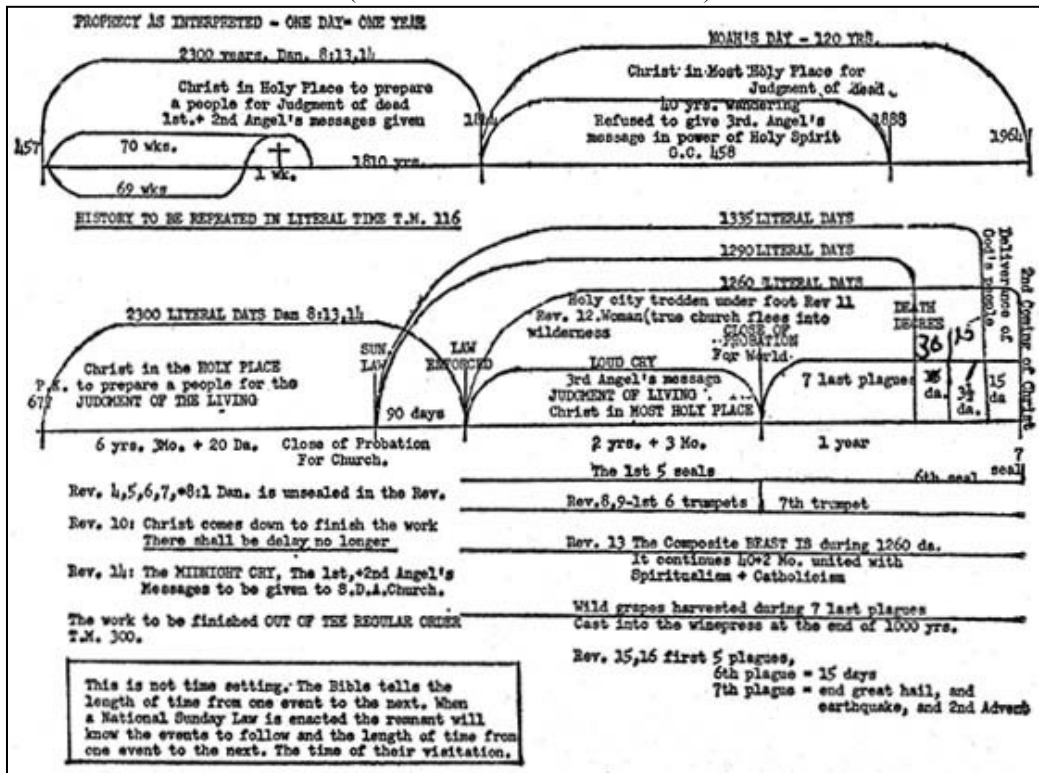


The
Revelation
of
Jesus Christ

The Revelation of Jesus Christ

Author Unknown
Seventh-day Adventist
Written/Published around 1964
(See pg. 77.)

Chart on page 2.
(Chart cannot be scanned clearer.)



Please note the **Mirror Chart** concerning the above chart:

—We should understand that the *repeated* prophecies of Daniel and Revelation work on the principle of *prophetic type and antitype*. The fulfillment of the *symbolic years* shows the more complete fulfillment of the *literal days*! The fulfillment of the **years ended in 1844!** Thus, none of the *day-for-a-year* time prophecies extended beyond the last event, the Day of Atonement on October 22! As it was in the *type*, so will it be fulfilled in the *antitype* at the end of the *literal days*, when the last event will be the LAST great Day of Atonement. The **complete fulfillment** of the Day of Atonement at the end of the days, will be at the end of the judgment of the living when the sins of the righteous are placed on the scape goat, Satan, and he is led into the wilderness!

Understanding the Light shining from the **Mighty Angel** is a progressive work.

LittleBookOpen.org website author —Patrick McCoy.

[File 1—pages 1-201](#)
[File 2—pages 99-202](#)
[File 3—pages 202-352](#)

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INTRODUCTION

Constant Diligence in Behalf of His Church —“In the message to the church at Ephesus, Christ is represented as holding the seven stars in His hand, and walking in the midst of the seven golden candlesticks. He is represented as “walking” among them, thus illustrating His constant diligence in behalf of His church. He that keepeth Israel neither slumbers nor sleeps. Nor does He become indifferent. These figures are to be carefully studied by the under-shepherds, and faithfully applied to their own experience, that they may not lose sight of their great privilege of securing light from the Source of all light, and giving it in turn to those for whom they labor.” (Letter 4, 1908)

The Warden of the Temple Courts. —“(Rev. 2:1-5 quoted). The words fall from the lips of One who cannot lie. The picture reveals eternal vigilance. Christ is in the midst of the seven golden candlesticks, walking from church to church, from congregation to congregation, from heart to heart. He that keepeth Israel neither slumbers nor sleeps. If the candlesticks were left to the care of human beings, how often the light would flicker and go out! But God has not given His church into the hands of men. Christ, the One who gave His life for the world, that all who believe in Him may not perish but have everlasting life, is the watchman of the house. He is the warden, faithful and true, of the temple courts of the Lord. . . .

“Christ walks in the midst of His churches through the length and breadth of the earth. He looks with intense interest to see whether His people are in such a condition spiritually that they can advance His kingdom. He is present in every assembly of the church. He knows those whose hearts He can fill with the holy oil, that they may impart it to others. Those who faithfully carry forward the work of Christ, representing in word and deed the character of God, fulfill the Lord’s purpose for them, and Christ takes pleasure in them.” (RH May 26, 1903). 7BC956.

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PREFACE

“Study Revelation In Connection With Daniel For History Will Be Repeated”

“We are standing on the threshold of great and solemn events. Many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. PAST HISTORY WILL BE REPEATED: old controversies will arouse to new life, and peril will beset God’s people on every side. Intensity is taking hold of the human family. It is permeating everything upon the earth.

“STUDY REVELATION IN CONNECTION WITH DANIEL, FOR HISTORY WILL BE REPEATED We with all our religious advantages, ought to know far more today than we do know.

“Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God and praying for greater lengths and breadths, and depths and heights of the knowledge which He alone can give.

“As we near the close of this world’s history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand, Satan has blinded the minds of many so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days; and He says, “Blessed is he that readeth,

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and they that hear the words of this prophecy, and keep those things which are written therein.” TM 116.

“There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work . . .

“The light that Daniel received from God was given especially for these last days.” TM 112.

“To John the Lord opened the subjects that He saw would be needed by His people in the last days. The instruction that He gave is found in the book of Revelation. Those who would be co-workers with our Lord and Savior Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.

“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel until His servant John . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”

“The solemn messages that have been given in their order in the revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention . . .

“Here are the truths that concern our present and future welfare. 8T 301-302.

“The book of Revelation opens with an injunction to us to understand the instruction that it contains. “Blessed is he that readeth, and they that hear the words of this prophecy” God declared, “and keep those things which are written therein; for the time is at hand.” When we as a people understand what this book means to us, there will be seen among us a great revival. We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.

“In the past teachers have declared Daniel and the

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Revelation to be sealed books, and the people have turned from them. The veil whose apparent mystery has kept many from lifting it, God’s own hand has withdrawn from these portions of His word. The very name Revelation contradicts the statement that it is a sealed book. Revelation means that something of importance is revealed. The truths of this book are addressed to those living in these last days.” TM 113.

“When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart.

“The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation. This book contains so much that is large with immortality and full of glory that all who read and search it earnestly receive the blessing to those “that hear the words of this prophecy, and keep those things which are written therein,” TM 114.

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while “many shall be purified, and made white, and tried,” “the wicked shall do wickedly; and none of the wicked shall understand. “How true this is! Sin is the transgression of the law of God; and those who will not accept the light in regard to the law of God will not understand the proclamation of the first, second, and third angel’s messages. The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.

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“Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. teach these things.” TM 115.

“Those who eat the flesh and drink the blood of the son of God will bring from the books of Daniel and Revelation truth that is inspired by the Holy Spirit. They will start into action forces that cannot be repressed. The lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men.” TM 116.

“The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches,

and many more would believe the message. We have no time to lose, God calls upon us to watch for souls as they that must give an account . . . Let Daniel speak, let the Revelation speak and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, “the Root and the Offspring of David, and the bright and morning star.” TM 118.

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part in the work of God for these last days. There are some who are deceived. They do not realize what is coming on the earth. Those who have permitted their minds to become beclouded in regard to what constitutes sin, are fearfully deceived. Unless they make a decided change, they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law, and broken the everlasting covenant, and they will receive according to their works.” 9T 267.

“The study of the Revelation directs the minds to the prophecies of Daniel, and both present most important instruction, given of God to man, concerning events to take place at the close of this earth’s history.” GC 341.

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TRUTHS THAT CONCERN ALL LIVING TODAY

“We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols. Christ can give us understanding . . . There should be a closer and more diligent study of the Revelation, and a more earnest presentation of the truths it contains—truths which concern all who are living in these last days” Ev 196.

“The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed only to those who reject light and truth. The truth it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to transpire. The third angel’s message must be presented as the only hope for the salvation of a perishing world.” Ev 195-196.

STUDY REVELATION IN CONNECTION WITH DANIEL—FOR HISTORY WILL BE REPEATED!
The Publishers

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DANIEL ASSISTED BY THE ANGEL

“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

[Hebrews 1:14.](#)

DANIEL AS IT IS UNSEALED IN THE REVELATION

All down through the history of God's church upon the earth, His people have had an up and down experience—they have been sinning and confessing, sinning and confessing. This has been the experience of the resurrection church; but this is not to be the experience of the translation church. For the resurrection church probation closes at the time of the death of the individual, but for the translation church probation closes while that company are still alive. All down through the six thousand years of this earth's history, Satan has been accusing God's people before the multitudes of the unfallen worlds; he has been telling them that it is impossible for human beings to keep God's Law—to live without sin: that no power in heaven or in earth is able to keep him from causing the inhabitants of this earth to sin.

Down through the ages the Lord has been delivering His truth and His messages into the hands of human beings, in order that they might have the privilege of giving to their fellow men the present truth, or the special messages that He has had for each generation; but every movement organized under the leadership of human beings has ended in apostasy. God's church upon the earth began with Adam and Eve; that movement apostatized. The Lord did not reform that movement, He just called out a little remnant—eight souls—Noah and his family. With this little remnant He started another movement. The descendants of Noah drifted off into apostasy—they built the tower of Babel in defiance of God. The Lord did not reform that movement; He just called out another little remnant —Abraham and Lot and their families. He separated them

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from their idolatrous kinsmen, and sent them out into a land they knew not of. We are familiar with the history of Abraham's descendants; they developed into the twelve tribes of Israel and it was they who crucified the Messiah. The Lord did not reform the Jewish nation, He just called out another little remnant—His twelve disciples—and started another movement—the Christian church. Again this movement apostatized and became “the mystery of iniquity.” The Lord did not reform the Catholic church, but He called out another little remnant, the early reformers, and started another movement which resulted in the Protestant churches. But by the time of the 1844 period that movement had apostatized to the point that the Lord sent a message to His people that Babylon had fallen, had fallen. Did the Lord reform the apostatized Protestant churches? Indeed He did not! He called out another little remnant, the Advent People, and started another movement—The Advent Movement. This was the sixth movement and it was to be the last movement, but we are 120 years this side of 1844, and we are still here upon this old earth; will the Lord deliver this last movement into the hands of another human organization? Not according to TM 300.

“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 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

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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.” TM 300.

This is the way this work will be finished, —it will be finished through the direct supervision of the Holy Spirit; and this brings us down to this last generation—the generation whose characters are to be perfected for translation, and again, it is the message contained in the books of Daniel and the Revelation that are to prepare a people to stand through the time of trouble, which is just before us, and at last to be translated.

But do we have any evidence in the Bible and the Spirit of Prophecy that it is the messages contained in the books of Daniel and Revelation that are to constitute the foundation of the messages that are to perfect the characters of this last generation? We, as a people, have taken the position that the prophecies contained in the books of Daniel and the Revelation were unsealed to the pioneers of the Advent Movement in the 1844 period,

and that when Sr. White said in EW 243 that “prophetic time closed in 1844,” that there are no time prophecies that apply to this last generation. It is the last generation that is to go through the time of trouble without a Mediator; it is the last generation that is to go through the seven last plagues, and the death decree; it is the last generation that is to perfect such characters that they can be translated directly from this old world into the presence of the God of the universe; Is it not strange that the Lord would address all the time prophecies to a generation that “refused to do the work which He had appointed them,” and then refuse to reveal the events that are to perfect the characters of those who “come up to every point, and stand every test, and overcome, be the price what it may? ‘Surely the Lord God will do nothing but He revealeth His secrets unto his servants the prophets.’ [Amos 3:7](#). Why did the Lord reveal the time prophecies to the pioneers of this movement? Was it not that they might perfect their characters to the

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point where they might meet Him in peace at His coming Oct. 22, 1844? “I saw the disappointment of the trusting ones, as they did not see their Lord at the expected time. It had been God’s purpose to conceal the future and to bring His people to a point of decision. Without the preaching of definite time for the coming of Christ, the work designed of God would not have been accomplished . . . It was necessary that the people be brought to seek earnestly for a present preparation.” Listen to the words of William Miller, as recorded in GC 407 “Many thousands, to all human appearances, have been made to study the Scriptures by the PREACHING OF THE TIME: and by that means, through faith and the sprinkling of the blood of Christ have been reconciled to God.” Was the preaching of time more necessary for the perfection of the characters of the generation of 1844 than for the perfection of the characters of the generation in our day?

Let us ask this question: Were the prophecies of Daniel and the Revelation, including the time prophecies, fully revealed to the generation in the 1844 period? If they were, why should it be necessary for us to study these books in our day? “There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work.” TM 112 “When we as a people understand what this book means to us, there will be seen among us a great revival.” TM 113. “An entirely different religious experience.” TM 114. “The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.” TM 115. “We are standing on the threshold of great and solemn events. many of the prophecies are about to be fulfilled in quick succession. Every element of power is about to be set to work. Past history will be repeated.” “If our

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people were half awake, if they realized the nearness of the events portrayed in the revelation, a reformation would be wrought in our churches, and many more would believe the message. “ All these statements are found in TM 112-118. Now let us look at some statements that are found in other places in the Spirit of prophecy. “In the Revelation are portrayed the deep things of God . . . Its truths are addressed to those living in the last days of this earth’s history, as well as to those living in the days of John.” Yes, as the prophecies of these two books were interpreted over the long prophetic periods, they began with the people living in John’s day, but we are interpreting them as they apply during the last generation that is to live upon the earth. The book of Revelation is the last book in the Bible, and its truths are addressed in a special way to those living in this last generation. “In the Revelation all the books of the Bible meet and end. Here is the compliment of the book of Daniel. One is a prophecy; the other a revelation. The Book that was sealed is not the book of Revelation, but that portion of the prophecy of Daniel relating to the last days. The angel commanded, ‘But thou, O Daniel, shut up the words, and seal the book even to the time of the end.’” These statements are found in AA 585, 586. If the Revelation is the last book in the Bible (and we of course know that it is) and if all the books of the Bible meet and end in the Revelation, then the prophecies of Revelation must have a very particular application to this last generation. But let us notice some statements found in 8T 301-2.

“Let us go to the word of God for guidance. Let us seek for a ‘Thus saith the Lord’,” We have had enough of human methods. A mind trained only in worldly science fails to understand the things of God; but the same mind, converted and sanctified, will see the divine power in the word. Only the mind and heart cleansed by the sanctification of the Spirit can discern

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heavenly things.

Brethren, in the name of the Lord I call upon you to awake to your duty. Let your hearts be yielded to the

power of the Holy Spirit, and they will be made susceptible to the teaching of the word. Then you will be able to discern the deep things of God.

(And where are the deep things of God to be found? “in the revelation are portrayed the deep things of God.” AA 584.

“Study The Revelation”

“To John, the Lord opened the subjects that he saw would be needed by His people in the last days. The instruction He gave is found in the Revelation. Those who would be coworkers with our Lord and Savior Jesus Christ will show a deep interest in the truths found in this book. with pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal . . . 8T 301.

“The solemn messages that have been given in their order in the revelation are to occupy the first place in the minds of God’s people. nothing else is to be allowed to engross our attention.” 8T 302.

Precious time is rapidly passing, and there is danger that many will be robbed of the time which should be given to the proclamation of the messages that God has sent to a fallen world. (These messages are evidently contained in the book of Revelation.) Satan is pleased to see the diversion of minds that should be engaged in the study of the truths which have to do with eternal realities.” 8T 302 (These truths which have to do with eternal realities must be found in the Revelation—the book in which the book of Daniel is unsealed, and in which all the books

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of the Bible meet and end.) The testimony of Christ, a testimony of the most solemn character, is to be borne to the world. ALL through the book of Revelation there are the most precious elevating promises, and there are also warnings of the most fearfully solemn import. will not those who profess to have a knowledge of the truth read the testimony given to John by Christ? here is no guess work, no scientific deception. here are the truths that concern our present and future welfare what is the chaff to the wheat? 8T 302.

THE LITERAL TIME PROPHECIES

All the time prophecies of Daniel and the Revelation were given in literal time. The 2300 days were given in literal time. The 1260 days were given in literal time. The 1290 days were given in literal time. The 1335 days were given in literal time, and the 1260 day period, which is brought to view seven times in the books of Daniel and the Revelation, in all seven instances are given in literal time. [Dan 7:25](#) —“a time and times and the dividing of times. [Dan 12:7](#) “a time times, and an half” [Rev 11:2](#) “forty and two months.” [Rev 11:3](#) “a thousand two hundred and three score days.” [Rev 12:14](#) “a time and times, and half a time.” [Rev 3:5](#) “Forty and two months.” Is it not just a little strange that the Lord would give these prophecies to Daniel and John in literal time when He knew very well that these time prophecies were to be reckoned in prophetic time (a day for a year) and that they were never to be reckoned in literal time? What would be the object of the Lord doing such a thing? No, the Lord knew very well that the real interpretation of these prophecies would eventually be in literal time—He knew the end from the beginning—He knew that the generation at the end of the 2300 years would “refuse to do the work

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which He had appointed them and that there would be a delay of over 120 years. He knew that these prophecies would eventually meet their complete fulfillment in literal days.

Statements Regarding Time Setting

In TM in the article “The Remnant Church Not Babylon, pages 32-64, which was published in the Review and Herald Aug. 22 to Sept. 12, 1893, on page 45, we read the following: “Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat.” This was written in 1893; to what church was Sr. White referring to here? Was it not the Seventh Day Adventist organized church? Was not that the church in which the tares and the wheat were commingled? Are we not to infer from this that in the Church triumphant there will be no tares? The church militant and the church triumphant are two separate and distinct churches; or they are two separate and distinct movements. The church militant is the Laodicean church, while the church triumphant is the Philadelphian

church. The Lord says of the Laodicean church: “So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.” There is not a plainer statement in the Bible. The Philadelphian church is the church of the 144,000; compare [Rev 3:12](#) with EW 15.

Now let us quote some of the statements regarding time setting, or the time prophecies, which were addressed to the church militant, to the Seventh-Day Adventist organized church, over a period of about 40 years—from 1851-1892.

“The disciples were anxious to know the exact time for the revelation of the kingdom of God; but Jesus tells them that they may not know the times and the seasons; for the Father has not revealed them. To understand

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when the kingdom of God should be restored, was not the thing of most importance for them to know . . . That which was essential for a successful Christian experience in the days of the disciples, is essential in our day. ‘And he said unto them, it is not for you to know the times and the seasons, which the Father hath put in his own power’.”

“Let us analyze these statements. Why did Jesus tell the disciples that it was not for them to know the time when His kingdom should be restored to this old earth? Simply because they were not living in that time. But while they were not to know the times and the seasons, did that mean that the times and the seasons would never be revealed? Was not the 2300 years one of the seasons that marked the time of the end? And did not the Lord reveal that season to William Miller when the time came? “It has ever been thus; for our Savior often had to speak reprovingly to those who indulged in speculations and were ever inquiring into those things which the lord had not revealed.”

“There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.” 1SM 188.

