doing during that time, not of that which they had done prior to that time. This is not to say that they hadn't turned others to righteousness prior to that time, but that at the time Michael stands up to deliver His people they (the living and the resurrected ones) will be cooperating with Him in bringing in a great multitude of those who had no chance to hear the last message of mercy prior to that time to such an extent that they will light up the darkened world as the "brightness of the firmament ... as the stars, for ever and ever," and thus, "the earth was lightened with his glory" (Rev. 18:1).

The purpose of Michael standing up to deliver His people is so that they may

### **"RISE FROM GLORY TO GLORY,**

**"till Christ appears,** to clothe us with immortality, and give us eternal life." *Word to the Little Flock*, James White, p. 8.

That experience is the crowning

**"glory of the PREPARATORY SCENES** of the coming of the Son of man." *ibid.*

Though this fact was well established in the thinking of the SDA pioneers, it seems to have been lost sight of by the vast majority of their successors today. The ministers and evangelists who omit this time of rising "from glory to glory" after the first deliverance from their discourses apparently do not see a need for people to know that the saints are to rise any higher in their experience than they will be at the time they are delivered by the voice of God, and that said rising is necessary so that the delivered saints will be fully prepared for Christ's visible appearance and their trip to heaven for the 1000 years. By such omission they are also teaching that the message itself will not also increase in its depth and breadth thereby taking the saints to their higher experience. But in order to do this they have to also disregard the Bible prophecies that concern that cleansing experience.

That negligent attitude towards the truth of what happens after the first deliverance is, in one sense, but a definitive expression of the Laodecian condition we are truly in – that is, saying that we are "rich, and increase with goods, and have need of **nothing**." ( Rev. 3:17). The very fact that the church has rested satisfied with our incomplete understanding rather than seeking a

more comprehensive meaning of the two different ceremonies on the Day of Atonement is one of the most obvious examples of that condition. The subject of the antitypical fulfillment of the Day of Atonement is at the very heart of our message, so one would expect us to be able to give an answer to any man regarding the meaning of the antitypical Priest's "house" which is to receive the benefits of the atonement and will be living without an Intercessor while the atonement proceeds for the rest of the congregation.

It all comes down to one's attitude towards advancing light which requires one to lay aside long held and cherished ideas of truth. Sanctification is the exchanging of error for truth in thought and practice. To bring about the complete sanctification of the generation which is to be translated God has promised that

"For Zion's sake **will I not hold my peace**, and for Jerusalem's sake **I will not rest**, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Isa. 62:1.

As the church has not yet attained unto the glory spoken of in that verse, we should be eagerly listening for God's voice in new light which, through us, will bring a more glorious radiance to the work of the church.

With the foregoing in mind, we will look a little at where the saints are to be during that glorious tarrying time – that time of "rising from glory to glory." The saints are all dressed up in their wedding raiment (the robe of Christ's righteousness – Rev, 19:8), so,

### **WHERE COULD THEY GO BUT TO THE LORD?**

It is said that after the **first deliverance**, and before the **final deliverance** at the second coming of Christ, "the synagogue of Satan . . . worshiped at our feet." Will that take place only in the isolated, remote places the saints had to flee to, or will the saints have time to gather together into dignified congregations? As there will be no power on earth that can then stop them from doing such, wouldn't the saints be better enabled to "rise from glory to glory" by coming together at that time and singing the "new song" of their **deliverance** in their glorious new garments? Will there be time enough to do so unto the glory of God, and as a final, glorious testimony to the love and the power of God made evident in the sacrifice and resurrection of Christ? It is written of the firstfruits,

"And I looked, and, lo, a Lamb stood on the **mount Zion**, and **with him** an hundred forty and four thousand, having his Father's name written in their foreheads.

"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.**

"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 firstfruits unto God and to the Lamb.

"And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1-5.

"The vision of the prophet pictures them as standing on Mount Zion, **girt for holy service, clothed in white linen**†[a sign that their final atonement had been completed] which is the righteousness of the saints. But all who follow the Lamb in heaven **must first have followed Him on earth**, not fretfully or capriciously, but in trustful, loving, willing obedience, as the flock follows the shepherd." *Acts of the Apostles*, p. 591. [brackets added]

By these testimonies we see that the delivered 144,000 firstfruits, who must first have "followed Him on earth," are girt for holy service **on earth** – bringing in the second fruits of the great harvest of souls (Rev. 7:9). They are prepared for this work by having received the benefits of that part of the atonement which is for the High Priest and His "house." But as there are others who are with the 144,000, who are workers with them in the great harvest work for the world, then they also must have received the benefits of the atonement which will fit them for that holy service **on earth**. Thus, the church, "the whole house of Israel" (Ezekiel 37:11), is prepared as an exceeding great army (verse 10) for the Loud Cry harvest work for the world.

We have already read that after the deliverance of the firstfruits by the voice of God that,

"At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when **we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground.**" *Early Writings*, p.14.

And,

**"Then commenced the jubilee, when the land should rest.** I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God." *Early Writings*, p 35.

Though Ellen White says that at the commencement of the **jubilee** the land should **rest**, there is more to the **jubilee** than just that aspect, as we read in Leviticus 25. Not only were Hebrew slaves to be set free during the jubilee (verse 10), and the land to rest from sowing and harvesting (verse 11), but **the land was also to be restored to the original owners** (verses 24-28).

Concerning this, Inspiration has given us the following –

"After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision."--DF 323, Joseph Bates, *A Seal of the Living God*, p. 24.

""At times Ellen White, while in vision, spoke in short exclamations of what she was viewing. **These gave clues to her companions as to the scenes passing before her.** It was so in this case, and Joseph Bates, with pencil and paper in hand, noted the words as she spoke. Here are significant portions of Bates's notes:

""Where did the light break out? ---- Let thine angel teach us where the light broke out! ---- It commenced from a little, when Thou didst give one light after another. ---- The testimony and commandments are linked together; they cannot be separated. ---- That comes first, the ten commandments by God. . . .

""He was well pleased when His law began to come up in strength, and the waste places began to be built up. ---- Out of weakness it has become strong from searching His Word. ----The test upon it has been but a short time. . . . It's the seal! ---- It's coming up! It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.

"" ---- **When that truth arose, there was but little light in it, but it has been increasing.** ---- O the power of these rays!

""It grows in strength. ---- The greatest weight and light is on that truth, ---- for it lasts forever, when the Bible is not needed. ---- It arose there in the east.

""It began with a small light, but its beams are healing. ---- **O how mighty is that truth; ---- it's the highest after THEY ENTER THE GOODLY LAND, ---- but IT WILL INCREASE TILL THEY ARE MADE IMMORTAL.** ---- It commenced from the rising of the sun, ---- keeps on its course like the sun, ---- but it never sets!...

""**Yea, all that thou art looking at, thou shalt not see just now. Be careful, let no light be set aside which comes from another way from which thou art looking for.**"--*Ibid.*, pp. 24, 25." *1 Biographical Sketches*, p. 150, 151.

One point that's of particular note in this vision is the counsel that

**"Yea, all that thou art looking at, thou shalt not see just now,"**

and the admonition to

**"Be careful, let no light be set aside which comes from another way from which thou art looking for."**

It's apparent that what was being revealed in that vision ("all that thou art looking at") was not to be fully understood at the time it was revealed ("thou **shalt not see just now**"), and that further light on the matter was to come "from **another way from which thou art looking for.**" The "way from which thou art looking for" at the time the vision was given was Ellen White. That is, as those early Adventists had been given ample evidence that the Lord was communicating new light to them through Ellen White, she was the "**way**" they were then "looking for" for further light from heaven concerning the course of future events. Therefore, through that vision, God has told us there was to be more light revealed on the matter "**from another way**" – a "way" other than Ellen White – and we are to "be careful" to not "set aside" that light when it comes. We would do well to heed that counsel.

From what is revealed in that vision, it's evident that the rising "from glory to glory" which comes about by the "increase" of light takes place

### IN "THE GOODLY LAND"

The question then arises, what does she mean by "**the goodly land**?" Throughout her writings she uses the term "**goodly land**" in regards to the **promised land**, Israel, and also to the "heavenly Canaan." Of the latter she repeatedly said things to the effect,

"... we are well able to go up and possess it." *Early Writings*, p. 13.

Regarding the earthly "goodly land" (the land of Canaan) and the Israelites entering there, she said –

"They would have been established in **the goodly land** of Canaan a **holy, healthy people**, with not a feeble one in all their tribes." *Review and Herald*, August 18, 1874.

"In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a **second Eden, a goodly land**, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered **the goodly land** to which He was leading them, **so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.**" *Manuscript 69*, 1912, *SDA Bible Commentary*, Vol. 1, p. 1102.

There we find that God's purpose in bringing His chosen people to the "**goodly land**" was to show to the world a "holy, healthy people," "so that the surrounding heathen nations might be constrained **to glorify the God of Israel**," for "unless the people who acknowledged Him as the God of heaven were in **perfect soundness of health, His name could not be glorified.**" That is, God wanted to place them in the "**goodly land**" so that they could "**rise from glory to glory**" as a witness to the world of God's great graces and love. Such is to be finally accomplished between the first deliverance at the voice of God and final deliverance at the day and hour of Christ's visible coming.