At the time this was written who were the people of God spoken of here. All will agree that this was addressed to the Seventh-Day Adventist Organized church. “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.” 1SM 57. The above statement was written in 1891—64 years ago—was this addressed to the church triumphant—the translation church? Of course it wasn’t! It was addressed to the church militant, the Laodicean church. Will the Laodicean church ever be given another message based on time? Certainly not! That church was given one message that was based on time; had they made the right use of that message they would have been

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in the kingdom before 1888. (See GC 457, 458) But “As they refused to do the work which He had appointed them, others, (A future generation) were raised up to proclaim the message.” The “people of God” spoken of in this statement are Seventy-Day Laodicean Adventists; they will never be given another message based on time. They were never to be given any greater light than they already had, until they had lived up to the light the Lord had given them, —they are “rich, and increased with (spiritual) goods, and have need of nothing,” and therefore they will be spewed out of the Lord’s mouth.

“The times and seasons God has put in His own power. (to reveal) And why has not God given US (the Laodicean church) this knowledge? Because WE (the Laodicean church) would not make the right use of it if he did. A condition of things would result from this knowledge among our people (the Laodicean church) that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We, (the Laodicean church) are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed.” (But what does Sr. White say in 8T 302?) “The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross Our attention.” 1SM 189.

In the above statement Sr. White says we are not to be ENGROSSED with speculations in regard to times and seasons which God has not revealed. But in 8T 302 she says of the solemn messages given in the Revelation, (and do not these solemn messages include the time prophecies?) that nothing else is to be allowed to ENGROSS our attention. Are both of these messages given to the same church? No. One is addressed to the Seventh-Day Adventist Laodicean church, and the other to the Philadelphian translation church.

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“God has not revealed to US (the Seventh-Day Adventist Laodicean church) the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our

children; but let us not seek to know that which has been kept secret in the councils of the almighty. “Letters have come to me asking me if I have any special light as to the time when probation will close; and I answer that I have only this message to bear, that it is now (1894) time to work while the day lasts, for the night cometh in which no man can work.” 1SM 191.

“The opportune time for US to work is now, just now, while the day lasts. But there is no command for anyone to search the Scriptures in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which he has hidden in his secret councils. (But this does not say that He will never reveal these things!) 1SM 192.

“I have no special time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world.” 1SM 192.

According to these statements, God’s people are never to know when any of the events connected with the last days of this earth’s history are to take place; they are never to know when the time for the loud cry of the third angel is to begin, nor when probation will close—they will go right on giving the message after no one can be saved. “Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets.” [Amos 3:7](#). Will the Lord God refuse to reveal the last events, and the time of the last events, to the 144,000 whose need for such knowledge exceeds that of any other generation that has ever lived upon the earth?

The Lord revealed the time of the flood to Noah. He

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revealed the time and circumstances of Christ’s first advent to John the Baptist, but not to the leaders of ancient Israel!

“The prophecy of Daniel pointed so unmistakably to the time of Messiah’s coming and so directly foretold His death, that they discouraged its study, and finally the Rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence, the people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from heaven.” GC 378.

Does not modern spiritual Israel discourage any “further investigation of the Scriptures” regarding the time prophecies for these last days? Do not they in effect pronounce a curse upon those who are “Observing and thinking upon time,” and unto whom “knowledge regarding that time (is being) increased.” GC 360.

“At the time of Christ’s first advent, the priests and scribes of the holy city, to whom were entrusted the oracles of God, might have discerned the signs of the times, and proclaimed the coming of the Promised One. The prophecy of Micah designated His birthplace. Daniel specified the time of His advent. God committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah’s coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments to the slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of heaven. “With profound and reverent interest the elders of Israel should have been studying the place, the time, the circumstances, of the greatest event in the

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world’s history. The coming of the son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world’s Redeemer. But 10, at Bethlehem two weary travelers from the hills of Nazareth traversed the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Savior of the world is born.” GC 313.

Is not modern spiritual Israel “following the same path as did ancient Israel?” 5T 728. Ancient literal Israel rejected the prophecies that pointed to the first advent of Christ—modern spiritual Israel is rejecting the prophecies that point to the second coming of Christ. Ancient literal Israel pronounced a curse upon anyone who would undertake to compute the time prophecies as being fulfilled in their day—modern spiritual Israel in effect pronounces a curse upon anyone who would undertake to compute the time prophecies as being fulfilled in our day. Because ancient literal Israel rejected the light that pointed to the Messiah’s coming in their day, they were fully rejected by the Lord. Because modern spiritual Israel rejects the light that points to Jesus’ coming in our day, that church will be spewed out of the mouth of the Lord. Ancient literal Israel rejected Christ as their true

Messiah; is not there a danger that modern spiritual Israel may reject Christ and accept Satan when he personates Christ.” Read 5T 728.

The Twelfth Chapter of Daniel

“And at that time 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

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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 shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” [Dan 12:1-3](#).

There are five events brought to view in these three verses. First the standing up of Michael, at the close of probation, as stated in EW 36.

“The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.”

The next event is, the time of trouble, such as never was since there was a nation even to that same time. This of course refers to the seven last plagues. The next event is the deliverance of God’s people, which takes place at the end of the sixth plague and at the beginning of the seventh plague. These are the first three events, the next is the special resurrection, which takes place at the beginning of the seventh plague. It is the voice of God that delivers His people, and it is the voice of God that causes the earthquake, and it is the earthquake that opens the graves of those who come up in the special resurrection. The fifth event is the glorification of God’s people—the 144,000. This takes place at the time when the voice of God is heard from heaven declaring the day and the hour of Christ’s coming, as recorded in GC 640.

“The voice of God is heard from heaven, declaring the day and hour of Jesus’ coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His word rolls through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them.”

In these [three verses](#) we have five separate and distinct

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events spoken of; (1) the standing up of Michael, at the close of probation; (2) the time of trouble—during the seven last plagues; (3) the deliverance of God’s people at the end of the sixth plague and at the beginning of the seventh plague; (4) the special resurrection, which takes place when God delivers His people; (5) the glorification of the Saints, at the time when God’s voice is heard from heaven declaring the day and hour of Christ’s coming. Let us skip the fourth verse for the present, and study the fifth verse and onward.

“Then I Daniel, looked, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.” [Verse 5](#).

The river mentioned here represents the last generation of God’s people on the earth. The angel is the sealing angel as he is presented in [Eze. 9](#). This river is three and one half years long. Daniel stands on one side of the river and John on the other side. This river heads at the beginning of the loud cry and empties into eternity.

“And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?”

How long shall it be to the end of what wonders? Why the five wonders mentioned in the first three verses of this chapter. —The standing up of Michael, at the close of probation, —the time of trouble, during the seven last plagues, —the deliverance of God’s people at the beginning of the seventh plague, —the special resurrection which takes place when God’s people are delivered, and the glorification of God’s people at the time when the voice of God is heard announcing the day and hour of Christ’s coming. In the next verse the angel tells us how long the period will be in which these events will be fulfilled;

“And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and

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an half; and when he shall have accomplished to scatter the power of the holy people. All these things shall be

finished.”

Our Adventist Laodicean church applies this “time, times, and an half” to the 1260 years of papal persecution, but let us ask this question; did these five wonders take place during that period? Did Michael stand up during the 1260 years of papal persecution? According to Sr. White EW 36 Michael stands up at the close of probation, and certainly probation did not end during the 1260 years. Did the time of trouble, such as never was since there was a nation—the seven last plagues—take place during the 1260 years of papal persecution? Were God’s people delivered at the beginning of the seventh plague, during the 1260 years of papal persecution? Did the special resurrection take place during the 1260 years of papal persecution? NO! All these events are still in the future. Another point before we go on with our study; This time period was not given in prophetic time—a day for a year, it was given in literal time—three and one half years, and so were all the other time prophecies given in literal time. The “time and times and the dividing of time,” [Dan. 7:25](#); the time, times, and an half, [Dan. 12:7](#) the “forty and two months,” [Rev. 11:2](#) the “thousand two hundred and three score days, of [Rev. 11:3](#) the “thousand two hundred and three score days,” of [Rev. 12:6](#): the “time and times, and half a time,” [Rev. 12:14](#): and the “forty and two months,” of [Rev. 13:5](#). Every one of them was given to Daniel and John in literal days. After the angel had told Daniel that it would be for a time, times and an half Daniel said:

“And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?”

This is the second time Daniel asked this question, and Sr. White says in TM 114; “Twice Daniel inquired, How long shall it be to the end of time?”

So when the angel told Daniel that it would be for a time, times, and an half, or three years and an half, he meant that that period would reach down to the end of

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time, or to the coming of the Lord. But Daniel could not understand these prophecies, and WHY? “The book of Daniel is unsealed in the revelation to John . . .” TM 115. Daniel could not understand because the book of Revelation had not been written at that time.

Now let us go back to that fourth verse.

“But thou, Daniel, shut up the words, and seal the book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased.” [Verse 4](#). “The book of Daniel is unsealed in the Revelation to John, and carries us forward to the last scenes of this earth’s history.” TM 115.

When was the book of Daniel to be unsealed in the Revelation? Why at the time of the end! And when would be the time of the end? The time of the end would be when many would be running to and fro upon the earth, and scientific knowledge should be increased. Now our people tell us that the time of the end was between 1798 and 1844, and that was the time of the end for the resurrection church, but we are applying these prophecies to the last generation that is to live upon the earth—the generation of the 144,000. Were men running to and fro upon the earth between 1798 and 1844 as they are today? Of course we know that they were not. Not very long ago two men got into a capsule and circled the earth many times and the reason they could accomplish such a feat was because of the increase of scientific knowledge. Many of our older readers can remember a book that was published several years ago entitled “Around the World in eighty days,” which at that time was very unusual. Are we living in the time of the end? But this is not the only proof of that, this fourth verse points to the very days in which we are living. Let us notice [verses 8, 9 and 10](#). Daniel said:

“And I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel, for the words are closed up and sealed till the time of the end.” And what would happen at the time of the end? “Many shall be purified, and

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made white, and tried, but the wicked shall do wickedly, and none of the wicked shall understand; but the wise (virgins) shall understand.”

Let us ask this question: Is there another company, aside from the 144,000 who are to be purified, and made white and tried, at the time of the end? If not then we must believe that the company brought to view here are the 144,000. Let us quote this fourth verse and include the 144,000.

“And I heard, But I understood not; then said I O my Lord, what shall be the end of these things? And he said. Go thy way Daniel; for the words are closed up and sealed till the time of the end. The 144,000 shall be purified, and made white, and tried; but the wicked (Laodiceans) shall do wickedly; and none of the wicked shall understand; but the wise (virgins) shall understand.”

But there is something else that will be taking place among the remnant of the remnant right at this time.

According to GC 359, 360 they will be running to and fro in the prophecies of Daniel and the Revelation, and observing and thinking upon the time of the end, and knowledge regarding that time—the time of the end—shall be increased. Let us ask this question; Is knowledge regarding the time prophecies, that point to the time of the end in our day being increased? Does not the Bible itself indicate plainly that the time prophecies of Daniel and the Revelation positively apply to the generation of the translation church? “Surely the Lord will do nothing but He revealeth his secrets unto his servants the prophets.” [Amos 3:7](#). Have not the events, and the time of these events been held secret in the councils of the Almighty right up till our day?

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Other Time Prophecies

Let us notice some of the other time prophecies that apply right at the time in which we are living. Let us turn to Daniel seven and begin at the [verse 21](#).

“I beheld, and the same horn made war with the saints, and prevailed against them.”

All Adventists believe that this little horn represents the papacy. This prophecy, as it has been interpreted over the long prophetic periods, was fulfilled during the 1260 years of papal supremacy from 538-1798; at that time the deadly wound was inflicted and the papal supremacy came to an end. But was this to be the end of papal power? Was the deadly wound never to be healed? Let us notice the verses that follow.

“Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.” [Dan. 7:22](#)

The first supremacy came to its end in 1798; Did the Ancient of days come in 1798? Was judgment given to the saints of the Most High in 1798? Did the saints possess the kingdom in 1798? Does not this positively point to another supremacy of the papacy after 1798? The next two verses do not particularly apply to our study, but we shall quote them lest someone shall accuse us of taking Scriptures out of their setting.

“Thus he said, the fourth beast shall be the fourth kingdom upon the earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his

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dominion, to consume and destroy it unto the end. (The investigative judgment did sit in 1844, but that judgment did not take away the dominion of the papacy.) And 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. 7:23-27](#).

Certainly the kingdom and dominion and greatness of the kingdom was not given unto the people of the saints of the Most High in 1798.

The Forty and Two Months of Revelation Thirteen

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard and his feet were the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and seat, and great authority.” [Verses 1, 2](#).

All of our Adventist people understand this beast to represent the papacy and the countries over which she once ruled.

“And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast saying, Who is like unto the beast? Who is able to make war with him?”

Does all this take place before or after the deadly wound is healed? Let us read what Sr. White says in GC 578, 579.

“The prophecy of [Revelation 13](#) declares that the power represented by the beast with lamb-like horns

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shall cause 'the earth and them which dwell therein' to worship the papacy—there symbolized by the beast 'like unto a leopard "It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death: and his deadly wound was healed: and all the world wondered after the beast." The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, "his deadly wound was healed. And all the world wondered after the beast."

Here Sr. White says that all the world wonders after the beast after the deadly wound is healed, but she stops short of saying that all this takes place during the second supremacy of the papacy, but the Bible furnishes the proof that, that period of time will be forty and two months. However Sr. White does make this statement: "The Sabbath question will be the issue in the great conflict in which all the world will act a part. ([Rev. 13:4-8](#) and [10-17](#) quoted) This entire chapter is a revelation of what will surely take place." MS 88, 1897. Surely the three time prophecies we have just studied, [Dan 7:21-27](#); [Dan 12:1-10](#); and [Rev. 13:1-5](#) should prove to any of the wise virgins that there is to be a second supremacy of the papacy extending over a period of 1260 days, or three and one half years.

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The 2300 Years of Christ's Ministration In The First Apartment

We have come now to a very critical and important point in our message. The Advent movement in 1844 was founded upon the thirteenth and fourteenth [verses](#) of the eight chapter of Daniel. Likewise, the movement that is to prepare a people for translation is founded upon these same Scriptures.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." [Dan. 8:13, 14](#)

We understand of course that this vision was interpreted in prophetic time (a day for a year) over the long prophetic periods, and rightly so. The question that we shall try to answer is this; Will this prophecy be re-fulfilled in literal days during the last generation that is to live upon the earth? But before we go into this phase of the subject, let us see how this prophecy was fulfilled during the 2300 years.

"How long shall be the vision concerning the daily sacrifice?" What is the daily sacrifice? The daily sacrifice was performed by the priests in the first apartment of the sanctuary on earth, see PP 354-357. The 2300 prophetic days began when the decree went forth for the rebuilding of ancient Jerusalem and the restoration of the sanctuary and its services. From the time the sanctuary services were restored, until Christ died on the cross, was resurrected, and ascended to heaven; with the exception of one day in each year, the DAILY SACRIFICE was carried on in the first apartment in the sanctuary on earth—the first 490 years of the

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2300. After Christ ascended to heaven He began His ministration in the FIRST APARTMENT of the sanctuary in heaven, and that service continued for 1810 years until Oct. 22, 1844. Thus the answer to the question, "How long shall be the vision concerning the daily sacrifice? —the answer—2300 years. But there is still another question to be answered: "How long shall be the vision concerning . . . the transgression of desolation." And still another question: What is the transgression of desolation? The transgression of desolation consisted of the leadership of the Jewish church, as well as the leadership of each of the other churches of the Christian dispensation, taking the place of the Holy Spirit and dictating to God's elect. This has been a terrible curse to God's people all down through the history of His church upon the earth. It has always been the Lord's plan that human beings should have the privilege of giving to their fellow human beings the messages He has had for His people from age to age. But through the working of Satan, it has always been the tendency of the leadership to assume undue authority over God's people. This is at least one of the reasons why God has never had complete control over each individual in His church down through the ages. The Holy Spirit is the only true and efficient channel of

communication between the Lord and His people; and that is the reason why it is absolutely necessary that He should take the work into His own hands during this last generation.

The 2300 Days In Literal Time

Let us study [Dan. 8:15-19](#) and see if by chance that this prophecy of the 2300 days meets its fulfillment in literal days.

“And it came to pass, when I, even I Daniel, had seen

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the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man’s voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, o son of man: for at the time of the end shall be the vision.”

Now when was to be the vision? Or when was the vision to be fulfilled? “At the time of the end shall be the vision,” the vision of the 2300 days. Was the time of the end to be between 1798 and 1844? Yes, the time of the end for the resurrection church was between 1798 and 1844, but the resurrection church is the church militant, not the church triumphant. The following was written in 1893; “Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat.” TM 45 Also TM 47 and 61. “The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant.” GCB. Jan. 29, 30, 1893. According to these statements there is to come a time when the wheat and the tares are to be separated, and at that time those members of the church militant who have proved faithful will become the church triumphant. But when does this separation take place? Does it take place at the coming of the Lord in the clouds of heaven?

“The looker-on may discern no difference; but there is One who said that the tares were not to be plucked up by human hands lest the wheat be rooted up also. Let both grow together until the harvest. Then the Lord sends forth His reapers to gather out the tares and bind them in bundles to burn, while the wheat is gathered into the heavenly garner. The time of judgment is a most solemn period, when the Lord gathers His

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own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous.” TM 234.

This separation comes at the time when the church is weighed in the balance of the sanctuary, after those in the church have rejected the message the Lord has to prepare a remnant of the remnant for translation. Yes the time of the end for the church militant—the resurrection church—was between 1798 and 1844; but that was not the time of the end for the church triumphant—the translation church; the time of the end for that church is during the last generation. Let us see if this is true.

“So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand, o son of man: for at the time of the end shall be the vision.”

There are two periods brought to view as the time of the end. One for the church militant—the resurrection church, and the other for the church triumphant the translation church. As we have just stated, the time of the end for the resurrection church was between 1798 and 1844; but the time of the end for the translation church is when men are running to and fro upon the earth, and scientific knowledge is increased. [Dan. 12:4](#) Are we living at the time when this is taking place? Just recently two men entered a capsule, were projected into space, and circled the earth sixty-two times in four days. This could only have been made possible through the increase of scientific knowledge. In 1844 God’s people were just entering into this period of increased knowledge, but we today, are seeing the fulfillment of this prophecy. We are living in the real time of the end! But there is still another prophecy that points to this time as the real time of the end.

“And he said, Go thy way Daniel; for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the

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wicked shall do wickedly; and none of the wicked shall understand; but the wise (virgins) shall understand.” [Dan. 12:9, 10.](#)

Is there to be another company at the time of the end, aside from the 144,000 who are to be purified, and made white, and tried? If no one can point to another company who are to have this experience at the time of the end, then are we not justified in taking the position that this is the company referred to in this verse? Is not the period in which we are living pointed out in these prophecies?

According to GC 359 at the time of the end—in the very time in which we are living; God’s remnant of the remnant will be “(observing and thinking upon time)” or upon the time prophecies which point to the time of the end, “and knowledge” (regarding that time) ‘shall be increased.’ GC 359-60 Thus at the very time in which we are living, the remnant of the remnant will be running to and fro in the time prophecies, and knowledge regarding these time prophecies will be increased. Are we not experiencing this very fact today? It is only of recent date, that we through our study of the books of Daniel and the Revelation, have found out that all the time prophecies were addressed to the last generation that is to live upon the earth. The Laodicean Adventist church, including the professed reformers, have always, and still are, taking the position that all time prophecy came to an end in 1844. While it is true that prophetic time ended in 1844, EW 243 It is not true that all time prophecy came to an end in 1844. “Understand, O Son of man, for at the time of the end shall be the vision.” Thus the prophecy of the 2300 days, together with all the other time prophecies, meet their complete fulfillment during the last generation that is to live upon the earth.

According to [Eze. 12:21-28](#) the time prophecies, and especially the 2300 days, was to be prolonged. In GC 392, 393 Sr. White applies the prophecy of [Eze. 12:21-28](#) to the prophecy of the 2300 days; however she applies it

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to the prolonging of the prophecy in the summer of 1844; but we are not so void of spiritual understanding that we cannot see that the prophecy of the 2300 days has been prolonged for the last 120 years? The pioneers of the Advent Movement fully expected the Lord to come at the end of the 2300 years in 1844, and that generation could have been the translation generation IF that generation had not refused to do the work which He had appointed them. But, “As they refused to do the work which He had appointed them, others were raised up to proclaim the message.” GC 458. The message has not been proclaimed yet, if it had, God’s people would not be here upon this old earth.

There is also the prophecy in [Hab. 2:1-4](#). Sr. White also applies that prophecy to the 2300 days, but she also applies it to the summer of 1844.

“I will stand upon my watch, and will set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov’d. And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.”

Now let us sum up what we have learned about the 2300 days. In [Dan. 8:17](#) the angel said to Daniel, “Understand, O son of man; for at the time of the end shall be the vision.” From our study we have found that the time of the end was to be when MANY should be running to and fro upon the earth and scientific knowledge should be increased. Also at the time of the end 144,000 should be perfected. The prophecy of [Eze. 12:21-28](#) tells us that the prophecy of the 2300 days was to be prolonged; and in [Hab. 2: 1-4](#) we are told that the prophecy of the 2300 days would tarry. Surely this should be sufficient evidence to the earnest seeker after truth that the prophecy of the

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2300 days is to meet its complete fulfillment during the last generation that is to live upon the earth.

Now if the prophecy of the 2300 days is to meet its complete fulfillment during the last generation that is to live upon the earth, then that prophecy must be fulfilled in literal days. But what is the significance of that prophecy? During the first fulfillment of the prophecy, as it was fulfilled over the long prophetic periods, the daily ministration was carried on in the first apartment. During the first 490 years, minus the 40 years while Jerusalem and the temple were being rebuild, minus another 450 days of atonement, the ministration was carried on in the first apartment of the sanctuary on earth; but after Christ’s crucifixion, resurrection, and ascension He entered upon His ministration in the first apartment of the heavenly sanctuary, where He ministered for another 1810 years. During the 1810 years of His ministration in the first apartment He was preparing a people to meet Him in the judgment of the dead Oct. 22, 1844. We understand of course that these would not be alive at the time they were judged. As we have said many times before, that generation could have been the translation generation, but

they refused to do the work which the Lord had appointed them, and another generation had to be raised up to finish the work. We are now 120 years this side of 1844. A completely new generation has come upon the stage of action, and this new generation must have the same first apartment experience the generation in 1844 had.

The 2300 Literal Days and Christ's Ministration In The First Apartment

The prophecy of the 2300 days and Christ's ministration in the first apartment formed the major premise upon which the Advent Movement was founded. Likewise, the prophecy of the 2300 literal days and Christ's ministration in the first apartment forms the major premise upon

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The Sanctuary

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which the message that is to prepare a people for translation is founded. Down through the years since 1844, the Adventist Organization has maintained the firm position that Christ entered the Most Holy place in 1844, and that He will not leave that apartment until the close of probation and the pouring out of the seven last plagues. They are absolutely positive that He will never again minister in the first apartment. In this the Adventist Organization and the great majority of the professed reformers firmly believe.

At this point we want to restate our position relative to Christ's ministration in the heavenly sanctuary, this side of 1844. We are 120 years this side of 1844. An entirely new generation has come upon the stage of action since 1844. The church in the Philadelphian condition in 1844 could have, and should have, produced the 144,000—the translation church; but we are well acquainted with the history of that movement. Sr. White says that they refused to do the work which the Lord appointed them, and others were raised up to proclaim the message. If any generation since 1844 had proclaimed the message in the power of the Holy Spirit, God's people would have been in the kingdom. No well informed Seventh-day Adventist can deny that God's people should have been in the kingdom years before 1888; As we view the condition of God's professed people today, we see it exactly described in the last verses of Revelation the third chapter—in the very depths of the Laodicean condition. They are rich and increased with spiritual and temporal goods, and in need of nothing. For the last 120 years Satan has been preparing God's professed people to reject the very message that would have prepared them to go forth and give the loud cry, and thus fit them for translation.

We have always been taught that the Seventh-day Adventist church is the remnant church, and so it is; but it is the remnant of the resurrection church; it is not the translation church. Members of the Seventh-day Adventist church might have been translated many years

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ago, but no Seventh-day Adventist has ever been translated, and that church is still of the resurrection church. The members of the resurrection church are not judged until after they are dead, while the members of the translation church are judged while they are still living. The translation church is the remnant of the remnant, and they are those who are prophesied of in [Isa. 11:11, 12](#).

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the

remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”

The following was written in 1893.

“Has God no living church? He has a church, but it is the church militant, not the church triumphant. We are sorry that there are defective members, that there are tares amid the wheat.” TM 45 “The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. GCB. Jan. 29, 30, 1893. Question: Who are to become the church triumphant, which is the Philadelphian church of the 144,000?

Answer: The wise virgins in the church militant—those who have the oil in their vessels with their lamps.

Let us go back to the movement in 1844. That movement serves as a type for the movement in our day. “Study Revelation in connection with Daniel, for history will be repeated.” TM 116. The whole history of the movement in 1844 is to be repeated during this last generation; Do you ask why? The answer is simple—that movement did not produce the 144,000. At that time the

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Protestant churches constituted the Sardis church, which was the fifth church. It was at that time, while Christ was ministering in the first apartment, that the first and second angel’s messages called a little remnant out of the Sardis church, to go forth and give the third angel’s message to the world after that company had entered with Christ into the most holy place. After 120 years this movement is being repeated in its entirety. Because a new generation has arisen.

The Laodicean Church and The Seven Golden Candlesticks

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.” [Rev. 1: 19-20](#).

According to this twentieth verse, each one of the seven churches is represented by one of the candles upon the golden candlestick, and according to the type the candlestick with its seven lamps was a permanent fixture in the first apartment of the sanctuary. And to verify this we quote GC 414-15.

“The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire burning before the throne.’ . . . Here the prophet was permitted to behold the first apartment of the sanctuary in heaven: and he saw there the ‘seven lamps of fire.’”

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CHRIST AMONG THE CANDLESTICKS

With reverence and adoration, John fell at the feet of the blessed Saviour.

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Now if each of the seven churches is represented by one of the lamps on the golden candlestick, and if the golden candlestick is permanently located in the first apartment, then this certainly indicates that each of the seven

churches must have a first apartment experience, and that includes the Laodicean church. But according to Adventist theology, Christ does not minister in the first apartment during the period of the Laodicean church.

During the 1844 period the Sardis church (the Protestant churches) was given the opportunity of having a first apartment experience, But only a little remnant of the Sardis church availed themselves of this opportunity. These entered into the first apartment where they had all their sins forgiven, and where they had their characters perfected to the point where they could enter with Christ into judgment at the end of the 2300 prophetic days. These received the third angel's message and they will come up in the first resurrection; while those who rejected the first and second angel's messages will come up in the second resurrection and will be destroyed in the lake of fire.

The same thing that happened to the Sardis church will happen to the Laodicean church. The Laodicean church is to be given an opportunity of having a first apartment experience. But only a little remnant of the Laodicean church will avail themselves of this opportunity. They will enter into the first apartment during the 2300 literal days, where they will have all their sins forgiven, and where they will have their characters perfected to the point where, although "the evil angels press around them, they can have no power over them," EW 271. These will enter with Christ into the most holy place for the judgment of the living, and they will go forth and give the loud cry, and thus be fitted for translation. While those who reject the message the Lord has to prepare them for translation will come up in the second resurrection and be destroyed in the lake of fire.

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"HOLY, HOLY, HOLY, LORD GOD ALMIGHTY!"

"Thou art, O Lord, to receive glory and honor and power: for Thou hast created all things." [Rev. 4:11](#).

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The Open and Shut Door For The Laodicean Church

Where in the Revelation do we find an account of the open and shut door, referred to so many times in the Spirit of Prophecy, and applied to the Advent movement in 1844? Is it not in [Rev. 3:7-13](#)? But the message of [Rev. 3:7-13](#) was addressed to the Philadelphian church at the time of the end, not to the Laodicean church at the time of the end. The true Philadelphian church is the church of the 144,000. (Compare [Rev. 3:12](#) with EW 15). There was a Philadelphian church in 1844, but the Philadelphian church did not produce the 144,000, therefore the message of [Rev. 3:7-13](#) was addressed to the Philadelphian church of the 144,000—the Philadelphian of the last generation—not the Philadelphian church in 1844. There was an open and shut door for the Philadelphian

church in 1844, but the real open and shut door applies to the real Philadelphian church of the last generation. Let us study the Philadelphian message verse by verse, and see to which of the two Philadelphian churches the message applies.

“And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth, and shutteth, and no man openeth: [Verse 7](#).”

The Being that addresses this message is Christ, the True Witness, who also addresses the message to the Laodicean church. Christ is the antitype of David who was king of ancient Israel. He it is who possesses the key that locks and unlocks the doors of the heavenly sanctuary. “He that openeth, and no man shutteth: and shutteth, and no man openeth.” Does not this imply that there will be men during this last generation who will be trying to shut the door that this Being has opened, and open the door which He has shut? It is evident from the Spirit of prophecy that those who had rejected the Sabbath and the third angel’s message, in 1844, were trying their best to reopen

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the door into the first apartment, which Jesus had shut, and close the door into the most holy place which He has opened. As we advance in our study we shall undertake to determine which of the doors of the heavenly sanctuary are opened, and which are shut during this last generation.

“I know they works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and has kept my word, and hast not denied my name.” [Verse 8](#)

It seems that all the good traits of character of the first five churches are summed up in the Philadelphian church, while all the bad traits of character of the first five churches are summed up in the Laodicean church. The church was in the Philadelphia condition in 1844, and during the last 120 years there has always been a little stream of wise virgins—those who have been in the Philadelphian condition—who have acted as the connecting link between the Philadelphia church in 1844, and the Philadelphian church in our day. “I know thy works; behold, I have set before thee an OPEN DOOR, and no man can shut it.” The Philadelphian church is the church of the 144,000; this is the church that is to be without spot, or wrinkle, or any such thing at the coming of the Lord. This is the church before whom the Lord has set an open door—a door which NO MAN CAN SHUT! The door which was opened to the Philadelphian church in 1844 was the door into the most holy place. Is there anything in the Bible or Spirit of Prophecy that would indicate which of the two doors of the heavenly sanctuary is opened to the Philadelphian church of the 144,000—the church in our day?

The first three chapters of Revelation record John’s first vision, the next four chapters, down to the first verse of the eighth chapter, record his second vision. In [verses 14-22](#) of the third chapter, John was projected down to the very time in which we are living, and he saw God’s professed church in the very condition in which we see it

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today, —he saw it in the very depths of the Laodicean condition. After he saw the church in the Laodicean condition what did he see next? The first verse of the fourth chapter tells us:

“After this I looked, and behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter,” [Rev. 4:1](#).

Now let us study this verse very carefully. “After this? After what? Why after what he had seen in the last part of his first vision, —the church in the Laodicean condition. Then after he had seen the church in the Laodicean condition what was it that He saw? Why a door opened in heaven. Not a door opened into heaven but a door opened in heaven. The only doors in heaven mentioned in the Revelation are the doors of the heavenly sanctuary; and the door in this verse opens into the first apartment of the sanctuary in heaven. What proof have we that this door opens into the first apartment? The [fifth verse](#) of this chapter says:

“And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”

The seven golden candlesticks are in the first apartment: this is plainly stated in GC 414:

“The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there ‘seven lamps of fire’ . . . represented by the golden candlestick . . . in the sanctuary on earth.”

Here Sr. White quotes the very words of the [fifth verse](#) of the fourth chapter. Thus we have positive evidence that the door in the [first verse](#) of the fourth chapter opens into the first apartment, and this door opens into the first apartment at the very time the professed people

of God are in the Laodicean condition.

As we have stated before in this study, John was projected down to the very days in which we are living, and he saw God's professed church in the Laodicean condition, just as we see it today. The prophet John represents God's remnant of the remnant, and he hears a voice speaking to him through this open door, bidding him to 'Come up hither, and I will show thee things which must be hereafter,' After what? Evidently after he had seen the church in the Laodicean condition.

Do we find this open door mentioned in the Spirit of Prophecy? Yes, we certainly do, in at least two places; one in TM 106, 7 and the other in 9T 97 The first in TM 106, 7 is given under the subtitle,

Carefulness in Presenting New Views

"All should be careful about presenting new views of Scripture before they have given these points thorough study, and are fully prepared to sustain them from the Bible. Introduce nothing that will cause dissension, without clear evidence that in it God is giving A special message for this time. But beware of rejecting that which is truth. The great danger with our people has been that of depending upon men and making flesh their arm. Those who have not been in the habit of searching the bible for themselves, or weighing evidence, have confidence in the leading men and accept the decisions they make: and thus many will reject the very messages God sends to his people, if these leading brethren do not accept them."

"No one should claim that he has all the light there is for God's people. The Lord will not tolerate this. He has said, 'I have set before thee an open door, and no man can shut it.' even if all our leading men should refuse

light and truth, that door will still remain open. The lord will raise up men who will give the people the message for this time."

Is not this the door through which the Lord will send light and truth to this last generation? This was written since 1844. Is not this the door that is opened to God's people at the time when the church is in the Laodicean condition? Was not the church in the Laodicean condition when Sr. White wrote this? Is not this the door that is opened in the [first verse](#) of the fourth chapter of Revelation. In this last statement Sr. White is quoting directly from the message to the Philadelphian church, —"I have set before thee an open door, and no man can shut it." And she says, Even if all our leading men should refuse light and truth, that door will still remain open." This door is opened to the Philadelphian church of this last generation, not to the Philadelphian church in 1844. Let us ask this question: would the leading men of the Adventist Church and the reform groups be trying to shut the door of the most holy place? Do not they believe that it is through the door of the most holy place that they have been receiving their light and truth since 1844? Is it not evident that it is the door of the first apartment that these men are trying to shut today? But Sr. White says: That even if all our leading men should refuse the light and truth for this last generation, that door will still remain open, for God will raise up men who will give the people the message for this time! Listen to this next statement from 9T 97

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake He is warning the inhabitants of the earth of His near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another fire and flood and earthquake, with war and bloodshed, (These are some of the judgments, together with the judgments of the seven trumpets, that those will receive who reject this last message.)

"Oh! that the people (God's professed people—those who reject this last message) might know the time of their visitation. There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. the time of God's destructive judgments (During the little time of trouble—during the time of the loud cry, EW 85, 86) is the time or mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. 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."

This statement evidently applies at the beginning of the loud cry, and the loud cry does not come until after a national Sunday Law has been enacted and enforced, and in this statement we are told that there is a door that is

closed at that time to those who would not enter. Christ, ministers in the first apartment during the 2300 literal days and the 2300 literal days end at the beginning of the loud cry, and in the above statement we are told that there is a door that is closed at that time—at the beginning of the loud cry. At that time—at the beginning of the loud cry the door of the first apartment is closed to those Seventh-day Adventists who

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have refused to enter into the first apartment and have all their sins forgiven and put away while Christ was ministering in the first apartment. This marks the close of probation for the Laodicean Adventist Church—that church is spewed out of the lord’s mouth! Now —right today— is the accepted time: now is the time for us to make our calling and election sure’

Sister White’s Statement In Volume One, One Hundred

In the statement we have just studied we have found that there is a door that is to be closed at the beginning of the loud cry, in the Bible an open or shut door implies a change of ministration. Do we have any statement in the Spirit of Prophecy that would substantiate the fact that there is to be a change of ministration at the beginning of the Judgment of the living?

The following statements, although Sr. White applied them in the year 1855, really apply right in the very days in which we are living. These statements were written this side of 1844, and they look forward to the time of the Judgment of the living.

“God is sifting His people. He will have a clean and holy church. We cannot read the heart of man. But the Lord has provided means to keep the church pure. (In Acts of the Apostles page 11, we are told that, “From the beginning, faithful souls have constituted the church of God on earth.”) A corrupt people (the Laodiceans) has arisen who could not live with the people of God. They despised reproof, and would not be corrected. They had an opportunity to know that theirs was an unrighteous warfare. They had time to repent of their wrongs; but self was too dear to die. They nourished it, and it grew strong, and they separated from the trusting people of God, whom He is purifying unto Himself.

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We all have reason to thank God that a way has been opened to save the church; for the wrath of God must have come upon us if these corrupt pretenders had remained with us . . .

“Every honest soul that may be deceived by these disaffected ones, will have the true light in regard to them, if every angel from heaven has to visit them, to enlighten their minds. We have nothing to fear in this matter. As we near the judgment, all will manifest their true character, and it will be made plain to what company they belong. The sieve is moving. Let us not say; stay thy hand, O God. The church must be purged, and it will be. God reigns; let the people praise Him. I have not the most distant thought of sinking down. I mean to be right and do right. The judgment is to set, the books are to be opened and we are to be judged according to our deeds.”

In these statements Sr. White referred to the setting of the Judgment in [Dan. 7:9, 10](#). Our Adventist people apply these verses to the setting of the Judgment at the end of the 2300 prophetic days in 1844. But in the statements just quoted, Sr. White applies them in the future. All Adventists recognize that there was a change of Christ’s ministration from the first apartment to the Most Holy Place in 1844, and they present these two verses as proof of that change. Now when Sr. White applies these two verses to the Judgment of the living, which is still future, are we consistent when we insist that there will not be another change of Christ’s ministration from the first apartment to the Most Holy Place at that time? We believe we have ample proof to the effect that the 2300 day prophecy will be re-fulfilled in literal days just prior to the judgment of the Living.

After Christ’s resurrection and ascension He entered the first apartment in order to prepare a people to meet Him in the Judgment of the dead at the end of the 2300 prophetic days in 1844. That generation could have been

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the church triumphant—that generation should have produced the 144,000, but we are 120 years this side of 1844—The generation of 1844 are all in their graves. We are living in an entirely new generation. “Study Revelation in connection with Daniel, for history will be repeated,” TM 116 As Christ ministered in the first apartment before the judgment of the dead, so He will minister again in the first apartment before the judgment of

the living. He will minister again in the first apartment in order to prepare a people for translation. Let the reader make his own decision. But let us remember that we shall give an account in the day of judgment!

The Vision of The End of The 2300 Days As It Applied In The 1844 Period

In EW 54 Sr. White was given a vision of what would take place during the midnight cry, which during the 1844 period, took place in the end of the 2300 prophetic days. This vision was given her in February of 1845, only four months after the disappointment in 1844. No informed Adventist will deny that Sr. White expected that generation to be the generation that would see the Lord come, but that generation did not see the fulfillment of that vision—that generation are in their graves. The questions we are interested in are these: Did this vision meet its complete fulfillment in 1844? or does it apply in our day? Or if it did meet its complete fulfillment in 1844, will it, because of the tarrying time be re-fulfilled in our day?

“In February 1845, I had a vision of events commencing with the midnight cry. I saw a throne, and on it sat the Father and the Son . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne,

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deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.”

Now let us interpret this paragraph as it applied in 1844; then we shall undertake to interpret it as it would apply during this last generation.

In the 1844 period the midnight cry commenced with William Miller’s preaching, which was several years before 1844. The first and second angel’s messages constituted the midnight cry which went to the apostate Protestant churches during the years before 1844, while the real midnight cry was given in the summer of 1844.

“Before the throne I saw the Advent people—the church and the world.” Evidently this has reference to the little band of Advent believers that was produced by the first and second angel’s messages, on the one hand; and the apostate Protestant churches as they were mixed up with the world, on the other hand. The two companies consisted of the Protestant churches who were indifferent and careless, and the little band of Advent believers who were bowed before the throne. This little band would offer up their prayers and look to Jesus. A light would come from the Father to the Son, and then to this little company. Then Sr. White saw an exceedingly bright light come from the Father to the Son. This no doubt had reference to the extension of the end of

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the 2300 prophetic days in the summer of 1844. That little company had been disappointed before and they were reluctant to become enthused over an extension of the time. Some cherished the message and went and bowed down with the little company that had been faithful all down through the midnight cry period. This little company all received the light and rejoiced in it, and their countenances shown with its glory. Why did their countenances shine with its glory? They fully believed that the Lord would come Oct. 22, 1844 and translate them into His everlasting kingdom.

“I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil, and sit down. Then Jesus rose up from the throne and most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then he raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the Holiest, where the Father sat.” EW 54-55.