**"That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today... even to His covenant-keeping people.... and to them will be fulfilled all the covenant promises made by Jehovah to His ancient people."** *Prophets and Kings*, pp. 713,714.

In the account of that vision, Ellen White speaks of the time *after* the saints enter the **goodly land**, and about how the light, the truth, will be at its "highest" when they enter, and that it will, while the saints are *in* "the goodly land," **increase** for the saints who are at that time not yet immortal "**till they are made immortal.**" One question then is, How long will it take for that advancing light to bring the final purification and preparation to the delivered saints before they are ready to behold the glory of Christ's appearing in the clouds of heaven? As sanctification is a work of a lifetime, a day by day growth in righteousness, will it require only a few days, or many days for the saints to receive the final increasing light and digest it so that it becomes a part of them, transforming them into His image?

Of course, only God has the answers to those questions, and what He would have us know about the matter is written in His holy Scriptures, to be revealed by the Holy Spirit at the appropriate time.

The long held common view has been that after the deliverance at the voice of God it is a very, very short time until Christ appears in the clouds of heaven. Some even seem to believe that His appearing will be on the very same day as the deliverance because of Ellen White's words,

**"Soon** our eyes were drawn to the east, for a small black cloud had appeared, . . . which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud." *Early Writings*, p. 15.

Yet, there is even more to that period of time that is described as being "**soon**," after the first deliverance while the saints behold that cloud change from black to white, as we read,

"Then the saints were free, **UNITED** and full of the glory of God, for he had **turned their captivity**. . . . While the cloud was passing from the Holiest to the east **which took a number of days**, the Synagogue of Satan worshiped at the saints feet." Ellen G. Harmon *Day Star*, March 14, 1846, para. 2.

What kind of unity is she speaking of there – spiritual, emotional, intellectual, or physical? The first three of those had already been accomplished in the saints when they were sealed. Therefore, the only remaining condition of unity for the scattered saints to have is their physical **unity** – being gathered together during a time when no power on earth can stop them. So we see that the physical uniting of the saints is one of the things that is to transpire during the "**number of days**" which transpire while the cloud is changing from the Holiest to the east.

The situation in which the firstfruits, after they are delivered, are to enter "the goodly land" and therein "**rise from glory to glory**" while yet in their mortal state as the light of God's word increases and fully prepares them for the magnificent glory of Christ's coming in the clouds of heaven, must be written in the Bible prophecies. And so it is:

"For I will take you from among the heathen, and gather you out of all countries, and **will bring you into your own land** ["the goodly land']. **Then** will I sprinkle clean water upon you, and **ye shall be clean**: from all your filthiness, and from all your idols, will I cleanse you.

"**A new heart also will I give you, and a new spirit will I put within you**: and I will **take away the stony heart out of your flesh, and I will give you a heart of flesh**. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze.36:24-27. [brackets added]

That experience is none other than the saints rising "**from glory to glory**."

Of the relationship between the dreams and visions and the Bible prophecies we read,

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. **God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth**. Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)" *Early Writings*, p. 78.

In spite of the foregoing declaration, the visions concerning the saints entering "the goodly land," and their rising from glory to glory therein "till they are made immortal," during the "**number of days**" after the first deliverance, and many of the other inspired statements concerning the events of the last days, have had placed upon them an understanding independent of the Bible, and even, in effect, contrary it. We say this because so many of the leading Adventist evangelists, scholars, and writers teach that almost immediately after the first deliverance of the saints Christ appears in the cloud of heaven, with no intervening events – and no "**number of days**."

Even the pictorials of the second coming show the saints in small scattered groups amid the remote and desolate places of the earth watching Christ as He appears in heaven. The idea that there will not be a fair amount of time ("**a number of days**") between the first deliverance of the saints (which is also been shown to be the beginning of their "final conflict") and His appearance in the clouds takes away all of the comfort of His people in regards to the glory of the "preparatory scenes" of Christ appearing.

"We have many lessons to learn, and **many, many to unlearn**. God and Heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." *Christian Experience and Teachings*, p. 203.

There can be no doubt but that from the earliest days of the Advent movement the leaders thereof believed and taught that after a certain time of preaching was over Christ would almost immediately come to the world. Though the preaching of the Lord's coming on Oct. 22, 1844 ceased shortly before that date, there is no doubt that those Adventists believed that they had received all of the preparations necessary for them to be ready for His appearing. But that thinking had to be corrected. Thus, visions and dreams were given delineating the events that were to transpire, and pointing out the work which was to be done for the saints before they would be ready for His appearing. But all of that was done, primarily, because the people had so misinterpreted and

confused the clear Bible prophecies that relate to those things that they could not see their way clear of those many obstacles of traditional understanding they had to "unlearn."

Concerning how close the pen of Inspiration has traced the history and future of the remnant church in the Bible we read –

"Never are we absent from the mind of God. God is our joy and our salvation. **Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us.** 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come' (1 Cor. 10:11). '**Not unto themselves, but unto us they did minister the things,** which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into' (1 Peter 1:12)." *7 Manuscript Release*, p. 417.

"Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God **but He has foreseen. All has taken place as He has predicted through His prophets. He has not left His church in darkness, forsaken, but has traced in prophetic declarations what would occur,** and through His providence, acting in its appointed place in the world's history, **He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established.**" *Selected Messages*, Vol. 2, p. 108.

"**Of special value to God's church on earth today--the keepers of His vineyard--are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind.** In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, **and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises--this has been the theme of God's messengers to His church throughout the centuries that have passed.** And today God's message to His church--to those who are occupying His vineyard as faithful husbandmen--is none other than that spoken through the prophet of old: '**Sing ye unto her, A vineyard of red wine. I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.**' Isaiah 27:2, 3.

"Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. **Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.**' Verse 6." *Prophets and Kings*, p. 22.

"Not by any **temporary failure of Israel**, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah **were nevertheless to move steadily forward to their complete fulfillment... That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today.** He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people... these witnesses for God are numbered among the spiritual Israel, and **to them will be fulfilled all the covenant promises made by Jehovah to His ancient people.**" *Prophets and Kings*, pp. 705, 706, 713, 714.

As the purified church is to be the recipient of all of the covenant promises made to God's people of old, the experience of the saints being delivered from every outward foe and then rising from glory to glory in "the goodly land" must be a part of

## GOD'S COVENANT

"In the last days of this earth's history, **God's covenant** with His commandment-keeping people **is to be renewed.**" *Prophets and Kings*, p. 299.

"And as God spoke the day and the hour of Jesus' coming and **delivered the covenant** to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. And at the end of every sentence the saints shouted, Glory! Alleluia! Their countenances were lighted up with the glory of God; and they shone with the glory, as did the face of Moses when he came down from Sinai. The wicked could not look on them for the



glory. And when **the never-ending blessing was pronounced** on those who had honored God in keeping His Sabbath holy, there was a mighty shout of victory over the beast and over his image.

**"Then commenced the jubilee, when the land should rest.** I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do; for the wicked could not understand the words of the voice of God." *Early Writings*, p.34, 35.

Why would God's covenant need to be "renewed" with His commandment-keeping people, unless they had broken it in the past? But that is exactly what happened when the vast majority of the church forsook the holy covenant (Daniel 11:30) when they substituted Sunday and a pagan priesthood, and all that was a part of it, for the Sabbath and the true New Testament worship.

Note that at the time the covenant is renewed, the **jubilee** commences, and "the land should rest." Which land is being spoken of there? It must be the promised land because that is the land which constituted a part of **the covenant**. Yet, while the promise was to begin with the possession of the land of Palestine, those who will be the recipients of the covenant will then extend their dominion to eventually include the whole world.

While the complete inheritance of the whole earth will not be accomplished until all sin and sinners have been eradicated and the heaven and earth made new, there is to be a time before the millennium when

"... the kingdom and dominion, and the greatness of the kingdom **under the whole heaven, shall be given to the people of the saints of the most High**, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan 7:27

Though the prophecies are clear in revealing that at no time will the whole world be converted, the aspect of the saints having **dominion** over the world before the second coming is also well established in the promises for the last days. It comes down to what that dominion is to be like, and how it will be exercised. This exercise of Christ's latter day dominion and how it relates to "the end" is explained in the following:

**"Then** cometh the end, **when** he shall have delivered up **the kingdom** to God, even the Father; **when he shall have put down all rule and all authority and power.**

**"For he must reign, till he hath put all enemies under his feet.**

"The last enemy that shall be destroyed is death.

"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.

**"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him,** that God may be all in all." 1 Cor. 15:24-28.

From these verses we see that Christ cannot deliver up **the kingdom** to the Father **until He first has it in His possession and has put down all rule and all authority and power** – "For he **must reign**, till he hath put all enemies under his feet." As we have already seen how Christ will smite and rule the nations with a rod of iron (Rev. 19:5) when He rides forth on His **white horse** (the purified ministry), along with holy angels on their own **white horses** (the other Christians), we refer the reader to that portion of this study for the details of Christ's premillennial reign through His saints.

The Scriptures speak explicitly of the renewal of the covenant to the faithful remnant as follows –

"Behold, the days come, saith the LORD, that I will make **a new covenant** with the house of Israel, and with the house of Judah:

"Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

**"But this shall be the covenant** that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people." Jer. 31:31-33.

That new covenant was also revealed to Ezekiel, and even more explicitly as to the place where the saints will be as a result of them receiving the covenant blessings –

**"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.**

"**Then** will I **sprinkle clean water** upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

"**A new heart also** will I give you, and **a new spirit** will I put within you: and I **will take away the stony heart out of your flesh**, and I **will give you an heart of flesh**.

"And I will **put my spirit within you**, and **cause you to walk in my statutes, and ye shall keep my judgments, and do them.**" Eze. 36:24-27.

There we have the Biblical testimony to the fact that the saints will be receiving a heavenly sprinkling of clean water (increasing light) after they have been delivered from among heathen, out of all countries, and brought into their own land, which can only occur after the deliverance at the voice of God. What other "goodly land" could the Spirit of prophecy have been speaking of and still be in harmony with the Scriptures on this matter, and not been interjecting a "new rule of faith?"

Moreover, we know that that "goodly land" is to be entered *before* Christ appears in the clouds of heaven and bestows immortality upon the saints because after they enter therein the light "will increase **till they are made immortal.**" Furthermore, what land should rest at the commencement of the jubilee other than that which was a part of the covenant – the land of Palestine? Keep in mind that while the jubilee and the resting of the land commences at the voice of God, it is still a "**number of days**" before Christ appears in the clouds of heaven.

That "clean water" spoken of in those verses is symbolical of the increasing light which is to be given to the saints *after* the firstfruits have been delivered, and while they are yet in their mortal state, which is to wash them clean from those things which had not been previously cleansed from them. That verse reveals what it is that enables the saints to "rise from glory to glory" – the "clean water" – increasing light from heaven. (See Isaiah 1:24-31, 4:1-6; Matthew 3:12)

This understanding also sheds light on another text that has been shrouded in mystery and misinterpretation. That is, the verses that speak of

#### THE SEVENFOLD LIGHT OF THE SUN

"Moreover **the light of the moon shall be as the light of the sun**, and **the light of the sun shall be sevenfold, as the light of seven days**, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound." Isaiah 30:26.

While Ellen White applied that verse to the time after the great controversy has ended, there are other things to be considered in regard to it.

"To say that a passage means just this and nothing more, that you must not attach any broader meaning to the words of Christ than we have in the past, is saying that which is not actuated by the Spirit of God. The more we walk in the light of the truth, the more we shall become like Christ in spirit in character and in the manner of our work, and the **brighter** will the truth become to us. As we behold it in the **increasing light of revelation**, it will become more precious than we first estimated it from a casual hearing or examination". *Review and Herald*, October 21, 1890.

We know that the "light" spoken of in Isaiah 30:26 cannot be the literal light of the sun or moon because life as God created it here could not exist under such conditions. We are waiting for the restoration of the Edenic conditions, and there is nothing to indicate that the light of the sun in Eden was "sevenfold" what it is now, or that the light of the moon then was as the light of the sun is today. Even though the intensity of the sun's rays are felt more strongly on earth now that the "waters which were above the firmament" are no longer there because they came down at the time of the flood, the original intensity of the light of the sun and the moon were one of the things that were said to be "very good" when all things were created, and said intensity has not been changed since then. Therefore, that verse must be understood to have a **symbolical** meaning rather than a literal one.

Jesus, the Living Word, has been called the "**Sun** of righteousness" (Mal. 4:2).

The number "seven" is symbolical of "completeness" (*Acts of the Apostles*, p. 585). Therefore, the phrase, "the light of the **sun** shall be **sevenfold**" is figurative of the fact that the light of the Gospel (the truth of Jesus) will at the time foretold in that text be "complete" – fully risen and shining in all of its glory.

That the light is said to also be "as the light of **seven days**" refers to the fact that will as that of a completed cycle – a **week**. At the end of a week all of the events of that week may be reviewed day by day. Thus, that phrase refers to the time when

the full ("sevenfold") light of the Gospel will be shining forth, revealing the mystery of the Gospel "which was kept secret since the world began," "hid in God," (Romans 16:25; Eph. 3:9), to be revealed in the end times in a **complete** revelation ("**as the light of seven days**") that will fully prepare the saints for Christ's visible appearing.

The text also says that "the **light of the moon** shall be *as* the **light of the sun**." The **moon** doesn't give forth any light of its own, but only **reflects** that of the **sun**. Just so the **ceremonial system** reflected the true light of the Gospel which its performance revealed and prefigured, without being the substance thereof (Col. 2:16, 17).

Thus, the text is pointing to that time when not only will the light of the **Gospel** (the **sun**) be shining forth in its complete glory (**sevenfold**), revealing its work in all ages (**the light of seven days – a complete cycle**), but the light of the **ceremonial law** (the light of the **moon**) will also be understood in all of its minute details, revealing that its own glory was as great as the **sun** itself. Meaning that the **ceremonial law** contained the full light of the **Gospel** in types and symbols, thereby enabling those who walked in its light to find salvation and stumble not. That is, that God's intercession through Christ and the Holy Ghost was truly made known through the light of the **ceremonial system** – the **moon** – and that the depth of the symbolism in the types will be shining forth as bright as the sun.

It has been well understood that the sacrifices of the **ceremonial law** all portrayed the sacrifice of Christ, but many features of its precepts are not yet fully understood. That is, why were some of the sacrifices to be young lambs or goats, and others mature sheep or bulls, and others to be female, and others to be a pair of birds. While many have brought forth some interpretations of the meaning of those things, the fullness of its light will not be revealed until the time this text is fulfilled – the time when "the **light of the moon** shall be *as* the **light of the sun**."

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day." *Acts of the Apostles*, p.381.

Not only are the saints to be cleansed by the "clean water" before Christ appears in the clouds of heaven, but during that process we each are also to receive

#### **ANEW HEART AND A NEW SPIRIT.**

"A **new heart** also will I give you, and a **new spirit** will I put within you: and **I will take away the stony heart out of your flesh**, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:26, 27.

Note that at the same time we are to be given new hearts and new spirits, our old hearts ("the stony heart") is to be taken "out of your flesh." This is something different from when our whole physical beings will be transformed when we are translated at Christ's visible appearing.

We know that prior to the first deliverance "**only those who had withstood temptation** in the strength of the Mighty One" were permitted to give the Loud Cry. Also, that at the time of their first deliverance they must no longer have sin of any kind in their lives, "for **(n)ot one of us will ever receive the seal of God while our characters have one spot or stain upon them**," (*Testimonies*, Vol. 5, p. 214), and they had, by the time of that deliverance, been fully sealed. But had they, at any time prior to their first deliverance, actually received "a **new heart** and a **new spirit**?" Had those others who, while having had started out on the road of righteousness, failed to make their calling and election "sure," actually received a new heart and a new spirit at the beginning of their experience, only to later have those new things do them no good because they failed to receive the seal? That is, can one receive the **new heart** and **new spirit** which are spoken of in the Scriptures, yet continue to sin any more at all?

According to the text under consideration, the result of the heart and spirit transplant is commandment-keeping:

"And I will put my spirit within you, and **cause you to walk in my statutes, and ye shall keep my judgments, and do them**." Eze. 36:27

Jeremiah testifies to that same fact:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and **write it in their hearts**; and will be their God, and they shall be my people." Jeremiah 31:33.

As it is not possible for God to write His laws on our **stony hearts**, then the **new covenant** Jeremiah speaks of must be realized after our **stony hearts** are taken out of us, being replaced with **hearts of flesh**. That **covenant** is the same as that which Ellen White calls "**the everlasting covenant**," and is realized at the first deliverance.

Prior to the time of the first deliverance, the saints were in almost continual conflict with evil – from within with their "old nature," and from without with the forces of evil. The struggles against their own carnal hearts in their overcoming the curse of sin within themselves was paralleled without in their conflict with the enemies of God and righteousness. Thus, they had relatively precious few hours to enjoy the true heavenly peace which is one of their rewards in the kingdom.

But, at the first deliverance, the time will have come for all the anguish and agony of soul that the firstfruits had experienced during the time of Jacob's trouble to be replaced with a time of heavenly bliss on earth (a rising from "glory to glory") during which time the saints will receive a glorious taste of the wedding supper which will enable us to grow into fully mature citizens of heaven so that we may be able to enter into the society of heaven and the unfallen worlds. King David was not permitted to build the temple of the Lord because he was a "**man of war**" (1 Chr. 28:3). Yet his son, Solomon (whose name means "**peace**") was privileged to build the temple. This shows that God cannot fulfill his will by bringing those who had just been engaged in a great spiritual conflict directly to heaven without first giving them a time of deliverance from their foes and their power over them, and from their own carnal hearts (hearts of stone) which they had still retained prior to their deliverance so that they, in rising from "glory to glory," may become more like those in heaven they are about to meet.

Those who will be resurrected at the time of Christ's appearing in the clouds of heaven will not need the same preparation the living saints will require for they received the final cleansing when they died. That is, their old man had ceased to exist at their death, and the only part of them that was resurrected was the new man who is made in the likeness of Christ. They had the heart of stone taken out of them, in effect, when they died, never again to be returned to them. But the living saints need to have that heart transplant operation performed on them while they are alive, as they will never die.