It is not too easy to interpret this paragraph as it applied in 1844. "I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil, and sit down." It seems to be the general understanding among Seventh-day Adventists that after Jesus rose from the dead, and ascended to heaven, He began His ministration in the first apartment, and that He continued His ministration there for 1810 years, and that during this time the Father was in the Most Holy Place; but that is evidently not the case. At the beginning of this vision, Sr. White

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says; "I saw a throne, and on it sat the Father and the Son," and at the beginning of this paragraph she says; "I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil, and sit down." Evidently during this 1810 years the Father and the Son had occupied a throne together in the first apartment. Now the question arises, At just what point in the 1844 period did the Father rise from the throne and go into the Most Holy Place? After the Father left the throne Jesus led this little company out a little way; where in the 1844 period can we find a circumstance that would coincide with this event? What, in the history of the Advent Movement in 1844, would indicate that after the Father had left the throne in the first apartment, Jesus led that little company out a little way?

"I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness." These were evidently those in the apostate Protestant churches who had rejected the first and second angel's messages, these had had the warning and their probation had forever passed. By rejecting the messages they had judged themselves, and had sinned away their day of grace.

"Then He raised His right arm, and we heard His lovely voice saying, 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.'" To whom is Jesus represented as speaking, at that time? This vision was given to Sr. White just four months after Oct. 22, 1844; The Lord knew that that generation expected to be translated, and when He told them to keep their garments spotless He was speaking to the translation generation, and if that generation had kept their garments spotless, that generation would have been the translation generation. Now it is evident that that generation did not keep their garments spotless, or they would have been in the kingdom 'Years' before 1888. Jesus' promise to that generation

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was made upon certain conditions, but they did not fulfill those conditions; therefore this vision was not addressed to that generation. It was addressed to the generation that would keep their garments spotless! Does anyone think that the garments of the translation church will not be spotless? Then this message is addressed to the translation church, and the generation in 1844 was not the translation church!

"Then I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the Holiest, and pray 'My Father, give us thy Spirit.' Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace. "I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, 'Father, give us Thy Spirit.' Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children."

All Advent believers, both those in the church and those in the different organizations, believe that there was a change of ministration, from the first to the second apartment in 1844. The little band of Advent believers were disappointed in 1844. Jesus had brought them up to another testing point. Many gave up their faith—they did not enter with Christ into the Most Holy Place, and they were deceived by Satan into believing that they could still worship Christ in the first apartment.

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The Vision of The "End of The 2300 Days"

We have just given our explanation of how this vision would have met its fulfillment in 1844, if that generation had kept "their garments spotless". The very fact that the generation in 1844 did not produce the 144,000 is proof positive that that generation was not the translation generation. The vision the Lord gave Sr.

White just four months after Oct. 22, 1844 was a portrayal of what would take place at the end of the 2300 literal days, when Christ would enter the Most Holy Place for the judgment of the living.

“In February 1845 I had a vision of events commencing with the midnight cry. I saw a throne, and on it sat the Father and the Son . . . Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus. Then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company. Then an exceedingly bright light came from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shown with its glory.”

In this paragraph Sr. White says: “I saw a throne, and on it sat the Father and the Son.” In the first of the next paragraph she says; “I saw the Father rise from the throne,

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and in a flaming chariot go into the Holy of Holies within the veil, and sit down. Then Jesus rose up from the throne, and after He had led this little company out a little way, He also entered a cloudy chariot, and was borne to the Holiest, where the Father sat. We believe this to be positive proof that both the Father and Son occupy a throne in the first apartment up until just a short while before Jesus enters the most holy place.

Now let us go back to the beginning of the time of the end, in 1798. Prior to the downfall of the papacy in 1798, Jesus had led a little company out of the Catholic church. These developed into the Protestant churches. Less than 46 years after 1798, Jesus sent a message that Babylon, the apostatized Protestant churches, had fallen. (The Protestant churches constituted the church of Sardis.) It was during the 1844 period that Jesus sent the first and second angel’s messages to call out of the apostatized churches another little remnant. It was during Christ’s ministration in the first apartment, that the first and second angel’s messages developed that little remnant. This little remnant had all their sins forgiven, and their characters were fully perfected, at their stage of development, while Christ was ministering in the first apartment, prior to 1844. After they had entered with Christ into the Most Holy Place and received the third Angel’s Message, they were to go forth to the world and give all three of these messages in the power of the Holy Spirit, then those of the world who accepted these messages, were to have their sins forgiven while Christ was ministering in the most holy place! According to our prophetess, all of these—the 144,000— were to enter the heavenly Canaan not many years after 1844!

We are 120 years this side of 1844. An entirely new generation has arisen since 1844. The pioneers of the Advent Movement are all in their graves. Time has proved that the generation in 1844 were not the translation church

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—they were of the resurrection church. According to our prophetess, that generation refused to do the work which the Lord had appointed them, (GC 458) and a brand new generation has arisen since 1844. The Lord has waited until He could have a brand-new generation to deal with. He has waited until the 1844 movement had fully apostatized; He has waited until the Laodicean church is in the same condition the Sardis church was in, in 1844, —God’s professed people today are in the same condition the Protestant churches were in 1844. The history of the movement in 1844 is to be fully repeated.

If the 2300 days apply in literal time before the judgment of the living, and if the Father and the Son occupy a throne in the first apartment during the 2300 days, then is there any ministration carried on in the Most Holy Place during the 2300 days? Many of the later reformers tell us that we must have the first apartment experience before we enter into the Most Holy Place for the judgment; yet they tell us Christ does not minister again in the first apartment this side of 1844.

The messages of the books of Daniel and the Revelation have as their foundation the services of the heavenly Sanctuary, as those services apply to the last generation that lives upon the earth. These books have never been fully understood. Their messages have been reserved for this last generation—the very times in which we are living, and they are of tremendous importance to us. These books are addressed to the generation of the 144,000. “In THE Revelation are portrayed the deep things of God.” AA 584. If the Revelation is ever to be understood, it will certainly be understood by the 144,000.

“I saw two companies, one bowed down before the throne, deeply interested, while the other stood

uninterested and careless.”

The careless company is certainly represented by the careless Laodiceans. All down through the years since 1844, there have been two companies in God’s professed

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church—the wise and the foolish virgins. Sr. White, speaking of these two classes in 1844 says; “They all slumbered and slept; one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given.” GC 394, 395. The church was in the Philadelphian condition in 1844, and all down through the years since 1844 there has always been a little remnant of the Philadelphian church—the wise virgins. These are they who would offer up their prayers and look to Jesus. Then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son, and from the Son to the praying company. Then an exceedingly bright light came from the father to the son, and from the son it waved over the people before the throne. This is the message the Lord has to prepare a remnant for translation. Notice what she says about this message; “But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them.” This is the message that is to prepare a little remnant for translation —then are we to expect this to be a popular message among those of God’s professed church? All down through the history of God’s professed church upon the earth, present truth has ever been popular, Satan works with all his might to turn God’s people from it.

“I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm,

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and we heard His lovely voice saying, ‘Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’”

“I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies within the veil, and sit down,” Here we have the Father in the Most Holy Place and Jesus in the first apartment, and this only a very short time before the end of the 2300 literal days. Now the only place in the Revelation where I find Jesus in the first apartment and the Father in the most holy place, is in [Rev. 8:3, 4, 5](#). Let us study these verses. The [first verse](#) of Rev. 8 is the seventh seal, and this is the end of John’s second vision, and it seems to me that this should be the proper place to divide chapters seven and eight. In the second verse of this chapter the seven angels are given the seven trumpets. The seven angels are given the seven trumpets at the time when a national Sunday law is enacted. I believe we have evidence that there will be a period of ninety days between the time when the Sunday law is enacted, and the time when it is enforced; but we will have more on this later in our studies. Now at the end of this ninety day period is when the Sunday law is enforced, and this is the time when the first of the seven angels begins to sound; in other words, he begins to sound at the beginning of the loud cry.

Jesus is in the first apartment while the father is in the most holy place. [Rev. 8:3-5](#).

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth; and

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there were voices, and thunderings, and lightnings, and an earthquake.” [Rev. 8: 3-5](#).

In these three verses we have a description of Christ’s ministration in the first apartment, during the ninety days between the enactment of the Sunday law and the enforcement of that law. During this period, Christ is still in the first apartment while His Father is in the most holy place. Now let us get the picture in our minds; The remnant of the remnant —those who have come out from among those that are in the Laodicean condition— have come to the end of the 2300 literal days, and at this time it is said of this little company, that the guardian angels around them have been doubled, and they are clothed with an armor from their head to their feet “They have obtained the victory, and it calls forth from them the deepest gratitude, and holy sacred joy Still the evil angels press around them, but they can have no power over them;” EW 271. And now they are prepared to go forth and give the loud cry. During the past 2300 literal days the book of Daniel has been unsealed in the

Revelation to them, and they have been given a knowledge of the events, of the future, and the persecution that is to come upon them. They realize their lack of power and endurance to go through the terrible time of trouble that is just before them; and they are praying and pleading and agonizing for grace, power and perseverance, to endure faithfully until the deliverance of the saints. Meanwhile Christ is offering up their agonizing prayers upon the golden altar before the father in the first apartment.

At the beginning of this 90 day period is the time when the “daily sacrifice” is taken away from the remnant of the remnant by the enacting of a Sunday law by the United States Government. At this same time the “daily sacrifice” is also taken away from the Laodicean church, by Christ’s arising from the throne in the first apartment—where all sins are forgiven—to lead His little company out a little way. It is at this time that Sr. White says; “I did not see one ray of light pass from Jesus

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to the careless multitude, (those who remained in the Laodicean condition) after He arose and they were left in perfect darkness.” Probation has closed for the Laodicean church, and they are spewed out of the mouth of the Lord. The midnight cry has ended; the warning had been given to God’s professed spiritual Israel, and every honest seeker after truth has been called out from among the foolish Laodiceans, and new those who have rejected the message can no longer join the wise virgins and go into the wedding. The Lord has given his professed people more than 120 years in which to repent, but there is a point beyond which mercy no longer lingers.

As we have mentioned before; when the Sunday laws are enacted, God’s remnant of the remnant, (those who have been called out from among those in the Laodicean condition) have come to the place where, although the evil angels still press around them, they can have no power over them. They have perfected their characters while Christ was ministering in the first apartment and they sin no more. Probation has also closed for them, and they are now ready to enter with Christ into the antitypical day of atonement for the judgment of the living! Now is the time when O.R.L. Crosier’s article on the cleansing of the sanctuary will meet its fulfillment to the very letter! But we will have more on this subject later on in the studies.

Now what takes place at the end of this ninety day period? Let us study [Rev. 8:5](#). “And the angel took the censer, and filled it with fire of the altar, and cast it into the earth.” The Revelation is the last book in the Bible, and its messages are surely addressed to the last generation that is to live upon the earth—the 144,000. It seems to be the general opinion of Adventists that the fifth verse applies at the close of probation, but they apply it to the general close of probation, just before the seven last plagues are poured out. Let us keep in mind that we are applying these

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prophecies to the last generation that lives upon the earth. The sixth trumpet sounds at the close of probation, when the four angels are loosed at the close of probation. In EW 36 Sr. White says: “I saw that the four angels would hold the four winds until Jesus’ work was done in the sanctuary, and then will come the seven last plagues.”

[Verses](#) three, four, and five evidently apply before the first trumpet sounds. These trumpets are judgments that are poured out upon the earth, after the Sunday laws are enacted and enforced, in order to warn the inhabitants of the earth, of what is still to come during the seven last plagues. The fire from off the golden altar, which is cast upon the earth, is a portend of the judgments of the seven trumpets, which is to come upon the earth, and which is to come especially upon those who have rejected the translation message! These judgments begin to be poured out immediately after the Sunday laws are enforced. A statement in Life Sketches verifies this fact; “What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of [Rev. 18:1-3](#) will be fulfilled. The whole of the eighteenth chapter is a waning of what is coming on the earth.” LS 412.

The Ninety Days

There is no doubt a question in the mind of the reader as to where and how do we get the ninety days between the time when the Sunday law is enacted and the time when it is enforced. We would like to present the eleventh, twelfth, and thirteenth [verses](#) of Daniel twelve as evidence of the 90 day period. Let us begin with the [eighth verse](#) and on. Daniel said: “And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?” Here Daniel was inquiring as to when these five wonders mentioned in the [first three verses](#) of this twelfth chapter, would come to their end. In response to

this inquiry, Daniel says, “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.” Sr. White tells us in TM 115 that: “The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.” Thus the book of Daniel could not be understood until it was unsealed in the Revelation, and that was not to be until the time of the end, and according to the next verse the time of the end was not to be until “Many (the 144,000) shall be purified, and made white, and tried; but the wicked (Laodiceans) shall do wickedly and none of the wicked (Laodiceans) shall understand; but the wise (virgins) shall understand.” Now this places these last three verses, ([11, 12, and 13](#)) at the time of the end—in the very days in which we are living.

“And from the time that the daily sacrifice shall be taken away? and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days.”

We have found that the daily sacrifice is taken away from God’s remnant of the remnant by the enacting of a national Sunday law; also that the daily sacrifice is taken away from God’s professed church by Christ’s leaving the throne in the first apartment, where He has been ministering in behalf of those who come out of the Laodicean condition, during the 2300 literal days. Both of these events take place at the time a national Sunday Law is enacted. The taking away of the daily sacrifice by the enacting of a national Sunday Law, is the first step toward the setting up of the abomination that maketh desolate, which takes place when all of the nations of the earth come up against God’s people, and agree to enact the death decree in their several lawmaking bodies All of which takes place under the sixth plague. In other words, it will be 1290 days from the time a national Sunday

Law is enacted until all the nations agree to enact the death decree.

Now let us study the [twelfth verse](#). “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” Now the question we would like to ask is this: To what event does this prophecy point? Is there any event aside from the coming of Christ in the clouds of heaven, that is of more importance to this last generation, than the deliverance of the saints—the 144,000? In [1Cor. 10:11](#) it is implied that there are more than one end of the world, “Upon whom the ends of the world are come.” Jesus said: “But he that shall endure unto the end, the same shall be saved.” If we apply this to the last generation, that soul will be saved who continues steadfast to the time of deliverance of God’s people, and if he does not endure till that time, there will be no probation for him beyond that time. In [Rev. 3:11](#) this admonition is given to the very last generation that is to live upon the earth—to the Philadelphian church; “Behold, I come quickly; hold fast which thou hast, that no man take thy crown.” And again in [Rev. 16:15](#) the following admonition is given to those of the 144,000; “Behold, I come as a thief. Blessed is he that waiteth, and keepeth his garments, lest he walk naked, and they see his shame. “This is given to the 144,000 just before the death decree is enforced. Now let us quote [Dan. 12:12](#) again, “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.” This evidently refers to the deliverance of God’s people, which takes place at the beginning of the seventh plague. Surely those who endure the test of the mark of the beast, which comes during the loud cry, and then go safely through the first six plagues, including the death decree, and are delivered by the voice of God at the beginning of the seventh plague, will receive a blessing such as no other company has ever experienced. This will be 1335 literal days after a national Sunday Law is enforced. God’s people are delivered one prophetic hour (15 days) before the coming of the Lord

—this is fifteen days. Add fifteen days to 1335 days and we have 1350 days. Now subtract 1260 days which begins at the time when the Sunday law is enforced and ends at the coming of Christ, and we have 90 days. Thus the 1290 days and the 1335 days begin 90 days before the 1260 days. Now this is not setting the exact date for the coming of the Lord, for this time of trouble—the 1260 days—is to be shortened, otherwise we are told that no flesh would be saved.

There is still light to shine upon God’s remnant of the remnant as the scroll in the right hand of Him who sits upon the throne is unrolled. Lord has to prepare a people for translation and those who close their minds to the message they will never be among the 144,000. “Amid the confusion of delusive doctrines, (and we certainly have them today) the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from him who is the truth.” We are not taking up a reproach

against any man, nor against any message we consider false doctrine. We believe the best way to fight error is to give the truth.

The Parable of The King Who Made A Marriage For His Son

“And Jesus answered and spake unto them again by parables, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son.”

We understand of course that the king represents the Father, and His Son—Jesus. “The marriage represents the reception by Christ of His kingdom.” GC 426. “He comes to the Ancient of days in heaven to receive dominion, and glory, and a kingdom, which will be given Him

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at the close of his work as a mediator.” GC 480. Jesus is married to the New Jerusalem, which represents the reception by Him of His kingdom, just before the general close of probation.

“And sent forth his servants to call them that were bidden to the wedding; and they would not come.” [Matt. 22:3.](#)

It is evident that this parable applies to the last generation of God’s church upon the earth. Jesus was not married to the New Jerusalem during the 1844 period; and why was He not married to the New Jerusalem during that period? Because they refused to do the work which he had appointed them. GC 458. He sent forth His servants to call them that were bidden to the wedding; and they would not come. That generation refused the call.

“And again, he sent forth other servants, saying, ‘Tell them which were bidden, Behold I have prepared my dinner; My oxen and my fatlings are killed, and all things are ready; come unto the marriage.’” [Matt. 22:4.](#)

“Again he sent forth other servants.” The first time was in 1844, but the Advent movement in 1844 refused the call, so after a period of more than 120 years the king renews the call.

“But they made light of it, and went their ways, one to his farm, another to his merchandise; And the remnant took his servants, and entreated them spitefully and slew them.”

These two verses evidently apply to the very last generation. This last generation of the Advent Movement receives the same call that those in 1844 received. History is being repeated! It is said of this last generation, that they made light of it. The message we are giving in this series of studies is the last call to the marriage, is it not being made light of? It is said of this last generation, that they went their ways, one to his farm, another to his merchandise. The lay members of the church are more interested in their farms, and their

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merchandising business—the attractions of this old world—than they are in the message that would prepare them for translation; is not this the Laodicean condition? Some make their living by farming, others make their living by selling merchandise, but how do the ‘Remnant’ make their living? What class was it in the Jewish church that put Christ to death? Was it not the leadership who were paid by the tithe? We are told that the common people heard him gladly. Is it not the leadership in our day that entreats HIS servants spitefully and slays them spiritually? Our Adventist leaders tell us that the church is the door to the kingdom, therefore we must belong to the church if we ever expect to enter the kingdom—do not they slay us spiritually?

“But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city.”

The king was wroth: and sent forth His armies; this is during the last great conflict between Christ and Satan—the battle of Armageddon, which begins at the time when the Sunday laws are enforced—at the beginning of the loud cry. He destroys those murderers by spewing them out of His mouth, and burns up their city during the battle of Armageddon. Their church represents their city, (See [Rev. 11:2](#) —The holy city “the true church” Sr. White adds, Does anyone think that the Adventist Church Organization will, with all of its ramifications, go on through to the coming of Christ undisturbed? It seems to be the general belief that the Lord will protect the organization clear through to the end. In 5T 75, 76 Sr. White tells us that the church is following in the same paths as did ancient Israel; what became of Israel’s organization at the destruction of Jerusalem? What will happen when the time comes when, though Noah, Daniel, and Job were in the land, they shall deliver neither son nor daughter by their righteousness? Has not the leadership been training the laity to look to them for light and truth?

“Then saith he to his servants, The wedding is ready,

but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.”

History will be repeated! Now let us go back to the 1844 period and notice the parallel. In the 1844 period, during the midnight cry, the Lord called a little remnant out of the apostatized Protestant churches into the first apartment of the heavenly sanctuary, Here they received their preparation—the robe of Christ’s righteousness, which is the wedding garment—which was to prepare them to enter with Him into the Most Holy Place, where, at the end of His ministration in that apartment, He was to be married to the New Jerusalem. But they had a work to perform before they could enter with Him into the wedding—they were to go forth and give the invitation to those who were out in the world, in order that the wedding might be furnished with guests.

“And when the king came in to see the guests, he saw there a man which had not on a wedding garment; And he saith until him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.”

The king, which represents the heavenly Father, is represented as coming into the wedding chamber where He sees a man who has not on a wedding garment. It is quite apparent that this man should have had on a wedding garment before he entered the wedding chamber. Surely all will agree that the wedding takes place in the Most Holy Place. If this is true, then should not this man have acquired the wedding garment before he entered the wedding chamber? But where was the wedding garment to be

obtained, if it was not provided in the first apartment? Or, before he entered the Most Holy Place? But some say that Christ does not minister in the first apartment this side of 1844. Where then, and by whom is the wedding garment provided? But some try to tell us that all this is understood symbolically, but this was not the way they understood it in 1844; to them the change of ministration from the first apartment to the most holy place was a real transaction, and unless we are provided with positive proof that this is all spiritually understood, we are going to stand firm in the belief that this first and second apartment ministration is real. Others tell us that sometime since 1844 these two apartments have become one, and Jesus ministers in both apartments, but where is there proof? Those in 1844 did not believe this. Now others may believe as they wish, they will answer for their belief at the judgment seat of Christ; but I am positively convinced that this parable applies just before, and at, the marriage of Christ to the New Jerusalem, which takes place just before the close of probation; and if it does apply at that time then this parable makes it positively plain that this generation must have a first apartment experience before they enter with Christ into the marriage! There are those who try to tell us that Christ entered into the most holy place for the marriage in 1844, and that He will not leave that apartment until the marriage is consummated, but is this a consistent position to take? Could the generation in 1844 enter into the marriage for us, 120 years later?

Let us get the picture as it is portrayed in this parable: The Father comes into the wedding chamber to see the guests, and He sees there a man which has not on a wedding garment; and He says to the man; How did you get in here not having on a wedding garment? There is just one door into this apartment, and that door opens into the first apartment. If you had come through that door you would have had on the wedding garment, for no one is allowed through that door who has not on the wedding

garment. How did you get in here? you must have climbed up some other way! Take him and bind him hand and foot, and cast him out into outer darkness; there shall be weeping and gnashing of teeth. This is serious business: is the reader prepared to answer before his maker regarding this matter?

Reformers and The First Apartment Experience

There are those of our professed reformers who tell us that we must have a first apartment experience before we can enter in the Most Holy Place for the judgment of the living, but they contend that Christ does not minister again in the first apartment this side of 1844, in other words, this generation must have a first apartment experience, but the generation in 1844 were supposed to enter in for us. Just what kind of reasoning is this? Will

such reasoning stand the scrutiny of the judgment? What benefit would God's people derive from a first apartment experience if our Great High Priest does not minister in the first apartment before the judgment of the living.

This parable surely applies during this last generation, because Jesus is married to the New Jerusalem just before the close of probation, and that is certainly during the last generation. All Adventists will agree that the marriage takes place in the most holy place just before the close of probation. Now the king is represented as coming into the most holy place to see the guests just before the marriage is consummated, and he sees there a man which has not on a wedding garment. Now our Adventist people, as well as the Reformers, tell us that, during all of this last generation the ministration of both of the apartments is carried on in the most holy place. According to their position then, it was perfectly proper for the guest to suppose that he would obtain the wedding garment after he entered the wedding chamber. Could it be possible that the man with

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out a wedding garment represents those in our day who contend that there is no ministration in the first apartment before the judgment of the living?

The Parable of The Ten Virgins

In GC 393 and 394 Sr. White applies the parable of the ten virgins to the experience of God's people in 1844. Does this parable apply to a generation that are all dead and in their graves, and not to a generation that is alive upon the earth at the time when the marriage is consummated? Surely the tarrying of the Bridegroom refers to the period before the virgins enter in to the marriage; or before they enter into the most holy place where the marriage takes place; and that is the way Sr. White applies it in GC 393. In 1844 the tarrying time of the parable was spent in the first apartment, before they entered the most holy place. But the generation in 1844 are all in their graves; is it true that the parable does not apply to a living generation? In the RH Aug. 19, 1890 Sr. White has this to say:

"I am often referred to the parable of the ten virgins, five of whom were wise, and five were foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and like the third angel's message has been fulfilled, and will continue to be present truth till the close of time. . . . Are we wise virgins or must we be classed among the foolish? This is the question we are deciding by our character and attitude. "The state of the church represented by the foolish virgins is also spoken of as the Laodicean state."

This statement certainly makes it very plain that the parable of the ten virgins applies in our day as verily as it applied in the 1844 period—tarrying time and all! Can we take the position that the tarrying time in 1844 was spent in the first apartment, but that the tarrying time in

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our day is not to be spent in the first apartment? The wedding chamber is represented as being the most holy place. Our Adventist people as well as the professed reformers, have taken the position that Christ entered the most holy place in 1844, and that He will not leave that apartment until the close of probation, and the seven last plagues are poured out. They tell us that these are fundamental doctrines of the Advent Movement, and woe to him who shall move a peg or a pillar of these doctrines; or a pillar of the fundamental doctrines of the Advent Movement. What are some of the fundamental doctrines? Are they not the end of the 2300 days, the coming of Christ in the clouds of heaven, the Sabbath, the state of the dead, and the sanctuary question? Did the pioneers of the Advent Movement have all the light on the sanctuary question? Our Adventist people are taking the position that Christ ministers in the Most Holy Place from 1844 until the close of probation without a break in that ministration, and they maintain that this is a fundamental doctrine of the Advent movement. In DA 568 written in 1898 Sister White says, "He is today standing at the altar of incense, presenting before God the prayers of those who desire His help." "Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place." COL 148 (1900). The pioneers of the Advent Movement took the same position regarding the forgiveness of sins in the most holy place; they said no sins were to be forgiven in the most holy place during the antitypical day of atonement, after Christ entered into the most holy place in 1844. It was not until about seven years after 1844 that they changed their position. We believe the statements in TM 69, 70 bear directly upon this very situation;

"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. We see here that men in authority are not always to be obeyed, even though they may profess to be teachers of Bible doctrine. There are many today who feel

indignant and grieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the reamed priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith.

“But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once depositories of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Son of righteousness. (History is being repeated) and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. (These must be the leaders). They act like men who have lost their reason. They do not consider the possibility that they themselves have not rightly understood the word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built false theories, calling them fundamental doctrines of the faith. But the Holy Spirit will, from time to time, reveal the truth through its own chosen agencies; and no man, not even a priest or ruler, has a right to say, you shall not give publicity to your opinions, because I do not believe them. That wonderful “I” may attempt to put down the Holy Spirit’s teaching. Men for a time may attempt to smother and kill it; but that will not make error truth, or truth error. The inventive minds of men have advanced speculative opinions in various lines, and when the Holy Spirit lets light shine into human minds, it does not respect every point of men’s application of the word. God impressed

His servants to speak the truth irrespective of what men had taken for granted as truth.”

Do not these statements describe the attitude of those who contend that Jesus entered the most holy place in 1844, and that He will not leave that apartment until the close of probation and the pouring out of the seven last plagues; and who maintain that this is one of the fundamental principles of the Advent faith? We fully agree that Sr. White’ along with all the pioneers of the Advent Movement, believed that Christ’s ministration in the most holy place would continue, without interruption from the judgment of the dead to the judgment of the living, and would end at the close of probation. But we are 120 years this side of 1844, and we are 50 years this side of Sr. White’s death; did the pioneers in 1844 believe that time would continue another 120 years? Would not the pioneers of the Advent Movement in 1844, have considered it a fundamental principle of the Advent faith, that Christ would come in their generation? Can we place these speculative ideas beside the real doctrines of the Advent faith and call them fundamental principles of the Advent Faith?

—O.R.L. Crosier’s Article—
The Cleansing of The Sanctuary

Brother Crosier’s article “The Sanctuary,” was written less than one year and four months after Oct. 22, 1844. Sr. White endorsed his article in the following words:

“I believe the sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the sanctuary, etc. and that it was his will, that brother C. should write out the view which he gave us in the Day Star, Extra, February 7, 1846. I feel fully authorized

by the lord, to recommend that extra, to every saint.”

Now let us compare this statement with what she says in GC 428-430. The statement she makes in GC was written over forty years after she endorsed Crosier’s article.

“In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the day of atonement entered the most holy place, the ministration in the first apartment ceased. God commanded, ‘There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out.’ So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the

first apartment ended, the ministration in the second apartment began. When in the typical service the high priest left the holy on the day of atonement, he went in before God to present the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of His work, and He still pleaded His blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time when the Savior was expected, they still believed His coming to be near; they held that they had reached an important crisis, and ‘that the work of Christ as man’s intercessor before God had ceased. It appeared to them to be taught in the Bible, that man’s probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those Scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather

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mark the beginning of this period which was immediately to proceed His coming. Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffers of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, ‘the door of mercy was shut.’

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an ‘open door’ to the heavenly sanctuary, where Christ was ministering in the sinners behalf.”

Let us contrast what we have quoted from Great Controversy with what Bro. Crosier said in his article entitled “The Sanctuary”. We have already quoted Sr. White’s endorsement of his article. We shall not quote all that Brother Crosier wrote, which embraces over thirteen closely typewritten pages, but we shall quote enough from his article to give a full understanding of his position.

“From these texts we learn that the words, atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, viz, bringing into favor with God; and in all cases BLOOD is the means, and sometimes blood and water, —The atonement is the great idea of the law, as well as the gospel; and as the design of the law was to teach us that of the gospel, it is very important to be understood. The atonement

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which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no farther than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively. The former was made for the forgiveness of sins, the latter for blotting them—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement, and the latter the yearly, or, the former the individual, and the latter the national.”

“It should be distinctly remembered that the priest did not begin his duties till he had obtained the blood of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the forgiveness of sins. These points are expressly taught in this chapter, and the following one on the trespass-offering. Here is an atonement to make which the priests only entered the Holy, and to make it they could enter the apartment “always” or “daily”. “But into the second (the Holy of Holies) went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” [Heb. 9:7](#) LAQS nation. This defines the yearly to be the national atonement, of which the Lord “Speaks particularly” in [Lev. 16](#): “And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the Holy place within the veil, before the mercy-seat, which is upon the ark; that he die not: FOR I will appear in the cloud upon the mercy-seat;” [Verse 2](#).

For what purpose and when could he enter it? “To make an atonement for all Israel (the whole nation) for all their sins once a year.” “On the tenth day of the seventh month,” [Ver. 34, 29](#). This

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was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assembled about the Sanctuary, while the High Priest, attired in his holy garments for glory and for beauty, [Ex. 28:4](#), having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breastplate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thumim (light and perfection) and the plate of pure gold, the holy crown, ([Lev. 8:9](#)) with “Holiness to the Lord” engraved upon it, placed upon the forefront of his mitre; that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to cleanse them that they may be clean from all their sins before the Lord. Etc.”

[Chapter 9:19, 20](#) is supposed to prove that Christ entered the Holy of Holies at His ascension, because Paul said he had entered within the veil. But the veil which divides between the Holy and the Holy of Holies is “the second veil,” [Chapter 9:3](#) hence there are two veils, and that in [Chapter 6](#) being the first of which he speaks must be the first veil, which hung before the Holy, and in Ex. was called the curtain. When he entered within the veil, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor to the soul, enters within the veil i.e. the atonement of both apartments, including the forgiveness and the blotting out of sins. Those who hold that Christ entered the Holy of Holies, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation in the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so the events of the legal tenth day, have had their antitype during the Gospel Dispensation. The first event in the atonement service of that day, was the

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cleansing of the Sanctuary, as we have seen from Lev. 16. Then upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries were not then cleansed. I call them their Sanctuaries, for they are not the Lord’s. But if the Lord’s new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extended 1810 years beyond the 70 weeks and the last of the two weeks was the first of the new covenant or the Gospel Dispensation; Again if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, [Heb. 9:6](#) previous to that day, was finished before the Gospel Dispensation began. It has been shown that the atonement was made for the forgiveness of sins, and I have found no evidence that such an atonement was made on the tenth day of the seventh month.

“The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Savior, instead of fulfilling, he destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth day of the seventh month, or else he fulfilled the whole law except one three hundredth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, “I came not to destroy the law,” pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things TO COME, was fulfilled within itself, that the shadow and the substance lotted the same place and time; also

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they will need to prove that the entire atonement for the forgiveness of sins was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to everyone that if the antitype of the yearly service ([Heb. 9:7](#)) began at the first Advent, the antitype of the daily ([Heb. 9:6](#)) had been previously fulfilled; and, as the atonement for forgiveness was a part of the daily service they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation.

Now let us draw our conclusions. How can we harmonize Sr. White’s statement in GC 429-430 with what Bro Crosier wrote in his article, and which Sr. White fully endorsed. The question is: Is it possible to harmonize these two statements? Neither our Adventist people nor the professed reformers have been able to give us a satisfactory explanation of these two statements. As we have stated before, Bro. Crosier wrote his article about one year and four months after Oct. 22, 1844. Our Adventist people and the professed reformers argue that Sr. White did not endorse all of Bro. Crosier’s article; that she only endorsed that phase of his article relative to the cleansing of the sanctuary by blood etc. At the time Bro. Crosier wrote his article the agitation in regard to the open and shut door was right at its very height. Elder Nichol, in his book, “Ellen G. White and Her Critics,” Page 217, says that Sr.

White's critics secured a letter from Bro. Crosier in 1887, in which he affirmed that, "The object of that article was to support the theory that the door of mercy was shut." What is the object of trying to play down the theory of the open and shut door? Is it not in order to try to clear Sr. White's reputation as a prophet? Did not the Lord know what He was doing when He inspired Sr. White to endorse Bro. Crosier's article—open and shut door, and all? When Bro. Crosier wrote his article he expected to be translated, so did Sr. White, and so did the other pioneers of the Advent Movement. Bro. Crosier's article was written with reference to the translation church

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—will there never be a translation church? Indeed there will be, and when that time comes Crosier's article will meet its fulfillment to the very letter, regardless of whatever became of Bro. Crosier!

Let us notice the position taken by each of the two classes, the wise and the foolish virgins.

The foolish virgins take the position that the church militant—the Seventh Day Adventist church—does not become the church triumphant until Jesus comes in the clouds of heaven. The wise virgins take the position that, "The members of the church militant, who have proved faithful, will become the church triumphant," (GCB. Jan 30, 1893) before they go forth to give the loud cry of the third angel.

The foolish virgins take the position that when Sr. White said in EW 243, that "Prophetic time closed in 1844," that all time prophecy came to an end at that time.

The wise virgins take the position that that statement in EW 243 had reference only to prophetic time, not to literal time.

The foolish virgins take the position that the chapter in LSM 185-192, "Beware of Any Time Setting" applies to the Advent people clear down to the coming of Christ in the clouds of heaven. This we agree on completely. The wise virgins will take the position that God has revealed the closing events in [Dan. 12](#) which lead up to the time when God's people are delivered by the voice of God, and He announces the day and hour of His coming. Thus God is the time setter.

The foolish virgins take the position that the judgment of the dead, which began in 1844, will continue, without any interruptions, to the judgment of the living, and will not end until the close of probation.

The wise virgins take the position that the judgment of the dead, which began in 1844, will continue until Jesus reenters the first apartment to prepare a people for translation. Those of the resurrection church who die during

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this period will be judged just before the Judgment of the living, after Christ reenters the Most Holy Place at the end of the 2300 literal days. Their records will have already been sealed.

The foolish virgins take the position that since Christ entered the second apartment in 1844, He will never again minister in the first apartment. The wise virgins take the position that since we are more than 120 years this side of 1844 and since an entirely new generation has come upon the scene since 1844, it is absolutely necessary that this generation have the same preparation, and the same first apartment experience, the 1844 generation had.

The foolish virgins take the position that only some of the history, such as the giving of the third angel's message, during the loud cry? will be repeated. The wise virgins take the position that all the history of the 1844 movement, including Christ's ministration in the first apartment, the change of ministration in the most holy place, and the Antitypical Day of Atonement, will be repeated during the last generation.

The foolish virgins take the position that all of God's people after 1844, can have all sins forgiven in the most holy place, whether of those that are in the church or of those who come in from the world during the loud cry, The wise virgins take the position that those who came out of the apostatized Protestant churches prior to 1844, and those who come out of the Laodicean Adventist church during the last generation, all of these have their sins forgiven while Christ ministers in the first apartment, while those who came out of the world after 1844, and those who will come out of the world under the loud cry, all of these have their sins forgiven while Christ ministers in the most holy place.

The foolish virgins take the position that O.R.L. Crosier's article on the cleansing of the sanctuary applied to the Advent Movement in 1844, and that since his article

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did not meet its fulfillment in the 1844 period, it will never be repeated.

The wise virgins take the position that since the pioneers of the Advent Movement did not accomplish the work He had appointed them, (GC 458) and since there has been more than 120 years of tarrying time since 1844,

Brother Crosier's article will be fulfilled to the very letter at the last change of ministration from the first apartment to the most holy place, at the beginning of the judgment of the living.

The foolish virgins take the position that the wise and foolish virgins will be separated during Christ's ministration in the Most Holy Place. The wise virgins take the position that it is Christ's ministration again in the first apartment that separates the wise and foolish virgins.

The foolish virgins take the position that the book of Daniel was fully unsealed in the Revelation to the Pioneers of the Advent Movement, and that all the time prophecies met their complete fulfillment during the period when "the pins and pillars" of the advent movement were being established; and that there is no more light to shine upon these prophecies after 1844 period. They take the position that those who are studying these prophecies for greater light, are "on the road to apostasy," and that they should not be allowed membership in the Seventh-day Adventist church.

The wise virgins take the position that the book of Daniel was not fully unsealed in the Revelation to the pioneers of the Advent Movement, and that none of the time prophecies met their complete fulfillment during the period when the "pins and pillars" of that movement were being fully established, and there is still abundance of light to shine upon those prophecies after the 1844 period. The wise virgins take the position that those who are studying these prophecies for greater light, are "on the road to translation" and that they do not

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need membership in the Seventh-day Adventist church to be saved.

Regarding The Forgiveness of Sins In The First Apartment

We would like to state our position as briefly as possible; After Christ's death, resurrection, and ascension, He entered the first apartment of the heavenly sanctuary, where He ministered for 1810 years, preparing a people to meet Him in the judgment of the dead Oct. 22, 1844. During this 1810 years all sins were forgiven in the first apartment. In 1844 there was a change of ministration from the first apartment to the most holy place. From 1844 clear on down to the beginning of the last generation, during the judgment of the dead, (the dead have been judged since 1844—no one has been translated since 1844) all sins have been forgiven in the most holy place after death.

At the beginning of the last generation, Jesus reenters the first apartment. Here He ministers for 2300 literal days, preparing a remnant of the remnant to meet Him in the judgment of the living at the end of that period, and after a Sunday law has been enacted and enforced. During this 2300 day period all sins are forgiven in the first apartment. At the end of the 2300 literal days there is another change of ministration and Jesus reenters the most holy place for the judgment of the living. From this time clear on down to the close of probation (during the loud cry) all sins are forgiven in the most holy place; but the little remnant of the remnant have come to the place where "Still the evil angels press around them, but they can have no power over them;" They sin no more.

Now let us enlarge upon the two statements we have just made. Near the end of the 2300 YEARS, just prior to 1844, the first and second angel's messages were proclaimed in order to prepare that living generation

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to enter with Christ into the most holy place, where they were to receive the third angel's message and give that message to the world during the period when the dead were being judged. It was the first and second angel's messages that called that very special little remnant out of the apostatized Protestant churches. That little remnant had perfected their characters, at their stage of development, and they were ready to meet Jesus Oct. 22, 1844, "God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them." EW 239. Now the question comes; What hindered the little remnant from going on in to the heavenly Canaan? After they had studied the sanctuary question they entered with Christ into the Most Holy Place, where they saw the ark, and the ten commandments in the ark, and the Sabbath in the very heart of the ten commandments. But here we believe is where they failed; they did not fully accept the seventh-day Sabbath. This we believe is evident from Sr. White's statement in EW 85, 86.

"On page 33 is given the following: 'I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth

and proclaimed the Sabbath more fully.’ This view was given in 1847 when there were very few of the Advent brethren observing the Sabbath, and of these but few supposed that its observance was of sufficient importance to draw a line between the people of God and unbelievers. Now the fulfillment of that view is beginning to be seen. ‘The commencement of that time of trouble,’ here mentioned, does not refer to the time when the plagues shall begin

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to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”

It seems very plain that the little remnant in 1844 did not fully accept the Sabbath. They did not see the importance of keeping holy every one of God’s commandments. How could they go forth and give the loud cry of the third angel in the power of the Holy Spirit? The third angel’s message is founded squarely on the Sabbath, but they were not fully convinced that the Sabbath was of any great importance.