Therefore, while the delivered saints have withstood the temptation which came from their carnal hearts (James 1:13-15), and had cleansed their souls from every defilement through the Holy Spirit dwelling within them, they still did not know what it was like to live completely without the presence of their carnal hearts, and thus, they will need that final transplant so that they may be ready for their final translation at Christ's visible appearance. Bear in mind that the change of one's heart is not the same as a change in their body.

Adam and Eve both received, as it were, a carnal heart when they sinned and God's sanctifying Spirit was removed from them, but their bodies remained the same, except that they were now subject to death since they were barred from the Tree of Life. According to the Bible and the testimonies of the Spirit, those who are to be translated without seeing death will first receive their **heart change** while their bodies are yet subject to death, and will receive **immortal bodies** at the translation – their hearts and spirits will first be made immortal, then their bodies. Till then, we have

### THE PLEDGE OF THE SPIRIT

While Christians have received the Holy Spirit by which they may walk with God as did Enoch, they, still have their stony hearts (as did Enoch) to which they must die daily by receiving their daily infilling of the fresh graces of God. Thus, for the Christian there still remains the promise of the heart change for the living remnant before they are ready for Christ's appearing in the clouds of heaven.

As we have noted, it is written that the reason the saints are to be given the **new heart** and **new spirit** is so that they may truly walk in God's statutes and keep His judgments – and that because He will put His law "in their inward parts, and **write it in their hearts**" (Jer 31:33). From Ezekiel we learn that those laws are to be written on **new hearts of flesh**, and not on our **old hearts of stone**, as we read,

**"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

**"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Eze. 36:24-27.**

The heart change must take place before God can "cause" His people to walk in His statutes and judgments, because He can't write them on hearts of stone. The heart and spirit change which is spoken of therein is different from being born-again, at which time a Christian receives the Holy Spirit, as we read –

"For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

"Now he which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and **given the earnest of the Spirit in our hearts.**" 2 Cor. 1:20.

The word translated "earnest" in this text means:

"money which in purchase is given as a **pledge or down payment** that the full amount will **subsequently be paid.**" *Strong's* 728.

In that context, the passage says that we have been "**given the down payment [pledge] of the Spirit in our hearts**" on the "**full amount,**" which is received when our stony hearts are taken out of us, and we are given new hearts of flesh, and a new spirit, upon which God can write His statutes and judgments. Thus, we have been given the Holy Spirit as a "**down payment**" which we may spend now to

**"Buy the truth,** and sell it not; also wisdom, and instruction, and understanding. Prov. 23:23.

Truth, wisdom, instruction, and understanding which shall make us free (John 8:32) of the temptations of the stony heart are the things that we are privileged to buy now with the **earnest (down payment)** of the Spirit we received when we first believed in Christ. Some, though, fail to properly use that down payment, and are worse off than if they never received it (see Heb. 6:4-8).

Of this **pledge (down payment)**, and what it means to those who are trusting in Christ, we elsewhere read,

"In whom ye also trusted, after that ye **heard the word of truth, the gospel of your salvation:** in whom also **after that ye believed, ye were sealed with that holy Spirit of promise,** which is the **earnest of our inheritance until the redemption of the purchased possession,** unto the praise of his glory." Eph. 1:13, 14.

While the **earnest (pledge, down payment)** is the greatest of riches to the redeemed, it is but a glorious taste of the full amount which will **subsequently be paid** – a new heart and a new spirit – **the redemption of the purchased possession.**

#### ONLY A DOWN PAYMENT?

The question at this point would be, Why has God only given us the Holy Spirit as an down payment (an earnest), rather than giving us a complete heart change when we accepted Christ's sacrifice and righteousness? The answer may be known by looking at the circumstances surrounding the fall of Lucifer, the angels who fell with him, and Adam and Eve. Each of them had a perfect heart before they fell. Therefore, it is not having a perfect heart alone that enables one to abide in God's graces, for it is evident that perfect hearts can be corrupted. There are many statements in the Scriptures that say that someone's heart was "lifted up," mainly against the Lord, though occasionally on His behalf.

In order for anyone to let their heart be "lifted up" against God they have to push out the influence and power of the Holy Spirit that sanctifies and consecrates them. The Holy Spirit is also called "**the Spirit of Truth.**" Thus they had to push the **Truth** they had received – the **Truth** that God had given them everything they needed to be happy, and withheld from them that little that they didn't need – out of their lives, and replace it with a lie. That is exactly what Lucifer, the other angels who fell, and Adam and Eve did when they sinned. That was their primary sin – rejecting the influence and power of the Holy Spirit of Truth which had been keeping them in righteousness. In doing that, their perfect hearts were corrupted.

Thus, those who in the past, and those who are currently make their calling and election sure (2 Peter 1:10) and are to be counted worthy of entrance to the everlasting kingdom, are those, and those alone, who have learned to "**abide**" in the Spirit of Truth, and have allowed the Spirit of Truth to "**abide**" in them. That is the first requirement of salvation, for no matter what heart one has, it is the Holy Spirit of Truth that sanctifies the true believer, and enables them to overcome all things – even a carnal heart. But if one is not continually receiving fresh impartations of the Holy Spirit, a new heart will not do them any good, for they would corrupt that heart also for there would be nothing in them to stop them from doing so.

It is written,

"Then said Jesus to those Jews which believed on him, If ye **continue in my word, then** are ye my disciples indeed. John 8:31.

"Among His hearers many were drawn to Him in faith, and to them He said, 'if ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free.'

"These words offended the Pharisees. The nation's long subjection to a foreign yoke, they disregarded, and angrily exclaimed, 'We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free?' Jesus looked upon these men, the slaves of malice, whose thoughts were bent upon revenge, and sadly answered, 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.' They were in the worst kind of bondage,--ruled by the spirit of evil.

"Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. 'If the Son therefore shall make you free, ye shall be free indeed.' 'The **law of the Spirit** of life in Christ Jesus' sets us 'free from the law of sin and death.' Rom. 8:2.

"In the work of redemption there is no compulsion. No external force is employed. **Under the influence of the Spirit of God, man is left free to choose whom he will serve.** In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but **when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.**

"The only condition upon which the freedom of man is possible is that of becoming one with Christ. 'The truth shall make you free;' and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self, -- to the true glory and dignity of man. The divine law, to which we are brought into subjection, is 'the law of liberty.' James 2:12." *The Desire of Ages*, p. 466.

To better understand the relationship between the divine law and our stony hearts we present the following:

"Our text of Scripture is found in Revelation 22:14, 15.

"Rev. 22:14, 15 -- 'Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.'

"Here we see that only those who do His commandments have the right to enter the City. When the work of salvation is finished and the people gathered home, they will be those who will still keep the commandments of God, even after sin is eradicated. Sin nevertheless cannot be eradicated while the law is transgressed, for the transgression of it is sin. (1 John 3:3, 4). The Commandments of God, you see, are eternal, and only when Christians begin to live the life which the Word of God advocates, will they find themselves living above the law; then only will they be free from transgression.

"Finally, if the commandments of God are eternal, then they must have always existed. The Sabbath that was made and hallowed in the week of creation, before sin came, is contained in the commandments. And, too, Adam could not have sinned if the commandment, 'Thou shalt have no other gods before Me,' had not then been in existence.

"Rom. 7:7 -- 'What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.'

"Saint Paul's inspired statement places the ten commandments, you see, in the very framework of the Gospel. Without the commandments, he declares, the followers of the Gospel would not know what sin is.

"Rom. 7:8-10 -- 'But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death.'

"Here we see that the law does not save but it condemns; and that without the law there would be no sin. The law did not save Adam and Eve, but it judged them unworthy of the Tree of Life and of a home in

Eden. In fact, it sentenced them to death. The law is only a teacher of righteousness. That is all. It is not a saviour.

"Rom. 7:12-14 -- 'Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin.'

"The people who obey a state law think it an excellent statute of liberty, but those who delight in sinning, to them the law is anathema. Any murderer who by law has been sentenced to death, naturally does not delight in the law that sentenced him, nor in the people that executed his sentence. If such a one had his own way, he would abolish the law. All criminals would do away with the law of God, too, for the law is spiritual, and they carnal, sold under sin.

"What would happen if there were no law in the Kingdom of God, no law against murder and theft, or against envy and jealousy? Who would want to be in the Kingdom even for a time? If such were the case, then, of course, we would be better off in the kingdoms of the world.

"The Decalogue, moreover, is not only a moral code, but also a physical one, for sin against the law involves the sinner's descendants, too. It visits the 'iniquities of the fathers upon the children unto the third and fourth generation.' Ex. 20:5.

"Then, too, every descendant of Adam is naturally born in sin, is given to sin:

"Rom. 7:15 -- 'For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.'

"Such being man's lot, the carnal man hates the law of God, and more so because it crosses his will.

"Rom. 7:16 -- 'If then I do that which I would not, I consent unto the law that it is good.'

"If one abstains from theft, he consents that the law is good and effective, although by nature he might like the idea of stealing.

"Rom. 7:17-23 -- 'Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.'

"Here, you see, we are born with the law of sin within us, and so it is absolutely necessary for the law of God to restrain us from sinning.

"Rom. 7:24, 25 -- 'O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.'