“If all who had labored unitedly in 1844, had received the third angel’s message, (the Sabbath was the foundation of the third angel’s message; if that little remnant did not see the importance of keeping the Sabbath, how could they receive the third angel’s message?) and proclaim it in the power of the Holy Spirit, (but if they did not receive the third angel’s message they certainly could not proclaim it in the power of the Holy Spirit. (The Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago (GC was copyrighted in 1888: 40 years before 1888) the inhabitants of the world would have been warned, the closing work completed, and Christ would have come for the redemption of His people.” GC 458.

We are more than 120 years this side of 1844, this is the instruction the Lord gives us today: “Study Revelation in connection with Daniel, for history will be repeated.” TM 116. Notice that this statement does

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not say that some phases of history will be repeated: it simply says: “History will be repeated” Now someone may contend that just certain phases of the history of the 1844 movement will be repeated; do-I not have just as good right to say that only other phases of that history will be repeated? Do we not have an abundance of evidence that all of the history of the 1844 movement will be repeated? But someone may say that if we are going to contend that all of the history of the 1844 movement will be repeated, that would include their mistakes also. But surely, in order to be consistent, we must recognize that history is to be repeated in order to correct those mistakes. We! Are more than 120 years this side of 1844. We believe we have an abundance of evidence that all the history of the 1844 movement will have to be repeated before the world can be warned, the closing work completed, and Christ can come for the redemption of his people! “But unbelief separated them (the pioneers of the Advent Movement) from God. as they refused to do the work which he had appointed them, others, (a future generation) were to be raised up to proclaim the message!

During the first phase of Christ’s ministration in 1844, He ministered in the first apartment of the Heavenly Sanctuary.

During the first phase of His ministration in our day, He will minister in the first apartment of the Heavenly Sanctuary.

While He was ministering in the first apartment in the 1844 period, He perfected the characters of a little remnant, whose sins were forgiven in the first apartment.

In our day He will minister again in the first apartment and perfect the characters of a little remnant of

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the remnant, whose sins will be forgiven in the first apartment.

Oct. 22, 1844 the little remnant were to enter with Christ into the most holy place where they were to receive the third angel’s message and go forth and give that message in the power of the Holy Spirit—the loud cry, while the dead were being judged.

In our day, the little remnant of the remnant, are to enter with Christ into the most holy place, where they are to receive the third angel’s message, and go forth and give that message in the power of the Holy Spirit—the loud cry, while they are being judged.

In 1844, that little remnant were called out from among those who were in the Laodicean condition of the

Protestant churches, by the second angel's message, and not one of those who refused to come out from among those in the Laodicean condition of the Protestant churches, entered with Christ into the Most Holy Place, for the judgment of the dead.

In our day, the little remnant of the remnant are to be called out from among those in the Laodicean condition of the Adventist churches, by the Laodicean message and not one of those who refuse to come out from among those in the Laodicean condition of the Adventist churches' will enter with Christ into the Most Holy Place, for the judgment of the living.

According to [Dan. 8:13, 14](#); at the end of the 2300 years, the little remnant should have gone forth and given the three angel's messages in the power of the Holy Spirit—the loud cry, and if they had given the three angel's messages in the power of the Holy Spirit, that would have brought on persecution—'The sanctuary and the host would have been trodden under foot.'

According to [Dan. 8:13, 14](#); at the end of the 2300 literal days, the little remnant of the remnant will go forth and give the three angel's messages in the power of the Holy Spirit—the loud cry, and when they do give the three angel's messages in the power of the Holy

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Spirit, that will bring on persecution and—'the sanctuary, and the host will be trodden under foot.' (42 mouths [Rev. 11:2](#)).

If the pioneers of the Advent Movement had accomplished the work the Lord gave them to do, the history of that Movement would have never been repeated. The Lord knew the end from the beginning, but suppose He had revealed all this to the pioneers of the Advent Movement, what would have happened? It is not for us to say what would have been the result, but we do know that they would not have made the right use of such knowledge.

Behold, the bridegroom cometh: go ye out to meet him!

There are three angel's messages brought to view in [Rev. 14:7-13](#).

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come; and worship Him that made heaven and earth, and the sea, and the fountains of waters. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying, with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.”

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The first, second, and third angel's messages were delivered to the pioneers of the Advent Movement in the 1844 period. These first two messages were delivered to the children of modern spiritual Israel to call them out of modern spiritual Egypt and modern spiritual Babylon. Egypt is a symbol of infidelity and stubbornness. Babylon is a symbol of confusion. The first two messages were proclaimed to God's little remnant while Christ was ministering in the first apartment of the heavenly sanctuary. The first angel's message directed the minds of God's remnant away from man-made creeds, which bound them fast, to the real Head of the true church—which are—“faithful souls” AA 11.

And now we come to the second angel's message: “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” According to EW 238 the second angel's message was, and still is directly connected with the midnight cry, —“Behold, the bridegroom cometh; go ye out to meet him.” This message was given in the summer of 1844, and it constituted a direct command to the little remnant to come out from among those who were bound in the apostate Protestant churches, those who were bound about by man-made creeds of the different denominations. God's little remnant were to be united under one spiritual head—the Lord Jesus Christ himself. As long as that little company retained their spiritual eyesight they remained free in Jesus Christ, but the time finally came when they lost their first love for the message, and when they lost their first love they lost their spiritual eyesight, and it became necessary that they should be bound again by a human organization, —that they might have a ‘visible head’ of the church. When that took place they were right back where they had been before they were called out.

Has God's professed church advanced spiritually since they were reorganize into another denomination? If there are those

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who think that it has, will they please explain why it is that we are still here upon this old earth, when God's people might have been in the kingdom years before 1888? "My heart aches day after day, and night after night for our churches. Many are progressing, but in the back track." Let us notice a few statements from the Spirit of Prophecy relative to the condition of the church in the early 1880s, just before the leadership rejected the message of righteousness by faith in 1888.

"Are you not halting between two opinions? Are you not neglecting to heed the light which God has given you? Take heed lest there be in any of you an evil heart of unbelief in departing from the living God. You know not the time of your visitation. The great sin of the Jews was that of neglecting and rejecting present opportunities. As Jesus views the state of his professed followers today, he sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride, and apostasy." 5T 72.

"I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe." Ibid. 76 (Is the condition of the church better today?)

"Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither hot nor cold. If they remain in this state, He will reject them with abhorrence. Many of those who have had great

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light, great opportunities, and every spiritual advantage, praise Christ and the world with the same breath. They bow themselves before God and mammon. They make merry with the children of the world, and yet claim to be blessed with the children of God. They wish to have Christ as their Savior, but will not bear the cross, and wear His yoke. May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you.

"The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan and only await the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, 'peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling on my paper as I write. It may be that erelong all prophesying among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers.

When God shall work His strange work upon the earth, when holy hands bear the ark no longer, woe will be upon the people. Oh, that thou hadst known, even thou, in this they day, the things that belong unto thy peace! Oh, that our people may as did Ninevah, repent with all their might and believe with all their heart, that God may turn away His fierce anger from them." Ibid page 78, 79.

"Well may we exclaim; 'Help, Lord; for the godly

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ceaseth; for the faithful fail from among the children of men.' I know that many think far too favorably of the present time. These ease-loving souls will be engulfed in the general ruin. Yet we do not despair. 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. (Do we not believe that we have come to that time right now—that we have come to the time when 'the Lord is taking the reins in His own hands, to finish the 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?") TM 300. 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. (Do we not believe that we have come to that time?) Ibid Page 80.

“Chaff like a cloud will be bourne 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.” Ibid 81.

“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. The deeper the night for God’s people, the more brilliant the stars. Satan will sorely harass the faithful; but, in

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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.’” Ibid 82.

This brings us down to the time when the remnant of the remnant are prepared to go forth and give the loud cry—to the time when the first seal will be unsealed. The first seal reads: “And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.” Sr. White says in PK 725: “Clad in the armor of Christ’s righteousness, the church is to enter her final conflict. ‘Fair as the moon, clear as the sun, and terrible as an army with banners,’ she is to go forth into all the world, conquering and to conquer.”

But let us quote two more statements from 5T 83, 84: “We cannot be half the Lord’s and half the world’s. We are not God’s people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God’s watchmen will not cry, ‘Peace, peace, when God hath not spoken peace. The voice of the faithful watchman will be heard; ‘Go ye out from thence, touch no unclean things go ye out of the midst of her, be ye clean that bear the vessels of the Lord.’

“The church cannot measure herself by the world, nor by the opinions of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balance of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting. The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account. If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting. The knowledge of her state as God views

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it, seems to be hidden from us. We see, but perceive not; we hear but do not understand; and we rest as unconcerned as if the pillar of cloud by day, and the pillar of fire by night rested upon our sanctuary. We profess to know God, and to believe the truth, but in works deny Him. Our deeds are directly adverse to the principles of truth and righteousness, by which we profess to be governed.”

The question will no doubt be asked: Why do you quote all this against the church? Much, much more might be quoted, but this was all written about 1882. As we look out upon the church today, can we honestly say that the church is in much better condition spiritually than it was in 1882? If God’s professed people, just prior to 1888, had accepted every ray of divine illumination from His holy word, the leadership would not have rejected the message of righteousness by faith which came to them at that time. The message of righteousness by faith was the message that was to prepare God’s professed people to accept the message that was to perfect a remnant of the remnant for translation. This was the message that was to prepare a people to go up and possess the heavenly Canaan. Our leadership tell us that after 1888 many accepted the message who saw no light in it during the 1888 period; is not this the antitype of the experience of ancient Israel at Kadesh-barnea, when they refused the command of the Lord to go up and possess the land of Canaan? After they saw the result of their refusal, they were determined to go on up and fight against the inhabitants of the land, although Moses told them that the Lord would not be with them—the carcasses of that generation fell in the wilderness for forty long years. How many of the adults of the 1888 generation are upon the earth today?

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A Few of the Statements Most Quoted By the Leaders Today

The following are a few of the statements we hear quoted by the leadership today. These are gleaned from the first chapters of Testimonies to Ministers. We wonder sometimes if these men have ever read beyond the first of the nineteen divisions of this book?

“I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard.” TM 15.

This is dated Dec. 23, 1892. This of course has reference to the Seventh-day Adventist Organized church. In 1SM 57 We have this statement: “Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered.” In 1892 the Seventh-day Adventist church was the only denomination upon the earth that was recognized by Christ as His true church. But that church was the church militant, not the church triumphant.

“Has God no living church? He has a church, but it is the church militant, not church triumphant. We are sorry that there are defective members, that there are tares amid the wheat.” 1SM 45.

“Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church members, they say, “We left the world in order to have no association with evil characters, but the evil is here also;” and they ask, as did the servants in the parable, “From whence then hath it tares?” But we need not to be thus disappointed, for the Lord has not warranted us in coming to the conclusion that the church is perfect; and all our zeal will not be successful in making

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the church militant as pure as the church triumphant.” 1SM 47.

“God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. There are tares among the wheat.” Page 61.

These statements were written in 1893—23 years before Sr. White died. In the above statements Sr. White says that God is not leading stray offshoots, not one here and one there, but a people. Does this mean that the Lord never did, nor never will, lead any stray offshoots? The founder of the Advent Movement was a stray offshoot. William Miller was a “stray offshoot” from the Protestant churches in his day. Every reformation in the past has been started by some person, —or persons, who were considered offshoots.

“The church is the property of God, and God constantly remembers her as she stands in the world, subject to the temptations of Satan.” TM 19.

“God has a church, a chosen people; and could all see as I have seen how closely Christ identifies Himself with His people, no such message would be heard as the one that denounces the church as Babylon.”

Is the Seventh-day Adventist church Babylon, or will it ever be Babylon? NEVER! But has not the church been taken captive by modern spiritual Babylon? Did ancient Israel become Babylon when she was taken captive by Babylon? The Jewish people have always maintained their peculiar identity down through the ages Likewise Seventh-day Adventists will always be Seventh-day Adventists, however the Jews suffered a more terrible reward than ancient Babylon suffered, and since Adventists have had greater light than other denominations, they will be judged according to the light bestowed.

“The system of organization has proved a grand success. Systematic benevolence was entered into according

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to the Bible plan. The body has been ‘compact by that which every joint supplieth.’ As we have advanced, our system of organization has still proved effectual.

“Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled.’ Has the system of organization proved a great success? Indeed it has! It has held God’s professed people together for over 100 years. What would have become of them if it had not been for the Organization? But they were not organized until nineteen years after 1844; What was it that held them together before they were organized? The following was written by Brother White before the church was

organized:

“What is the principle that united the Advent children in the sweetest union without the formal constraint of organization? Is it not the power of living faith, a faith that works by love, and the true and only principle of Christian fellowship? There can be no room for sinister motives in such union. This faith embraces little of the earth, and necessarily excludes all worldly ambition . . . They have no church discipline to fear, nor the restraint of popular sentiment The Adventist would have no constraint but that of love, and no faith but that which receives every word that God has spoken.” (Our fathers and organization) RH, April 11, 1854.

Again the following was written by Sr. White in the RH Mar. 20, 1898: “We feel that we must belong to some organization if we would accomplish good. But John the Baptist did not work on this plan His mission was to prepare the way for the messiah by his God

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given message; and under the guidance of the Holy Spirit, he did the work appointed him without calling to his aid priests or Rabbi They (the apostles) were few in number, but under the guidance of the Holy Spirit, they did more for the conversion of those in Jerusalem than the large religious organization had ever done. No one is to seek to bind the hands of God’s instrumentalities. God has given every man his work, and if his children will consecrate themselves to Him, no one has a right to specify who is to work, or who is not to work. Let God work through whomsoever He will” It seems that this statement is looking forward to the very time in which we are living. John was preaching the Elijah message, and we believe that is the very message we have to preach. Certain it is that John was not bound by any religious organization, and we do not believe that this last work will be accomplished through any human organization. Let us quote one more statement in favor of organization—the strongest statement we know of in the Spirit of Prophecy:

“Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man’s being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their actions. And in order that the Lord’s work may advance healthfully and solidly, His people must draw together.

“The spasmodic, fitful movements of some who claim to be Christians is well represented by the work of strong but untrained horses. When one pulls forward, another pulls back, and at the voice of their master, one plunges ahead, and the other stands immovable. If men will not move in concert in the great and grand work for this time, there will be confusion. It is not a good sign when men refuse to unite with their brethren and

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prefer to act alone. Instead of isolating themselves, let them draw in harmony with their fellow laborers. Unless they do this, their activity will work at the wrong time and in the wrong way. They will often work counter to that which God would have done, and thus their labor is worse than wasted.” TM 489, 490.

We believe that these statements will bear a little study. If we apply this the way many in the church organization would interpret it, then this would work directly contrary to the organization of the early church. There was little or no human planning or directing in the Apostolic church. Jesus promised them the guidance of the Holy Spirit, and it was the Holy Spirit that took complete charge of the work, just as it will be again during this last generation. The disciples had had a good illustration, in the Jewish church, of what a human organization would do—that organization crucified the Prince of life. Do not the reformers have a good illustration? in modern spiritual Israel, of what a human organization will do? Let us ask this question: Are we going to take the position that a human organization is far more efficient than a movement under the direct supervision of the holy spirit? Is the God of heaven and earth—the one who has charge of the whole universe— less competent to manage his church than are human beings?

Was it a human organization in Phillip’s day that directed him down to the desert in order to give the gospel to the eunuch?

Was it the Conference President that directed Peter to go with the three men in answer to the centurion’s call for spiritual help?

Was it some church official that directed Ananias to go and restore Paul’s sight?

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How Shall We Conduct Ourselves Before The Lord?

Shall we associate with those who reject light and truth?

These we believe are very important questions. We believe these questions concern our eternal welfare. We believe that we are having the last message that is to go to the world; that we are having a message that is to prepare a people for translation. Let us review the history of other reformations down through the ages.

If we go back as far as Noah, it is certain that the Lord separated Noah from the wicked antediluvian world by the flood.

We come on down to Abraham's time, and the Lord called him out from among his kindred, and from his father's house. We quote the following from PP 125:

"After the dispersion from Babel, idolatry again became well nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while He chose Abraham, of the line of Shem, and made him the keeper of His law for future generations. Abraham had grown up in the midst of superstition and heathenism. Even his father's household, by whom the knowledge of God had been preserved, were yielding to the seductive influence surrounding them, and they served other gods than Jehovah. But the true faith was not to become extinct, God has ever preserved a remnant to serve Him. Adam, Seth, Enoch, Methuselah, Noah, Shem, in unbroken line, had preserved from age to age the precious revealings of His will. The son of Terah became the inheritor of this holy trust."

In the days of ancient idolatrous Israel, it was Elijah whom the Lord sent to separate His true people from among those who were worshipping Baal. "And Elijah came unto all the people, and said, How long halt ye

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between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word." (1Kings 18:21) If there was no danger of contamination, why did the Lord separate His true people from among the idol worshippers?

It was not the Lord's will that John the Baptist should be influenced by the sophistry and traditions of the Scribes and Pharisees.

"In the natural order of things, the son of Zechariah would have been educated for the priesthood. But the training of the rabbinical schools would have unfitted him for his work. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God." DA 101.

John the Baptist had a special message to give. His message was to prepare God's professed people for the coming of the Messiah. We believe we have a special message to give. This message is to prepare God's professed people for the coming of the Lord in the clouds of heaven. John was to give the Elijah message for his day; We are to give the Elijah message for our day. While John was to give to the Jewish nation the message the Lord had given him for them, yet he was not to partake of the sins of the Jewish nation—he was not to compromise in order to get them to accept his message; he was not to associate intimately with them in their rounds of religious services; he was to present to them the character of the coming Messiah. Does the Lord expect less of us today?

At Christ's first advent He started the greatest movement that has ever been known in the history of this old world. Christ did not choose the great and learned men of his day with which to organize the Christian church. His disciples were not men who were bound by the chains of religious creeds. They were men who could be taught to abide by the direction of the Holy Spirit. They were humble and teachable. When Christ died upon the cross, the veil of the temple was rent from the top to the bottom;

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this was to indicate that there was to be a change of ministration from the sanctuary here on earth to the first apartment of the sanctuary in heaven. For forty years after this event the Jewish people offered their sacrifices on polluted altars. The presence of God was no longer with them. Probation had closed for the leadership of the Jewish church; however mercy still lingered for honest souls who were seeking for light and truth. Have we any record in the Bible, or any proof from the Spirit of Prophecy, that any of those who really accepted Christ's teaching, ever tried to get back into the Jewish church? Did not Christ's teaching bring about a complete separation between his disciples and those who rejected his message? Will the separation between those who are preparing for translation and those who reject the translation message, be any less complete than it was during the early church?

How was it in the days of the early reformation? There came a time when Luther and the early reformers were

completely separated from the Catholic church. Those men were real Protestants—they really protested against the evils of the Catholic church. To them it was the Catholic church, or the word of God. It was completely beyond their imagination to think of ever wanting to get back into the Catholic church. Present truth has always caused a complete separation between those who accepted it and those who rejected it.

Coming down to 1844 period; did a separation take place at that time. Was not the second angel's message and the midnight cry a direct command to the little remnant to separate themselves from the apostatized Protestant churches? Only those who accepted the first and second angel's messages, and separated themselves from the apostatized Protestant churches, entered with Christ into the most holy place and accepted the third

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angel's message. Again present-truth caused a complete separation.

There is a chapter in EW 123 entitled "False Shepherds". This chapter was of course written in the early years of the Advent movement. The false shepherds she is writing about were some of those who had accepted the first and second messages of the Advent faith, but had failed to enter with Christ into the most holy place, and had rejected the Sabbath and the third angel's message. These false shepherds were those who were trying to keep the door open into the first apartment, and close the door into the most holy place. It is quite evident that Sr. White thought that this chapter or vision, applied at the very time in which she was living—she expected to be translated within a very short time, but this chapter was never fully fulfilled in her day. We are going to quote this whole chapter, because we believe that it has a very important application to the very time in which we are living.

"I have been shown that the false shepherds were drunk, but not with wine; they stagger, but not with strong drink. The truth of God is sealed up to them, they cannot read it. When they are interrogated as to what the seventh-day Sabbath is, whether or not it is the true Sabbath of the Bible, they lead the mind to fables, I saw these prophets were like foxes of the desert. They have not gone up into the gaps, they have not made up the hedge that the people of God may stand in the battle in the day of the Lord. When the minds of any are stirred up, and they begin to inquire of these false shepherds about the truth, they take the easiest and best manner to effect their object and quiet the minds of the inquiring ones, even changing their position to do it. Light has shown on many of these shepherds, but they would not acknowledge it, and have changed their position a number of times to evade the truth and get away from the conclusions that they must come to if they continue in their former positions. The power of truth tore up their foundations, but instead of yielding to it,

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they would get up another platform that they were not satisfied with themselves.

"I saw that many of these shepherds had denied the past teachings of God. They had denied and rejected the glorious truths which they once zealously advocated and had covered themselves with mesmerism and all kinds of delusions. I saw that they were drunken with error, and were leading on their flocks to death. Many of these opposers of God's truth devise mischief in their heads upon their beds, and in the day they carry out their wicked devices to put down the truth and to get something new to interest the people, and divert their minds from the precious, all-important truth."

It may appear that thus far in this chapter Sr. White is referring to the false shepherds of the apostate Protestant churches, but it is quite evident that such is not the case. In the first four lines of the second paragraph, she speaks of these shepherds thus; "I saw that many of these shepherds had denied the past teachings of God. They had denied and rejected the glorious truths which they once zealously advocated. And covered themselves with mesmerism and all kinds of delusions." As we have said before, it is quite evident that these are those who once rejoiced in the truths of the first and second angel's messages, but who were disappointed when they did not see the Saviour when they expected Him, and who rejected the third angel's message.

"I saw that the priests who are leading on their flocks to death are soon to be arrested in their dreadful career. The plagues of God are coming.

(Did the generation in 1844 experience the seven last plagues? Was not this vision given for those in the last generation? Let the reader judge for himself.) But it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. (Were the false shepherds back there tormented with the plagues?) God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself

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again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and

until all the unrighteous ones are destroyed from the earth.

Did the false shepherds bow at the feet of the saints during that generation? In GC 655, in the chapter “desolation of the earth,” which begins at the time when God’s people are delivered, and takes us clear down to the end of the thousand years; we read these words: “They (the wicked—the false shepherds) realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them,” Surely this vision applies in our day.

“The different parties of professed Advent believers have each a little truth, (does not this apply to the several—organized and unorganized—offshoots from the Adventist church today?) but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

“I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is deadly poison to the soul, and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast

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in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with darkness.

“I saw that we have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason for our hope from the Scriptures. While false doctrines and dangerous errors are being pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.”

We believe this is the message—that is to prepare a people for translation, and this vision applies at this time. This vision presents a complete separation between those who are being prepared for the day of God, and those who are neglecting the needful preparation.

“Depart ye, depart ye, go ye out from hence, touch not the unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.” [Isa. 52:11](#). “Study revelation in connection with Daniel, for history will be repeated.” TM 116.

Let Us Compare The Type With The Antitype

Near the close of the 2300 prophetic days in 1844, the first and second angel’s messages were proclaimed in order to prepare that generation to enter with Christ

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into the most holy place for the judgment of the dead. During the 2300 literal days, the first and second angel’s messages are being proclaimed in order to prepare this generation to enter with Christ into the most holy place for the judgment of the living.

A few years before 1844, the first angel’s message— “Fear God, and give glory to Him; for the hour of his judgment (the judgment of the dead) is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters,”—called the attention of God’s true people away from the dominating influences of the leadership of the apostatized condition of the Protestant churches, and caused an awakening among those churches. While Christ was ministering in their behalf in the sanctuary above.

In our day, the first angel’s message has called the attention of God’s true people away from the dominating influence of the apostatized condition of the Adventist churches, and has caused an awakening in that church, while Christ ministers in their behalf in the sanctuary above.

In the summer of 1844, the second angel's message— "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," and "Behold, the bridegroom cometh; go ye out to meet him," was proclaimed primarily to those who had accepted the first angel's message. These two messages, joined in one, constituted a definite call to God's true people to come out of the apostatized condition of the Protestant churches: and none of those who refused that call entered with Christ from the first apartment into the most holy place where they were to receive the third angel's message and proclaim it to the world, in the power of the Holy Spirit—the loud cry.

During this last generation, the second angel's message—

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"Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," and "Behold, the bridegroom cometh; go ye out to meet him," is to be proclaimed primarily to those who have, or will accept the first angel's message. These two messages, joined in one, constitute a definite call to God's true people to come out from among those who are in Laodicean condition, and none of those who refuse this call enter with Christ, from the first apartment into the Most Holy Place and give the third angel's message in the power of the Holy Spirit! the loud cry.

"Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.

And will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2Cor. 6:14-18](#).

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The Unsealing of The Book of Daniel In The Fifth Chapter of Revelation

Let us begin our study with the third and fourth chapters of Revelation. John's first vision is recorded in the first three chapters of Revelation, and his second vision is recorded in the next four chapters, and down to the first verse of the eighth chapter. The vision of "The Shaking" in 1T 179 and EW 269, and the "End of the 2300 days" in EW 54, both belong in between the third and fourth chapters of Revelation. As we have said before; the last thing John saw in his first vision was God's professed people in the Laodicean condition; as presented in the last verses of the third chapter. ([Rev. 3:14-22](#)) The first thing he saw in his second vision was a door opened into the first apartment of the sanctuary in heaven, through which came a voice beckoning him up through that open door, where he would be shown "things which must be hereafter." It is evident that John represents God's people, as he enters the open door in the first verse of the fourth chapter. Do we have proof that this door does open into the first apartment of the heavenly sanctuary? Let us study [Rev. 4:5](#) in connection with GC 414. This is the chapter in Great Controversy entitled, "What is the Sanctuary?" The [fifth verse of Rev. 4](#) says, "And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Commenting on this very verse, Sr. White says, "The holy places in the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne, . . . (Here Sr. White quotes the very words of [Rev. 4:5](#)). Here the prophet was permitted to behold the first apartment of the sanctuary in heaven: and he saw there

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the 'seven lamps of fire' and the 'golden altar,' represented by the 'golden candlestick' and the 'altar of incense' in the sanctuary on earth.

Surely this should be sufficient evidence to the wise virgins that the door in the [first verse](#) of the fourth chapter of Revelation opens into the first apartment of the heavenly sanctuary The wise virgins come out from among those in the Laodicean church, and during the 2300 literal days, they enter through the open door into the first apartment of the heavenly sanctuary, where Jesus is preparing a people to enter with Him into the most holy

place for the judgment of the living at the end of the 2300 days. It is at this very time—during the 2300 literal days—that Sr. White saw a remnant of the remnant coming out from among those in the Laodicean condition, as presented in the vision of “The Shaking.” In this vision she follows this little company step by step, while their characters are being perfected during the 2300 literal days, until they are prepared to go forth and give the loud cry immediately after the Sunday laws are enacted and enforced. As we understand these things, the ‘Shaking’ begins at the beginning of the 2300 literal days and continues clear on down through the 2300 days and ends at the time when the Sunday laws are enacted. The shaking takes place in the church, not during the loud cry. At the end of this period all of the remnant of the remnant have been called out from among those in the Laodicean condition, and there are none left in the Laodicean church but Laodiceans. It is then, and not until then, that the Lord spews the Laodicean church out of His mouth.

The vision of the ‘Shaking’ and the vision of ‘The End of the 2300 Days’ cover the same period of time—the 2300 days. In the vision of the ‘Shaking’ Sr. White follows the remnant of the remnant from the time they had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.” They had come to the place where “Still the evil angels pressed around them, but they could have no power over them.”

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Then, at the end of the 2300 days, they went forth and gave the loud cry. Now the loud cry does not come until the Sunday laws have been enacted and enforced. For proof of this see GC 449 and 604.

The vision of “The End of the 2300 Days” begins at the beginning of the midnight cry. In other words the midnight cry begins at the beginning of the 2300 literal days, and ends at the time when the Sunday laws are enacted. At the time when the Sunday laws are enacted (which as we see it, is just 90 days before they will be enforced) the Father leaves the throne in the first apartment and in a flaming chariot, goes into the most holy place. During the 90 days Jesus leads His little remnant of the remnant out a little way, and then He raises His glorious right arm, and addressing His little company, He says: “Wait here: I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.” Then Jesus steps into a cloudy chariot and is borne to the holiest where the Father sits. Did Jesus ever return for that little company in 1844? No; they are all in their graves, but He will return for this last generation while they are still living.

Now what do we learn from these two visions? From the vision of the ‘Shaking’ we learn that at the end of the 2300 days God’s remnant of the remnant have come to the place where although the evil angels still press around them, they can have no power over them, and then they go forth and give the loud cry. And from the vision of “The End of the 2300 Days” we learn that at the end of the 2300 days The garments of God’s elect are spotless, and they enter, by faith with Christ, into the most holy place for the judgment of the living. We also learn that at the beginning of the ninety day period, not one ray of light passes from Jesus to the careless multitude of Laodiceans, and they are left in perfect darkness.

But what is it that perfects the characters of the

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translation church? Is it the gathering about the sanctuary, that we have heard so much about? In 1844 God’s people did gather about the sanctuary, but that was not until they had been disappointed, and until after they had entered with Christ into the most holy place. Before Oct. 22, 1844 they knew little or nothing about the sanctuary and its services. It was not until after they had been disappointed that they began to study the sanctuary question, which revealed to them the cause of their disappointment. It was at that time that they began to study the earthly sanctuary and its services, and thus to gather about the heavenly sanctuary. But God’s people were ready to meet the Lord, at their stage of development. Oct. 22, 1844. But their stage of perfection was the stage of perfection of the resurrection church not the stage of development of the translation church. Their characters had defects in them, just as all of God’s people have had down through the ages of the past; none have come to full maturity, as will those of the translation church. Christ, by His imputed righteousness, makes up for the defects of character in those of the resurrection church. But those in 1844 had perfected their characters while Jesus was ministering in the first apartment, and it was the first and second angel’s messages and the time prophecies of Daniel and the revelation that had perfected their characters. It was not the gathering about the sanctuary AFTER Oct. 22, 1844 that perfected the characters of God’s people back there; their characters were perfected, and they were ready to meet their Lord before they entered the most holy place.

“A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with deepest interest the effect of the message, and were elevating those who

received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of him. Jesus looked upon them with pleasure,

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for his image was reflected in them. they had made a full sacrifice, an entire consecration, and expected to be changed to immortality." EW 239.

Now the question will no doubt be asked: Why do you go into a study of the movement in 1844? That movement is all in the past; it is the movement in our day that we are interested in. The answer is simple: That movement was the type, and we are living in the time of the antitype. That movement back there was established to prepare a people for translation, but God's people "Refused to do the work which He had appointed them," and now after 120 years that movement must be reenacted in order to prepare another generation for translation. The history of the 1844 movement is to be repeated. The Adventist church does not believe in type and antitype, as concerns the movement in 1844 and the finishing of the work in these last days. But it was the first and second angel's messages and the time prophecies of Daniel and the revelation that prepared a people for translation back there, and it will be the same messages that will prepare a people for translation during this last generation. "come out from among them, and be ye separate, saith the lord, and touch not the unclean thing: and I will receive you." [2Cor. 6: 17.](#)

Let us enumerate, as best we can, in their order, the events that take place during the period from the time the Sunday laws are enacted until they are enforced, or during the ninety day period. But let us keep in mind that these two visions, the vision of "The Shaking" and the vision of "The end of the 2300 Days," cover the same period of time—the 2300 literal days.

1. The remnant of the remnant come to the place where "Still the evil angels press around them, but they could have no power over them." Vision of "The Shaking". 1T 179 and EW 269.

2. "I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil,

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and sit down." Vision of the "End of the 2300 Days." EW 55

3. Then Jesus rises from the throne, and leads His little remnant of the remnant out a little way. Vision of "The End of the 2300 Days." EW 54.

4. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness." "End of the 2300 Days". Page 55.

5. Jesus raises His glorious right arm and tells His remnant of the remnant to keep their garments spotless, and in a little while He will return from the wedding and receive them to Himself. He did not return for the little remnant in 1844—they are all in their graves. "End of the 2300 Days". Page 55.

6. Then Jesus steps into a cloudy chariot and is borne to the holiest, where the Father sits. Here is another change of ministration, the same as in 1844.

7. At the time when the Sunday laws are enforced, the remnant of the remnant go forth and give the loud cry in the power of the Holy Spirit. This enrages the wicked and brings on persecution. Vision of "The Shaking". Page 183.

8. During the ninety days, while Jesus is leading the little remnant of the remnant out a little way, the Father is in the most holy place, while Jesus in the first apartment, ministering before the golden altar, as He offers up the pleading agonizing prayers of His people, who are to soon suffer bitter persecution. The only place we find in the Revelation where Jesus is in the first apartment while the Father is in the most holy place. [Rev. 8:3, 4, 5.](#)

9. The little remnant of the remnant who are purified, and made white, before the Sunday laws are enacted and enforced are, during the persecution of the loud cry, they are tried and tested on the mark of the beast. This little remnant

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of the remnant cannot be judged until after they are tried, and they cannot be sealed until after they are judged.

10. At the end of the ninety days Jesus takes the censor, and fills it with fire from off the altar, and casts it into the earth: and there are voices, and thunderings, and lightnings, and an earthquake. The fire, which up to this time has been the medium through which the agonizing prayers of the remnant of the remnant were offered up to God, now becomes the means of destruction to those who have rejected the message that would have prepared them for translation. And now the seven trumpets begin to sound. These trumpets are judgments that begin to be poured out at the beginning of the loud cry, and are poured out especially upon those who have rejected the midnight cry message. The last three of these trumpets—the fifth, sixth, and seventh—are woe trumpets. We will have more on

this when we come to chapters eight and nine.

The first angel's message: "Fear God, and give glory to Him; for the hour of his judgment (the judgment of the living) is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The church is worshipping its leadership, and the majority of the professed reformers are worshipping some man. It is the duty of the leaders to point the people to the real head of the church, and not to themselves. It is the duty of the leaders to teach the people to seek the guidance of the Holy Spirit instead of seeking the guidance of some professed leader; why will these men take the place of the Holy Spirit? The first angel's message points God's people away from men. "Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from Him who is the truth." GW 289.

The second angel's message: "Babylon is fallen, is fallen,

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that great city, because she made all nations drink of the wine of the wrath of her fornication," the second angel's message, couples with the midnight cry, (EW 238) constitutes a command to come out from among those who are partaking of the sins of Babylon. All through the writings of the Spirit of prophecy we are warned that, as a church, we are compromising with the world and seeking its approbation. "What agreement hath the temple of God with idols? For ye are the temple of the living God; as he hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." [2Cor. 6:16, 17](#). It is these two messages, as they are combined with the prophecies of Daniel and the Revelation, and as the book of Daniel is unsealed in the Revelation, that perfects the characters of the remnant of the remnant during the 2300 literal days, or during the period of the vision of the 'Shaking', while Christ is ministering in the first apartment.

But what evidence do we have that the book of Daniel is unsealed in the Revelation while Christ is ministering in the first apartment during the 2300 literal days? This is an important question. In the first place, it was the messages contained in books of Daniel and the Revelation that perfected the characters of the pioneers of the Advent movement, prior to the judgment of the dead in 1844, while Christ was ministering in the first apartment during the 2300 years. And the same messages will perfect the characters of the remnant of the remnant while Christ is ministering in the first apartment, before the beginning of the judgment of the living, during the 2300 literal days. We shall learn from our study of the books of Daniel and the Revelation, that the prophecies of these two books are addressed particularly and especially to this last generation.

The 2300 literal days end at the beginning of the judgment of the living, just as the 2300 prophetic days ended

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at the beginning of the judgment of the dead in 1844. Now the question comes: When does the judgment of the living begin? The judgment of the living cannot begin until after the characters of the remnant of the remnant have been perfected while Christ is ministering in the first apartment. Let us consider the vision of the 'Shaking' and follow the remnant of the remnant as they come out from among those that are in the Laodicean condition, on down to the time when, "The company of guardian angels around them had been doubled and they were clothed with an armor from their head to their feet. . . . They had obtained the victory (over sin) and it called forth from them the deepest gratitude, and holy, sacred joy Still the evil angels pressed around them, but they could have no power over them." Now they go forth and give the loud cry. "I asked what had made this great change. An angel answered: 'It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.'" 1T 183. The judgment of the living begins at the end of the 2300 literal days.

Now the loud cry does not come until after the Sunday laws have been enacted and enforced; and this is what brings on persecution; and it is this persecution that tries the saints during the loud cry. "Many shall be purified, and made white, (during the 2300 literal days, while Christ is ministering in the first apartment) and tried," (during the loud cry) "This is the test: (the mark of the beast, during the loud cry) that the people of God must have before they are sealed." 7BC 976. Now let us go back to our question again: When does this judgment of the living begin? We are not setting a date for the judgment of the living to begin; but there is an event that must take place before the judgment of the living begins, and that event is the enacting of a national Sunday Law in the united states. The judgment of the living cannot begin until after the remnant of

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the remnant have perfected their characters during the time when Jesus ministers in the first apartment—during

the 2300 literal days. there is one thing we must take into consideration: The remnant of the remnant cannot be tried until after a Sunday law has been enforced, and they cannot be judged until after they have been tried, and they cannot be sealed until after they have been judged.

The 2300 literal days end and the 1260 literal days begin when a national Sunday law is enforced, and the enforcing of a national Sunday law is the signal for the beginning of the loud cry, and the loud cry will cover a period of two and one half years. This is allowing one year (of the three and one half years) for the seven last plagues.

Now let us take up the unsealing of the book of Daniel in the Revelation Let us study the vision of the ‘Shaking’. Here Sr. White was given a vision of the remnant of the remnant as they come out from among those who are in the Laodicean condition, and as they enter in through the open door ([Rev. 4:1](#)) into the first apartment of the heavenly sanctuary, where Jesus ministers during the 2300 literal days. We have already proved, by comparing [Rev. 4:5](#) with GC 414, that John’s second vision is a scene in the first apartment. John’s first vision is described in the first three chapters of Revelation, while his second vision is described in the next four chapters. (Chapters 4, 5, 6 & 7). Chapter four describes the beginning of the scene in the first apartment. Now before going farther, let us make it positively clear that this scene takes place at the time when God’s professed church is in the Laodicean condition: and not at the time when Christ entered the first apartment after His death and resurrection. John was projected down to the very days in which we are living, and in the last [verses](#) of Revelation three, he saw the church in the Laodicean condition, and in the first [verse](#) of Chapter four he saw a door opened into the first apartment of the heavenly sanctuary, and he heard a voice

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inviting him (John represented the church) up through the open door, where they would be shown “things which must be hereafter.”

Let us please keep in mind that, as the remnant of the remnant come out of the Laodicean condition they enter through the open door into the first apartment of the heavenly sanctuary, (and this takes place at the beginning of the 2300 literal days) where they are shown the things which must be hereafter. ([Chap. 4:1](#)) In the next verse John saw a throne set in heaven, and ONE sat on the throne. According to verse five this was in the first apartment. From here let us turn to the [first verse](#) of the fifth chapter, here we see this same being upon the throne.

“And I saw in the right hand of him that sat on the throne a book written within, and on the backside sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” [Verses 1-5](#). “The book of Daniel is unsealed in the revelation to John, and carries us forward to the last scenes of this earth’s history.” TM 115.

I am going to quote from this same book, beginning on page 114:

“One thing will certainly be understood from the study of Revelation, —that the connection between God and His people is close and decided. A wonderful connection is seen between the universe of heaven and this world. The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos. These two books should be carefully

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studied. Twice Daniel inquired, How long shall it be to the end of time? ‘And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand two hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days. It was the Lion of the tribe of Judah who unsealed the book (the book of Daniel) and gave to John the revelation of what should be in these last days.’”

Where, in the Revelation, aside from the fifth chapter, is there a book that is unsealed by the Lion of the tribe of Judah;—a book that heretofore has been sealed up? Let us state this plainly: There is no other place in the Revelation, aside from the fifth Chapter, where the Lion of the tribe of Judah unseals a book that has hitherto been sealed up. Unless someone can point us to some other place in the Revelation, we must take it for granted that the

book of Daniel is unsealed in the fifth chapter of Revelation.