"Yes, God and His law in our minds, which we acquire only by the study of the Word of God are our only hope for victory over the law of sin and the flesh.

"Rom. 8:1 -- 'There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, **but after the Spirit.**'

"The moment we accept Christ as our Saviour, all of our trespasses against the law are blotted out, and paid for by the death of Christ. Were this not the case we ourselves would have to pay the penalty of death, from which there is no resurrection to eternal life.

"Rom. 8:2 -- 'For **the law of the Spirit of life** in Christ Jesus hath made me free from the law of sin and death.

"Here the apostle introduces another law, **the law of the Spirit of life** -- three laws in all: (1) the law of ten commandments, (2) the law of the flesh, (3) **the law of the Spirit of life**. But this third law, let us remember, is in Christ, and it makes us free from the law of sin and death only as we be in Him.

"Rom. 8:3-11 -- 'For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, **but after the Spirit**. For they that are after the flesh do mind the things of the flesh; **but they that are after the Spirit the things of the Spirit**. For to be carnally minded is death; **but to be spiritually minded is life and peace**.

"'Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, **but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His**. And if Christ be in you, the body is dead because of sin; **but the Spirit is life because of righteousness**. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.'

**"It is our privilege to have the same Spirit that was in Christ. In fact, we must have this Spirit if we are to walk in newness of life, and if we are to have a part in the resurrection of the just."**

"From Paul's discourse you see that to be a Christian means to watch every step you make, and to war against your own flesh, lest you willfully fall into the pit from which there is no escape. The Christian, moreover, cannot sin; his righteousness in Christ is absolutely secured, for Christ has paid the penalty for his past sins. Moreover, if he should accidentally sin again, he has an Advocate to plead his case, even Jesus Christ, the righteous. Thus it is that though a righteous man fall seven times a day, he rises up, still continues the race and finally wins.

"But suppose that you should have to struggle to keep the commandments of God in the Kingdom of God throughout eternity, should have to struggle as you struggle now? Suppose the law of the flesh should stay with you forever? -- What then? Would you then be as anxious as you are now for a place in the Kingdom? God tells us what to expect.

"Jer. 31:31-34 -- 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, **I will put My law in their inward parts, and write it in their hearts**; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.'

"Here is a promise of a new contract, a new covenant. It is not the kind God made with our predecessors in the day they came up out of Egypt, the day He wrote the commandments on tables of stone and thus to keep them. Instead He makes **a new covenant, a covenant to write them on our very hearts**. Then every one of us will consequently know Him without having to be taught.

"Take notice, though, He is not to make a new law, but a new covenant, **a new contract for keeping the law**. The difference is that rather than His writing the law on tables of stone, **He will write it on the fleshly tables of the heart, the seat which the law of sin now occupies**.

"This covenant, you see, is to be made with both the house of Israel and the house of Judah, -- with all God's people.

**"The scripture, remember, does not say that we cannot keep the law while it is written on the tables of stone, but it definitely says that we can, for those who broke the law are reprov'd for so doing. We can, therefore, even now inconveniently keep the commandments though they be still written on stones**. For convenience sake most Christians wish the law were abolished, and some make themselves believe that it has been abolished ....

"What difference would there be whether the law be written on stone, or on our hearts? -- The experience of Nebuchadnezzar, king of Babylon reveals the answer.

"Had the king by force been made to live with the cattle, in a stable or in a field, he would have committed suicide if possible. But as soon as God took his human heart away from him, and put the heart of an ox in him, the king was perfectly contented to be with the cattle, and altogether discontented to live in his palace.



"Were the same thing done to anyone of us, our desires would be the same as the king's. In like manner, when the stony heart is taken away from us, and the heart of flesh with the law of God written on it put in us, we shall then find it altogether too inconvenient to sin, and most delightful to keep the commandments of God. And so **you need not fear having to struggle to keep the law of God in the Kingdom, as you do here.** You will then be perfectly contented to live a sinless life. In fact you will want to sin no more than you would now want to die.

"Wonderful indeed! but when may we expect this miracle to take place? To find the answer to this question, we need connect Jeremiah's prophecy with Ezekiel's prophecy of the same event:

"Jer. 31:8 -- 'Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that traveileth with child together: a great company shall return thither.'

"Ezek. 36:24-28 -- 'For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God.'

"The records from both prophets clearly point out the **time** in which this miracle will be performed on the hearts of all God's people. Both prophets make it as clear as can be made, that **this change of heart takes place in the Holy Land, Palestine, at the beginning of the kingdom which God promises to set up in that days of these kings (Dan. 2:44), not after their days.** He moreover says that He will take us from among the heathen and gather us from all countries, and take us into our own land (Ezek. 36:24), the land in which our fathers dwelt (Ezek. 36:28). '**Then,**' at that time, says Inspiration, **not before,** will He sprinkle **clean water** upon us, cleanse us from all filthiness, and from all idols. Also, a new heart will He then put in us (Ezek. 36:26). He will give us His Spirit and cause us to comply with His statutes, and to keep His judgments (Ezek. 36:27). Read these scriptures for yourself and see if they say all I am trying to tell you they say.

"Jer. 31:35-40 -- 'Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: if those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.'

"People can believe anything they wish to believe, but we will believe the Bible. I know that this is what the Bible teaches, and that this is God's schedule for these events." *Selected.*

Here is the dilemma for Adventists – For decades the early Adventists were given to believe that the saints would, under no circumstances, go to

### "OLD JERUSALEM."

There are many Bible prophecies that foretell of God returning a faithful remnant of His people to the land of promise (Israel). There are also true testimonies regarding how we should not go to Israel to try and convert the Jews there, for we would have little positive results.

"Then I was pointed to some who are in the great error of believing that it is their duty to go to Old Jerusalem, and think they have a work to do there before the Lord comes. Such a view is calculated to take the mind and interest from **the present work** of the Lord, **under the message of the third angel;** for those who think that they are yet to go to Jerusalem will have their minds there, and their means will be withheld from the

cause of present truth to get themselves and others there. I saw that **such a mission would accomplish no real good, that it would take a long while to make a very few of the Jews believe even in the first advent of Christ, much more to believe in His second advent.** I saw that Satan had greatly deceived some in this thing and that souls all around them in this land could be helped by them and led to keep the commandments of God, but they were leaving them to perish. I also saw that Old Jerusalem never would be built up; and that Satan was doing his utmost to lead the minds of the children of the Lord into these things now, in the gathering time, to keep them from throwing their whole interest into **the present work** of the Lord, and to cause them to neglect the necessary preparation for the day of the Lord." *Early Writings*, p. 75-76.

The context of that statement reveals that it refers to the Jewish Zionist Movement, and it shows that the Movement's avowed purpose to re-establish a national Jewish Homeland, centered in Jerusalem proper, will never be realized that never will Old Jerusalem be rebuilt in accordance with the Zionist interpretation, and never will the non-Christian Jews be the subjects of the Kingdom. Furthermore, she says that no one is to go to old Jerusalem to teach the Jews the second coming of Christ because they would not believe, simply means what it says: "It is not our present work (her time)." But when the gospel is presented in its fullness to the Jews, many will believe (See *Acts of the Apostles*, p. 380-382).

In regard to the present activities in old Jerusalem, and of the returning of Jews to their homeland, as fulfilling the promises made to the descendants of Jacob, we must not lose sight of the fact that the promises are not to find their fulfillment in the returning to the promised land, of either the Jews who denied and crucified their Lord or their descendants who in nearly two thousand years have failed to accept Him as their Saviour, but rather in God's bringing there those Jews who are Jews not only by blood but also by faith.

The promise, therefore, is unmistakably to the latter and to their descendants who composed the Christian church in its beginning, and who were willing to die for, rather than to deny, their Lord. The promise is not, in other words, to the unconverted (represented first by Ishmael, and second by Esau); rather it is to their younger brethren -- the converted Jews (represented first by Isaac, and second by Jacob). It is therefore to those who have allowed the Lord to change their names from "Jews" (fleshly Israel) to "Christians" (spiritual Israel), just as Jacob their forefather, allowed God to change his name from Jacob to Israel. Thus being by natural birth the seed of Jacob, and by spiritual birth, the seed of Christ (the Truth), they are both sons of Jacob and sons of God, and hence fullfledged Jews, Israelites indeed.

The reasons for this belief lie in certain statements by Ellen White, as follows:

"God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the **age-to-come.**" Letter 8, 1851, p. 4. (To "Dear Brother and Sister Howland," November 12, 1851.) *Manuscript Release*, Vol. 4, p. 404.

There we find that in the early days of the movement there were those who embraced a doctrine which was called "the age-to-come," and that said teaching had to do with a return to "old Jerusalem." It was at that time that more light was given the remnant concerning that specific error, and how it related to the "present" work under the **third angel**, which we have seen previously, is not, of itself, to be the last message.

Bear in mind that Ellen White had no specific light on what was to transpire during the "**number of days**" from the time of the saints first deliverance at the voice of God until Christ's actual return in the clouds of heaven, except that they would during that time, the time of the "jubilee," "**rise from glory to glory.**"

Moreover, time has shown that there is more to the outworking of that which was underlying the return to Jerusalem movement in her days than many expected. That is, the "Zionist" movement was but in its infancy during Ellen White's lifetime, and but few expected it to result in the many, many Jews returning to Israel as we have witnessed after WWII. While it is true that "Old Jerusalem" has not been "built up" (the Muslim/Arab presence there preventing such from fully occurring), great effort and expenditure has been successfully made by Jews and Christians alike to build up a large city there.

But while the Zionist movement was never considered to be a religious movement (many of its prominent leaders being Jewish in heredity only), many Christians today are portraying that secular movement as the fulfillment of the spiritual restoration the Bible speaks of. That is, rather than seeking God's interpretations of the Bible prophecies, they are creating their own interpretations based on their own private interpretations. What is significant about this is that God was fully aware that there would be Christians and others who would give weight to the counterfeit movement that the devil was going to try and pass off as the fulfillment of the prophecies concerning the promised land in the last days, and has allowed it in order to try the hearts of men.

Thus, even the Adventists were only to be given limited light on these aspects of the last days. That is, many Adventists in Ellen White's day would have mocked the idea that there would be the large city which we see today in the land of Israel known as "Jerusalem," and in its same place, simply because Ellen White saw that "Old Jerusalem never would be built up."

Moreover, there is nothing specific in Ellen White's writings about the current situation in Jerusalem and the Mid-East. Yet, all that is currently transpiring there was not only foreknown to God, but is written in prophecy. But as the vast majority of the leadership in the Adventist church are not looking for any new light on the matter, but are instead saying by their actions and attitude that they are "rich and increased with goods and in need of nothing," the light that they do have is going out.

To understand how all of this relates to the saints going to the "goodly land" after the first deliverance for the final cleansing in preparation for Jesus' visible coming, we must look at more of what Ellen White has to say about "Old Jerusalem."

"How many there are who feel that it would be a good thing to tread the soil of old Jerusalem, and that their faith would be greatly strengthened by visiting the scenes of the Saviour's life and death! **But old Jerusalem will never be a sacred place until it is cleansed by the refining fire from heaven.** The darkest blot of guilt rests upon the city that refused the light of Christ. Do we want to walk in the footsteps of Jesus? We need not seek out the paths in Nazareth, Bethany, and Jerusalem. We shall find the footprints of Jesus by the sick-bed, by the side of suffering humanity, in the hovels of the poverty-stricken and distressed. We may walk in these footsteps, comforting the suffering, speaking words of hope and comfort to the despondent. Doing as Jesus did when he was upon earth, we shall walk in his blessed steps. Jesus said, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. **When the sin-cursed earth is purified from every stain of sin; when the Mount of Olives is rent asunder, and becomes an immense plain; when the holy city of God descends upon it,—the land that is now called the Holy Land will indeed become holy.** But God's cause and work will not be advanced by making pilgrimages to Jerusalem. **The curse of God is upon Jerusalem for the rejection and crucifixion of his only begotten Son.** But God will cleanse away the vile blot. The prophet says, I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband." *Review and Herald*, June 9, 1896

Therein she reveals the time when "the land that is now called the Holy Land will indeed become holy" – that being, "when the Mount of Olives is rent asunder, and becomes an immense plain." When reading any of Ellen White's writings we must keep in mind what she said about why she called to write the things she did – and that is,

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. **God has, in that Word, promised to give visions in the "last days"; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.** Thus God dealt with Peter when He was about to send him to preach to the Gentiles. (Acts 10.)" *Early Writings*, 78.

And,

"Little heed is given to the Bible, and the Lord has given **a lesser light to lead men and women to the greater light.**" *The Review and Herald*, Jan. 20, 1903

From those statements we learn that whatever light she was given was "not for a new rule of faith," but is to be "a lesser light to lead men and women to the greater light" – the Bible. That is, her writings have not been given to us to supersede the Bible, but only "comfort of His people, and to correct those who err from Bible truth." With this in mind, we must look to the Bible for the "greater light" on the matter of the rending of the Mt. of Olives of which she speaks in the foregoing testimony. But in doing so what we must also take into consideration is why Ellen White was given light in this regards. The question comes down to what understanding on this matter was held by those in the movement at that time. We will explore this matter further on in this study.

The rending of the Mt. of Olives she is referring to is that which is written Zechariah 14 –

"And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall **cleave in the midst** thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. 14:4.

A candid reading of that verse, in the context of the surrounding verses, shows that it most definitely could have a pre-millennial application, and not at all a post-millennial one, as Ellen White and her brethren were given to believe. That is, verses 1-3 read,

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

"Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle." Zech. 14:1-3.

The verse following verse 4 (wherein it is said that the Lord's feet cleaves the Mt. of Olives), reads,

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee."

The "ye" and the "thee" therein refer to those who are to "flee" "to the valley of the mountains" in order to receive deliverance and protection in that "valley." Note that verse 4 begins with the word "And," inseparably connecting it with the preceding verse 3 which states that that time is when "the LORD go[es] forth, and fight[s] against those nations, as when he fought in the day of battle." Furthermore, verse 3 begins with the word, "Then," which ties it inseparably to the time of the fulfillment of verses 1 and 2 which are a time when God gathers "all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

But we must also bear in mind that the vast majority of Christians in her day believed that the prophecies such as this which appear to have a literal application to the nation of Israel were considered to have been "conditional" – meaning that since ancient Israel failed to meet the conditions God was then requiring, then all of the prophecies that were to be fulfilled for, through, and in them have been rendered null and void.

The *Seventh-day Adventist Bible Commentary*, says the following concerning the prophecies in Zechariah chapter 14 –

"Chapter 14 is a description of events in connection with the second coming of the Messiah in terms of how this spectacular event would have come about *if* the Israelites who returned from captivity had fulfilled their destiny ... Inasmuch as they turned again and again from their high privileges and ultimately rejected the Messiah (Acts 3:13:13-15), God turned from them. **He is now accomplishing His purposes through the Christian church** ... Care must be exercised when applying the prophecies of Zech. 14 to our day. The principles outlined on pp. 25-38 must be carefully observed in the interpretation of Zech. 14 or else unwarranted conclusions may be drawn." *Seventh-day Adventist Bible Commentary*, p. 1116. [emphasis added]

With all due respect to those who wrote the *Commentary*, the reason why Adventists have gotten into trouble in the past regarding their stand on certain prophecies and doctrines is because they have leaned upon the "arm of flesh," rather than the arm of God. But such a situation is not limited to them. Even John the Baptist had some private opinions on the prophecies which related to Christ's first coming.

The resolution of controversy today over who is to receive the covenant promises concerning the restoration to the promised land is found in the answer to the question,

### WHO IS ISRAEL?

It is written:

"... they are **not all** Israel, which are of Israel." Rom. 9:6.

The apostle Paul goes on to say that it has always been that only those of faith were considered to be the seed of Abraham and of the true vine, whether or not they were of the sons of Jacob (Israel). He also speaks of how

"... blindness **in part** is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11:25.

That "part" was the unbelieving Jews, who were, as a "part" of the whole nation of Israel, according to Paul's analogy, broken off of the good olive tree, and others (the Gentiles – nations) "were grafted in **among them**, and **with them** partake of the root and fatness of the olive tree." The "**them**" (the unbroken branches) among whom others were grafted in were the believing Jews, and afterwards, those of the lost sheep of the house of Israel, upon whom the Gospel first lighted. (Isa. 9:8), and then the multitude of Gentiles.

Though the unbelieving Jewish leaders wanted to deny their believing brethren a right to the land promised to their fathers, there is nothing in the Scriptures which states that said promise has been revoked from the believing Jews as it has been from the unbelieving ones. It is quite to the contrary, as we read,

"I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand **of all the tribes of the children of Israel.**" Rev. 7:4.

Those 144,000 Israelites have the privilege of standing on the Mount Zion with the Lamb. As the covenant promises made to Abraham concerning the land was to be fulfilled to his literal seed and to those who would become a part of them, it is quite reasonable for us to expect to see the return of the land to the believing Israelites and those with them during the predicted **jubilee**.

Therefore, the question is not, Unto to whom will the promise of the inheritance of the land be fulfilled (for that is clearly to be fulfilled to Israel's literal seed – "to the **Jew first**, and also to the Gentile"), but, rather, it comes down to **when** will this aspect of the **jubilee** meet its fulfillment? The key to that mystery is found in understanding the timing of

#### THE CLEAVING OF THE MT. OF OLIVES

With all of the foregoing in mind, we will now look at why Ellen White and the Adventists, in general, believe that the cleaving of the Mt. of Olives is to only take place after the millennium. This belief comes from Ellen White's second vision, which she titled, *Vision of the New Earth*.

As the early Advent movement was made up of people from many different denominations, there were many diverse opinions on Bible doctrines, especially on the interpretations of the Bible prophecies. While God was able to bring most of those who were a part of the early movement to understand that the 2300 "days" were to terminate on Oct. 22, 1844, God did not correct the commonly held, private, uninspired opinion that the "earth" was the "sanctuary" which was to be cleansed by fire at the end of that time period. But as Adventists now understand, that strange circumstance was designed to be for a future test upon the people to see who was really willing to follow the Lord alone into all truth, and who were satisfied with leaning upon the "arm of flesh" – private opinions and interpretations.

Ellen G. Harmon (White), was given two visions about a year apart (in December 1844, and December 1845), which were understood to be a delineation of events in the Advent movement. The first vision (titled *My First Vision*) commences with the midnight cry of 1844, and does not include the whole movement beginning with the first and second angel's messages of 1840-1844.

These two visions were first published in the form in which they were presented to a brother for his personal comfort in his trying time, and were not intended for general circulation. In that presentation, which later appeared in the *Day Star Extra* and *A Word to the Little Flock*, the two visions were connected together to portray one long series of events. They also appear this way in *Early Writings*, though there are a few differences in the wording. They also appear in *Life Sketches, Spiritual Gifts*, Vol. 2, and *Testimonies*, Vol. 1, as two separate visions.

This second vision appears, by a superficial reading, to be a revelation of things and events which will transpire after the millennium, and has been previously understood to be just that. But a closer examination of the contents of the vision, in the light of already revealed truths in the Bible, will show that many of the events portrayed in this second vision cannot be literal, neither before, nor after the millennium, and must, therefore, be **symbolical**. Furthermore, we will see that every representation in the vision represents the fulfillment of different Bible prophecies which were intended to be understood by the Church in the last days. Here is that second vision:

"With Jesus at our head we all descended from the City down to this earth, **on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain.** Then we

looked up and saw the great City, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, 'The City, the great City, it's coming! it's coming down from God out of heaven! And it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City.

"There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

"And I saw another field full of all kinds of flowers, and as I plucked them I cried out, They will never fade. Next I saw a field of tall grass most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts - the lion, the lamb, the leopard and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no, but light and all over glorious. The branches of the trees waved to and fro, and we all cried out, 'We will dwell safely in the wilderness and sleep in the woods.' We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the mount sat a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, Only the 144,000 enter this place, and we shouted Halleluia.

"Well, bless the Lord, dear brethren and sisters, it is an extra meeting for those who have the seal of the living God. This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there I cannot describe to you. O that I could talk in the language of Canaan, then could I tell a little of the glory of the upper world; but if faithful, you soon will know all about it. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we had beheld the glory of the temple, we went out, and Jesus left us and went to the City. Soon we heard his lovely voice again, saying, 'Come, my people, you have come out of great tribulation, and have done my will; suffered for me; come in to supper, for I will gird myself, and serve you.' We shouted, Halleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain.' And He said, You must go back to earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!" *A Word to the Little Flock*, p. 16-18.

Let's consider a few points in it that were of great importance to the church of God at the time it was given. As God has been preparing His people for His coming, to bestow immortality upon them, it was necessary to correct some of the divergent views regarding man's future state that were held by those who embraced the Advent message. Such as: What is the future life to be? Will the saints have bodies? Will we just sit on the clouds playing harps? Where actually is our future home? In heaven? On earth? All these questions needed clear answers.

"I have often seen that the spiritual view took away all the glory of heaven, and that in many lines the throne of David and the lovely person of Jesus have been burned up in the fire of Spiritualism." *Early Writings*, p. 77.

The important point of this vision to the Adventists in the 1840's, and especially after the disappointment of Oct. 22, 1844, was that Christ was to rule in the flesh, on the literal throne of David, in the earth made new, for eternity, with His redeemed people.

In Isaiah 65, we see that in the new earth not only will the saints have bodies, but that with those bodies "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them." Isa. 65:21-23.

This aspect of Ellen Harmon's (White's) vision became the basis for more in depth studies of the Scriptures relating to what man is, and what it means to be made in God's image. The hope of a future life in glorified flesh, brought a much more vivid consciousness of the health that could be experienced by God's people, and was a major factor in the foundation of the health reform within the Advent movement. It also provided strength to the doctrine that the body was not just something to house the soul, but it was part of the very soul itself.

Other than the revelation of these and a few other aspects of the future life on the earth made new, this *field trip* which Sister White was shown has no other literal significance of its own unless it pertains to a symbolical chain of events. By considering a few points of the vision it can be easily seen that there is a much deeper meaning which has been hidden (sealed up) in the symbols.

For example:

(1) Why did Sister White have to walk through one field of flowers, and then another one of grass, and then still another one of beasts? Why didn't Jesus just take her through one field with flowers, grass, and beasts rather than through one field after another if the only purpose for her seeing those things was to reveal that there would be those things in the new earth?

(2) She mentions that the woods they passed through were "not like the dark woods we have here, no, no, but light and all over glorious." There are some very beautiful light woods here now, not all are dark. And then again, some dark woods here are quite lovely. Therefore, if the woods aren't symbolical, that means that in the new earth there will never be any dark, shaded woods, nor the beautiful things that grow in them.

(3) If this vision is literal, and this feast takes place in the Holy City (which at the time in the vision was seen to be on the earth), how can it be said that "those who eat of the fruit of this land go back to earth no more," seeing as how they are already there on earth. The earth made new is the place of Christ's throne for eternity. What is "this land" of which Christ is speaking, if it is not a part of the earth made new? There is clear distinction being made between "this land" and the earth. Therefore, we see again that this vision must be symbolical.

(4) Concerning the trees around the temple; it seems very unlikely that Sister White, at the age of 17, and living in New England in 1845, would be familiar with all of these trees by sight. Therefore, along with the vision of the trees, the Spirit also impressed upon her mind the names, or identities of the individual trees. Very few Bible students today could recognize an "oil tree," as seen by Sister White in spite of the great advances in photography since her time. The point here is, Why did she mention the names of those particular trees, and no others? Simply because it was the Holy Spirit who gave this vision, and presented to her both the images and names of only those specific trees.

(5) Regarding the innumerable company of "little ones," Will there really be such in the earth made new? It is clear that these were not born in heaven during the millennium, nor in the earth made new, for the "hem of red on their garments" indicates that they are "martyrs." Therefore, they must have been born before the millennium. It is written:

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Mal. 4:2.

Commenting on that verse, Ellen White said,

"All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will 'grow up' (Malachi 4:2) to the full stature of the race in its primeval glory." *Great Controversy*, p. 645.

Ellen White has said elsewhere that the garden of Eden and the tree of life were removed from the earth before the flood, were transplanted to the Paradise of God, and that the saints will have access to the tree of life in heaven during the millennium.

If all of the saints are to "go forth" from the earth and "grow up" during the millennium, how could there still be "little ones" at the end of the 1000 years? After all, even though the little ones may have been only a few years old, and their parents and other martyrs would have been from a few years to decades older when they were martyred, they would all be over 1000 years old after the millennium.

What purpose would it serve for God to keep the resurrected, martyred "little ones," little for 1000 years? If they remained little during the millennium some of the little ones would not have even been able to speak or communicate with anyone for all that time if they had not grown up. Nor would they be able to use their bodies for any useful purpose. Will their mothers be nursing them and changing their diapers all through the millennium, while all that time God will be preventing them from growing at all? That these little ones are symbolical will be further seen in the following point.

(6) In the beginning, mankind was made in the image and likeness of God (Gen. 1:26,27), "not only in character, but in form and feature." *Great Controversy*, p. 644, 645. As God did not give wings to Adam and Eve (Their image on earth), and as Christ came in human flesh to restore God's image in man, where is the Biblical proof that any of the redeemed will have wings in the new earth as do the little ones in this vision?

"... Jesus...said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

In another of our presentations, *The Return of the Shekinah*, we show that this vision which was given to Ellen Harmon (White) is as authoritative, and is of as much import to the body of Christ as the book of Revelation, and the very Bible itself, for the author of the vision (the Holy Ghost, the author of the Bible) has given it in fulfillment of not only the prophecy of the revelation of the voices of the seven thunders in Revelation 10, but also in fulfillment of other Biblical prophecies. If any may have tended to doubt whether or not God, by His Holy Spirit, has always been in the Advent movement, and will continue to be, the voices of the seven thunders will cast away all doubt, and will firmly establish for all time, the work of the Spirit of prophecy in the remnant church. God is alive and well and is talking up a storm (with lightnings, and seven thunders).

So, due to a less than complete understanding of that second vision, the church (including Ellen White) came to the conclusion that Zechariah's prophecy of the Lord's feet standing on the Mt. of Olives was only to be a literal event that would take place after the millennium. Yet, a reading of that verse in the context of the surrounding verses shows that event to be a pre-millennial one. It's also clear that the Biblical representation is **symbolical**, and not literal. But what concerns us about that event in reference to this study is what Ellen White says about the cleansing of the land that is to take place at that time of the fulfillment of that prophecy. Here are some of her statements in that regard:

**"The city of Jerusalem is no longer a sacred place.** The curse of God is upon it because of the rejection and crucifixion of Christ. A dark blot of guilt rests upon it, and **never again will it be a sacred place until it has been cleansed by the purifying fires of heaven.** At the time when this sin-cursed earth is purified from every stain of sin, Christ **will again stand upon the Mount of Olives.** As His feet rest upon it, it will part asunder, and become a great plain, prepared for the city of God." *Review and Herald*, July 30, 1901.

While it is true that the whole earth (including old Jerusalem) will literally be "cleansed by the purifying fires of heaven," there is also another type of fire that has a purifying effect –

"Is not **my word like as a fire?** saith the LORD; and like a hammer that breaketh the rock in pieces?" Jer 23:29

"He who would grow into a beautiful building for the Lord must cultivate every power of the being. It is only by the right use of the talents that the character can develop harmoniously. Thus we bring to the foundation that which is represented in the Word as gold, silver, precious stones--material that will stand the test of **God's purifying fires.** In our character building Christ is our example." *Great Controversy*, p. 166.

"They have formed the habit of criticizing others, when they themselves are the ones who should be brought severely to task and their wicked speeches and hard feelings be burned out of their souls by **the purifying fire of God's love.** . . ." *Counsels on Health*, p. 297.

"There are ministers preaching present truth who must be converted. Their understanding must be invigorated, their hearts purified, their affections centered in God. They should present the truth in a manner which will arouse the intellect to appreciate its excellence, purity, and sacredness. In order to do this, they should



keep before their minds objects which are elevated and which have a purifying, quickening, and exalting influence upon the mind. They must have **the purifying fire of truth** burning upon the altar of their hearts, to influence and characterize their lives; then, go where they will, amid darkness and gloom, they will illuminate those in darkness with the light dwelling in them and shining round about them." *Testimonies*, Vol. 2, p. 336.

There we find that God's truth and love are a "**purifying fire**." So while the whole earth (including old Jerusalem) is under a curse, where God's word and love are truly present there can be a heaven on earth – even in the promised land.

"Parents, make your home **a little heaven on earth**. You can do this, if you so choose. You can make home so pleasant and cheerful that it will be **the most attractive place on earth** to your children. Let them receive all the blessings of the household. You can so relate yourselves to God that His Spirit will abide in your home. Come close to the bleeding side of the Man of Calvary. Those who are partakers with Him in His sufferings will at last be partakers with Him in His glory." *Sermons and Talks*, p. 200.

"As sons and daughters of God, and members of the royal family, we are to learn of him daily, that we may do his will and represent his character. The love of God received into the heart is an active power for good. It quickens the faculties of the mind and the powers of the soul; it enlarges the capacity for feeling, for loving. He who loves God supremely will love all the children of God. He will ever approach them with a respectful demeanor. And whatever his position of trust, his own considerate courtesy will win for him confidence and respect.

"If this spirit pervaded our institutions, leading everyone to manifest toward his fellow-workers a love that is without dissimulation, **these institutions would be a representation of heaven on earth**. They would be a **perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver**. Every man desires that this love may be exercised toward himself; and God calls upon him to reveal the same spirit toward others." *The Ellen G. White 1888 Materials*, p. 1356.

If our homes in this sin-cursed earth can be "**a little heaven on earth**, and "**the most attractive place on earth**," and our institutions "**a representation of heaven on earth**. ... a **perpetual testimony to the world of what sanctifying truth can do when practiced by the receiver**," why can't Israel be the same if it is full of those who are abiding in Christ's righteousness, for that is what God has willed it to be? Consider also that in Ezekiel 48 there is seen

#### "A NEW DIVISION OF THE LAND.

"The prophet presents a division of the land entirely different from that in Joshua's time (Josh. 17): it is to be in strips from the east to the west; Dan is to have the first portion in the north, and Gad, the last portion in the south; between the borders of these two are to be the portions of the rest of the tribes; the city is to be in the midst of the land (Ezek. 48).

"The fact that such a division of the Promised Land has never been made, shows that it is yet future. Also the fact that **the sanctuary is to be there**, whereas it is not to be in the earth made new (Rev. 21:22), again proves that this unique setup is **pre-millennial**.

"In addition, the twofold fact that the name of the city is "The Lord is There," and that its location, according to the division of the land, necessarily **must in some respects be different from that of old Jerusalem**, shows that **Jerusalem of today, the city proper, may not at all be rebuilt as a capital city of the coming Kingdom**." *Selected*.

#### THE CHRONOLOGY OF EVENTS

When we look in the book of Revelation where it speaks of the bride, the marriage, and the attending events, we find that they are in a **chronological order**. We will start from Chapter 18 – with the coming of the Loud Cry angel who is to join the Third angel and lighten the earth with his glory.

**Rev. 18:1-3** describes the coming of the latter rain angel which brings the refreshing truth and power to the third angel's message to give the Loud Cry.

**Rev. 18:4-24** brings to light the coming of another voice from heaven with the call for God's people to come out of Babylon, and an explanation of why they should do so. As this other voice is not represented by another **angel**, then that shows that that voice is not a separate movement from that of the mighty angel of verses 1-3 which has joined the third angel's movement. That voice simply indicates an addition to the message after the announcement of the fall of Babylon has been made.

That is, the announcement that "Babylon the great is fallen, is fallen" is followed by a distinct call for God's people to abandon her dominion, and come into the purified church.

**Rev. 19:1-4** shows that there will be a rejoicing in heaven over the fulfillment of the things in Chapter 18.

**Rev.19:5** shows that there is to be yet another voice which calls his servants, and all that fear him, both small and great to praise our God. The reason for the call to praise is revealed in verse 6 – that is, that the Lord God **omnipotent reigneth**. While the voice which called for the praise **came out** of the **throne**, the voice of those who gave forth the praise is not said to come from heaven. That is, these verses portray the time *after* the announcement of the fall of Babylon; *after* the call to come out of her; and *after* a time of rejoicing in heaven, there is then to be a great multitude (v. 6: Rev. 7:9) giving forth their voices **on earth** because the Lord God **omnipotent reigneth on earth**, through His people. Reigning implies a **kingdom** and a **King**; **omnipotence** implies that Christ, though His pure church, rides forth on that **white horse** into **all** the world, conquering and to conquer, where no weapon formed against thee shall prosper.

**Rev. 19:7, 8** describes why and how it is that the Lord God omnipotent **reigneth**. For God to reign, **there must be a kingdom to reign over**. **When Christ receives His kingdom at His marriage to the new Jerusalem** (the capitol and representative of the kingdom), **He will have something to reign over** (this is not to imply that He has not been reigning over individuals prior to that time, but, rather, that at that time He will have a united body of purified believers (ministers – men, women, and children) upon whom He can bestow the fullness of the marriage covenant. The realization of these things causes that great multitude to rejoice over the marriage, as we read,

"Let us be glad and rejoice, and give honour to him: for the **marriage of the Lamb is come, and his wife hath made herself ready**. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." Rev. 19:7, 8.

In brief overview, the **marriage of the Lamb** takes place *after* the earth is lightened at the coming of the mighty angel of Rev. 18:1 and he announces the fall of Babylon the Great; *after* the voice from heaven (Rev. 18:4) calls God's people out of Babylon so that they receive not of her judgments; and *after* there is a rejoicing in heaven over the judgment of Babylon (Rev. 19:1-5). Following those events is the announcement of the marriage, in conjunction with the Lord God ruling the nations with a rod of iron – on earth.

Take particular note of the fact that the church's final conflict is not against Babylon, but, rather, against the scarlet colored beast after Babylon is no longer riding her. That is, of the ten horns on the scarlet colored beast, we read,

"And the **ten horns** which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast.

"**These shall make war with the Lamb, and the Lamb shall overcome them**: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful." Rev. 17:12-14.

Though there is to be a time when Babylon (the whore) rides the scarlet colored beast (Rev. 17:3), the ten horns of the beast unseat her before they make war with the Lamb, as we read,

"And the ten horns which thou sawest upon the beast, **these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire**." Rev. 17:16.

So, while it is the church which announces the fall of Babylon, and calls God's people out of her, it is actually the ten horns (secular powers) of the scarlet-colored beast that destroy her. As the desolation of Babylon comes *before* the ten horns make war against the Lamb, she is not the church's antagonist during her **final** conflict.

In conclusion, while many things revealed herein are most definitely new, and maybe be a cause of stumbling for many who find it easier to cling to incomplete theories and conclusions, the truths unfolded in these pages will nonetheless have the effect that God has designed they will. But remember,

"No man also having drunk old wine **straightway desireth new: for he saith, The old is better**." Luke 5:39.

"We are taught in God's word that **this is the time, above all others, when we may look for light from heaven. It is now that we are to expect a refreshing from the presence of the Lord.** We should watch for the movings of God's providence as the army of Israel watched for "the sound of a going in the tops of the mulberry trees"--the appointed signal that heaven would work for them.

"God cannot glorify His name through His people while they are leaning upon man and making flesh their arm. Their present state of weakness will continue until Christ alone shall be exalted; until, with John the Baptist, they shall say from a humble and reverent heart: 'He must increase, but I must decrease.' ...

"It is to the thirsting soul that the fountain of living waters is open. God declares: "I will pour water upon him that is thirsty, and floods upon the dry ground." To souls that are earnestly seeking for light and that accept with gladness every ray of divine illumination from His holy word, **to such alone light will be given. It is through these souls that God will reveal that light and power which will lighten the whole earth with His glory.**" *Testimonies*, Vol. 5, p. 728-729.

"Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them." Eze. 43:10., 11.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

"And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: **and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.**

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. **Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee;** When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

"The LORD of hosts **shall defend them;** and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar.

"And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

"For how great is his goodness, and how great is his beauty! corn shall make the young men cheerful, and new wine the maids.

"Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field." Zech. 9:9-10:1.

So let it be, Lord,  
Doug Mitchell