Now let us get the picture: As the remnant of the remnant —those who are of the translation church—come out from among those who are in the Laodicean condition, and enter the open door of the first apartment, where they are shown the ‘things which must be hereafter’, they see the book of Daniel unsealed in the fifth chapter of Revelation. The book they see in the right hand of Him who sits upon the throne is not just the book of Daniel, but it is the book of Daniel as that book is unsealed in the Revelation. In other words, as the book of Daniel is unsealed in the Revelation these two books be

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come one. “The books of Daniel and Revelation are one. One is a prophecy, the other a revelation: one a book sealed, the other a book open.” MS 59, 1900. It is the messages of these two books, as they become one at the beginning of the 2300 literal days, that prepares the remnant of the remnant to go forth and give the loud cry in the power of the Holy Spirit, immediately after the Sunday Laws are enacted and enforced. The 2300 literal days end at the time when the Sunday laws are enacted and enforced. Just as the first and second angel’s messages of these two books, and the time prophecies of Daniel and the Revelation prepared a people for the coming of the Lord in 1844, so these same messages and time prophecies will prepare the 144,000 for translation in our day.

The 144,000 are the ‘first fruits’, the first fully ripened grain. They are the first heads of grain of the spiritual harvest to come to full maturity. Only the living saints perfect their characters and come to the close of their probationary time while they are still alive. In the old sanctuary service, which was the type, the children of Israel went through the fields and plucked the first heads of fully ripened grain, and these were bound into a sheaf and waved before the Lord before the rest of the harvest could be reaped. The Jewish nation could not put the sickle to the harvest until this sheaf had been waved before the Lord. The 144,000 are represented by those heads of fully ripened grain—those heads that had come to full maturity before the harvest could be reaped.

Let us review the past history of God’s church upon the earth. All down through the ages, no group of the resurrection church has ever come to full maturity. No group has ever become fully ripened while they worshipped here on this old earth. The imputed righteousness of Christ has made up for their deficiencies—their lack of maturity. For this reason Satan has maintained that it is impossible for human beings to keep God’s law. He must admit of course that Christ kept God’s law, but Christ was part Divine; besides Christ came to this old world two thousand

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years ago; if Satan could have Christ here now, after His two thousand years of experience, he asserts that the story would be different. “Very well,” says Christ, “I am going to perfect the characters of 144,000 human beings: many of whom have been in the very depths of sin, and then I am going to turn them over to you. After this I am going to step out from between them and My Father, and if you can tempt one of them to sin, then the victory in the controversy between you and me is yours! The whole plan of salvation depends upon you being able to cause one of them to sin!

“And I wept much, because no man was found worthy to/open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.” [Rev. 5:4](#).

Let us ask this question: Why did John weep? He realized that the book in the right hand of Him who sat upon the throne contained the messages that were to perfect the characters of the 144,000; and that if this book could never be unsealed the characters of the 144,000 could never be perfected, and if their characters could not be perfected the whole plan of salvation would come to nothing, —Christ’s sacrifice would be in vain, and sin in the universe would be perpetuated. Is it any wonder that Satan is doing everything in his power to keep us from understanding the messages of these two books? All down through the history of the Christian dispensation Satan has been striving with all his might to keep God’s people from understanding the Revelation. All of his deceptions have been aimed against the prophecies of Daniel and the Revelation, which have to do with Christ’s ministration in the sanctuary above. Is the fifth chapter of Revelation of any special importance to us in these last days. Let us turn to Vol. 9:267, 8.

“The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who

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shall act a part in the work of God in these last days. There are Some who are deceived. They do not realize what is coming on the earth. (The remnant of the remnant who come through the open door into the first apartment of

the sanctuary are to be shown the “things which are to be hereafter.” But the foolish Laodiceans will never understand.) Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived. Unless they make a decided change they will be found wanting when God pronounces judgment upon the children of men. They have transgressed the law and broken the everlasting covenant, and they will receive according to their works.”

What is it in the minds of these individuals that constitutes sin? Is it not the rejection of truth? It is through the Holy Spirit that the Lord reveals truth to us, so when we reject truth, we reject the Holy Spirit, and when we reject the Holy Spirit we commit the sin against the Holy Ghost—the unpardonable sin. Now what will be the reward of those who reject the message of the fifth chapter of Revelation? The next paragraph tells us:

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, “Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come: and who shall be able to stand?” [Rev. 6:12-17](#).

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All down through the history of the Christian dispensation, the church has had access to the book of Revelation—the book of Revelation was never sealed—but the book of Revelation could not be fully understood until the time came for the book of Daniel to be unsealed in the Revelation, and that was not to be until this last generation. Now since it is the messages contained in the books of Daniel and the Revelation, as these two books become one, that are to perfect the characters of the 144,000, then those who reject these messages will eventually call for the rocks and mountains to fall on them and hide them from the wrath of the Lamb, when the day of His wrath is come, which is under the seventh plague.

“The book which John saw, contained a revelation of scenes that were to transpire in the history of the church to the end of time. Its being held in the right hand of Him that sat on the throne may signify that a knowledge of the future rests with God alone, except so far as he sees fit to reveal it to others.”

There is one more phase of this fifth chapter that we should consider before we move on to the next subject. There are those who point to a statement in COL 294, as proof that the book in the right hand of Him that sits upon the throne is the book of records of sins that have been committed in the past. Let us examine this statement very closely. It reads as follows:

“Thus the Jewish leaders made their choice. Their decision is registered in the book which John saw in the hand of Him that sat upon the throne, the book which no man could open. In all its vindictiveness this decision will appear before them in the day when this book is unsealed by the Lion of the tribe of Judah “

In the sixth chapter of Revelation the Lion of the tribe of Judah unseals this book. After He unseals the first five seals we come to the sixth seal, and here is where the Jews’ choice is registered in this book. All the prophecies of Daniel and the Revelation are unsealed to the remnant of the remnant before they come to pass,

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or before these judgments are poured out upon those who reject these messages. This sixth seal does not actually come to pass until under the beginning of the seventh plague—after God’s people have been delivered. It is the voice of God that delivers His people at the beginning of the seventh plague, and it is the voice of God that causes that “mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great;’ “ and it is this earthquake that opens the graves of those who come up in the special resurrection; and those Jews who crucified Christ come up among those who are raised in that resurrection. The following is quoted from GC 637:

“Graves are opened, and ‘many of them that sleep in the dust of the earth . . . awake, some to everlasting life, and some to shame and everlasting contempt’. All who have died in the faith of 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 who mocked and derided Christ’s dying agonies, and the most violent opposers of His truth and His people, (among them, those who, before their death rejected the message for this last generation) are raised to behold Him in His glory, and to see the honor placed upon the loyal and obedient.”

Here those who crucified Christ come up in the special resurrection, and they go through the seventh plague—

the most terrible time in the history of this old earth, and they are alive upon the earth, to see the Lord come in all His glory, and to call for the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Do we demand more evidence that the Jews who crucified Christ will receive their reward during the sixth seal of the book in the hand of Him that sits upon the throne? On page 642 of Great Controversy, we have this statement in the chapter, “God’s people delivered:”

“And the kings of the earth, and the great men, and

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the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?”

Here Sr. White not only points out the reward of those who reject the messages of Revelation five, but she also gives the reward of those who “receive with gladness every ray of divine illumination from His holy word”—those who gladly receive the messages of Revelation five, and who will eventually go forth and give the loud cry.

“After this I beheld, and, Lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Rev. 7: 9-17](#).

“In these Scriptures two parties are brought to view. One party permitted themselves to be deceived and took sides with those with whom the Lord has a controversy. They misinterpreted the messages sent them and clothed themselves in robes of self-righteousness. Sin was not sinful in their eyes. They taught falsehood as truth, and by them many souls were led astray.” 9T 267-268.

In these Scriptures two parties are brought to

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view. One part permitted themselves to be deceived. Evidently this is the party who does not realize what is coming on the earth. These are the ones that have permitted their minds to become beclouded in regard to what constitutes sin; they have taken sides with those with whom the Lord has a controversy. With whom does the Lord have a controversy? Is it not with those whom He declares He will spew out of His mouth? These are the ones who misinterpret the messages sent them and clothe themselves in robes of self-righteousness. Is not this a picture of the Laodicean condition?

Let us give Sr. White’s second statement some real study—[Rev. 7:9-17](#). The question: Who constitute the great multitude? Is it the righteous dead of all ages—the resurrection church—those who come up in the general resurrection at the coming of Christ? Or are they those who are brought in under the loud cry? Or just who are they? In this discussion Sr. White certainly includes, in the great multitude, those who have accepted the messages of Daniel and the Revelation, as the book of Daniel is unsealed in the Revelation, in the fifth chapter. So it is evident, from what we have been studying, that those who accept the message of Revelation five, are included in the great multitude; and those who accept the message of Revelation five are those who have their characters perfected through the messages of Daniel and the Revelation, and they are of the translation church. And so it is very evident that at least not all of the great multitude are of the resurrection church, neither do all of those who come in under the loud cry constitute the great multitude.

Now let us view this question from an entirely different standpoint. The 144,000 are the ‘first fruits’ the first fully ripened grain; the first grain of the spiritual harvest to come to full maturity. The 144,000 represent the whole harvest—the righteous dead of all ages, and themselves included. The characters of the righteous dead come to full maturity through the imputed righteousness of Christ. Christ’s imparted righteousness was only

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partially effective for the dead; but for the 144,000 His imparted righteousness is fully effective! It is through His imparted righteousness that they are without spot, or wrinkle, or any such thing. So when John speaks of the great multitude in [Rev. 7:9-17](#), he includes the 144,000, for if it were not for the perfected characters of the 144,000—if

it were not that the 144,000 come to full maturity during the most terrible persecution in the history of this old world, the dead of all ages—the resurrection church could never be harvested.

Just a word in regard to the term ‘imparted righteousness’. We do not understand that Christ arbitrarily imparts His righteousness to the 144,000. It was through the imparted righteousness of the Father that Christ was enabled to live a perfect life here on earth at His first advent, and it is through the imparted righteousness of Christ that the 144,000 are enabled to live the Christ-life during the time of trouble, such as never was since there was a nation. Let us think of it in this way: It was the divine assistance of the father (not Christ’s own divinity) that enabled Him to live a perfect life here upon the earth; and it is certainly through the divine assistance of Christ that the 144,000 will be enabled to live a perfect life here upon the earth.

The Seven Seals of Revelation Six, Seven and Eight, Chapter Six

As we study these seals let us keep in mind that the book in the right hand of Him that sat upon the throne was bound up by these seals. As we learned in our study of [Rev. 5](#), this book in the hand of Him who sat upon the throne is the book of Daniel, as it is unsealed in the Revelation. After the book of Daniel is

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unsealed in the Revelation these two books become one. It is the unsealing of Daniel in the Revelation that brings to view the “things which must be hereafter,” in [Rev. 4:1](#), and the ‘things which must shortly come to pass’ in [Rev. 1:1](#). These future events are revealed to the wise virgins—the remnant of the remnant—before they take place; but they come upon the foolish virgins—the Laodicean church—unawares. These seven seals point out seven principal events that transpire during the last generation that lives upon the earth. Indeed! the whole of the book of Daniel and the Revelation, as these books become one, is given to warn God’s people—the remnant of the remnant—of what is coming upon the earth, so that they may be prepared beforehand for the tests that are to come upon them. They are not given to warn us of the tests that came upon the pioneers of the Advent Movement.

Now we are not trying to deny the fact that these seals met their first fulfillment during the long prophetic periods—the period of the resurrection church. But it is evident that these seals meet their fulfillment during two separate periods of this earth’s history.

The first four are unsealed at the time when a national Sunday law is enacted, or just before the loud cry begins. The fifth seal is unsealed during the loud cry. The sixth seal is unsealed, or begins to be unsealed, at the deliverance of God’s people, at the beginning of the seventh plague, and the seventh seal is unsealed at Christ’s coming and the saints’ journey to the New Jerusalem.

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer. [Rev. 6:1, 2](#).”

The color of this horse represents purity and light. Elder Smith places this first seal during the apostolic period of the gospel dispensation, when the church was pure and

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her doctrines bore the pure light of the gospel of Christ. We are placing this first seal at the beginning of the loud cry, when the pure gospel for this last generation will be given to the world. It is during the 2300 literal days while Christ is ministering in the first apartment, that He prepares a remnant of the remnant to go forth and give the loud cry. The bow represents an implement of Spiritual warfare, while the crown is a token of victory, the victory over sin. After this victory has been gained, this company are prepared to give the loud cry of the third angel. This harmonizes perfectly with the statement in 5T 214:

“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 of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.”

The vision of the ‘Shaking’ pictures the remnant of the remnant as they come out from among those in the Laodicean condition, and it follows them on down to the place where, “The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet They had obtained the victory, (the victory over sin) and it called forth from them the deepest gratitude, and holy, sacred joy Still the evil angels pressed around them, but they could have no power over them. After this—after they had obtained the victory, and after the evil angels could have no more power over them, —after they had been

awarded the crown of victory; then they go forth and give the loud cry.

“Awake, awake; put on thy strength. O Zion; Put on thy beautiful garments, O Jerusalem: the holy city: (The holy city (the true church) shall they tread under foot forty and two months.) for henceforth there shall no more come into thee the uncircumcised and the unclean.” [Isa. 52:1](#). (GC 266, Old edition).

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“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 any army with banners.’ she is to go forth into all the world, conquering and to conquer.” PK 725. (This is a picture of the church triumphant!)

THE LITERAL TIME PROPHECIES

“And when he had opened the second seal, I heard the second beast say, Come and see. And there went forth another horse that was red: and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.” Verses 3, 4.

In the second seal is presented a red horse. In the Bible and the Spirit of prophecy red represents two things—sin and blood. Blood of course is a symbol of persecution and martyrdom. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [Isa. 1: 18](#). The red horse and his rider follow the white horse and his rider. The white horse and his rider represent the remnant of the remnant as they go forth and give the loud cry; the red horse and his rider represent those who oppose the message of the loud cry, and persecute those who give that message. In the vision of the ‘Shaking’, after the remnant of the remnant had perfected their characters to the place where it could be said of them, “Still the evil angels pressed around them, but they could have no power over them.” Then they went forth and gave the loud cry; then Sr. White says, “I asked what had made this great change. An angel answered: ‘It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel. (great power was with these chosen ones. Said the angel: ‘Look ye!’ My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion was on

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every side. I saw measures taken against this company, who had the power and light of God, Etc. Again in GC 607, we have this statement: “The power attending the message (the message of the loud cry) will only madden those who oppose it.” This shows the persecution that will attend the loud cry, represented by the red horse and his rider. And then there are those statements in EW 18, 19:

“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 of 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 also had a hem of red on their garments.” Thus “peace” was taken “from the earth, and that they should kill one another; and there was given unto him a great sword.”

The Third Seal

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” [Verses 5, 6](#).

The color of the third horse is black. If the white of the first horse represented purity and light, then the black of the third horse must represent the opposite—it must represent impurity and darkness. If the white horse represents the company that has been purified through the message that is to perfect the characters of the 144,000, then the black horse must represent the company that have rejected the purifying message. These two companies represent the

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wise and the foolish virgins; and the wise and the foolish virgins represent those who were at one time members of the SDA organized church; and thus the weighing in the balances represents the weighing of the members of the Adventist church:

“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed upon her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: ‘Found wanting’. By the light bestowed, the opportunities given, will she be judged.” 8T 247.

But what is represented by the wheat and the barley? And what are we to understand by the ratio of one to three? The wheat and the barley represent spiritual food. The wheat represents pure unadulterated spiritual food; while the barley represents an inferior spiritual food that is largely made up of spiritual chaff. Now any grain farmer knows that wheat, as it comes from the thresher, or separator, is perfectly free from chaff; but barley, as it comes from the separator, from all appearance, is nearly all chaff. One thing is sure and certain, the spiritual food that perfects the characters of the 144,000 is pure unadulterated spiritual wheat; while the spiritual food that is meted out to the Laodicean Adventist church is mostly spiritual chaff. According to the parable of the workers in the vineyard, a penny was a day’s wages, and the ‘virgins’ are weighed according to the variety of spiritual food they demand for their penny. Those who are satisfied with an inferior quality of spiritual food, are those who are judged unworthy of translation; while those who demand the genuine truth, as it is in Jesus, are of the church triumphant: these are made perfect through the ‘oil’ (the Holy Spirit) and the ‘wine’—the blood of Christ.

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The Fourth Seal

“And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and with the beasts of the earth.” [Verses 7, 8.](#)

The pale color of this horse certainly represents death, and especially so, when we take into consideration that the rider is named death. And Hell followed with him. Is this the grave, or does it also include eternal destruction? How are we to interpret the expression ‘the fourth part of the earth?’ Let us keep in mind that we are applying these first four seals at the time when a national Sunday law has been enacted and at the beginning of the loud cry. At that time the inhabitants of the earth will be divided into four general divisions: The wicked are divided into two general classes—the professed Protestants and the Catholics—(the beast and his image). And at that time God’s professed people will also be divided into two separate divisions—the ‘wise’ and the ‘foolish’ virgins, or the remnant of the remnant, and those who are still in the Laodicean condition.

The weighing in the balances comes under the third seal, and this also brings up another question: Does the weighing in the balances refer to the judgment of the living in the sanctuary above? The remnant of the remnant—those who have come out from among those in the Laodicean condition—are not tested until during the loud cry, after the Sunday laws have been enacted and enforced; and they cannot be judged until after they have been tested, and they cannot be sealed until after they have been judged. “This is the test (the mark of the beast) that the people of God must have before they are sealed.” 7BC 976. If the wise and the foolish

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virgins are not separated until the judgment of the living, which comes just before the saints are sealed, and after they have been tested by the mark of the beast, which comes during the loud cry; then it must be evident that the foolish virgins have a part in giving the loud cry. But this is not the case! The weighing in the balances comes before the loud cry is given. But someone may ask, How can the—church be weighed in the balances before the judgment of the living? The remnant of the remnant do not give the loud cry until after their characters have been perfected, as is plainly stated in the following quotation:

“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 of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.” 5T 214.

What is it that does the separating of the wise and foolish virgins before the loud cry is given? What is it that judges the church before the judgment of the living in the most holy place of the sanctuary above? There is a judgment that takes place before the loud cry; The wise and foolish virgins judge themselves by their choice of spiritual food, —by their choice of the wheat or the barley. It is today just as it was in the time of the early disciples; the followers of Christ were distinguished from the Jewish church by their choice of the spiritual food they chose; some chose the spiritual food meted out by the Scribes and Pharisees, while the wise virgins chose the

message of the Messiah. The disciples and the Jewish church were separated by their respective messages. This is illustrated in [Acts 13:46](#):

“Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

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Does not the unsealing of the book of Daniel in the fifth chapter of Revelation separate the wise and the foolish virgins during this last generation? The book of Daniel, as it is unsealed in the Revelation, at the time of the end, when many are running to and fro contains the messages that prepare the 144,000 for translation. The wise virgins accept these messages while the foolish virgins reject them. Let us study two or three of these statements in 9T 267, relative to the study of the fifth chapter of Revelation. “The fifth chapter of Revelation needs to be closely studied. It is of great importance to those who shall act a part of the work of God for these last days.” That is exactly what we are doing in this book. We are studying the fifth chapter of Revelation because we believe it is of great importance to us who are to act a part in the work of God for these last days. “There are some who are deceived. They do not realize what is coming on the earth.” Who are those who are deceived? Are they not the foolish virgins who are rich and increased with goods, and in need of nothing? And who turn down any light the Lord might have for this last generation? It is in the first verse of the fourth chapter of Revelation where God’s people are called up through the open door of the first apartment of the heavenly sanctuary, and where they are shown the things which must be hereafter. It is in the very next chapter, in the same vision, that the book of Daniel is unsealed in the Revelation, and it is the books of Daniel and the Revelation that reveal the “things which must be hereafter.” Surely the wise and foolish virgins, in these last days, are separated by the messages in the fifth chapter of Revelation.

With these thoughts in mind, let us go back to the four divisions of the inhabitants of the earth under the fourth seal—the pale horse and his rider, Death. The fourth seal opens at the beginning of the loud cry, which is at the beginning of the little time of trouble. This little time of trouble comes before the general close of probation and the pouring out of the seven last plagues. This is made

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plain in EW 85, 86.

“The commencement of the ‘little time of trouble,’ here mentioned, does not refer to the time when the plagues shall be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or the refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.”

This should be proof positive that the ‘little time of trouble’ begins at the beginning of the latter rain and at the beginning of the loud cry. It is at this time that God’s destructive judgments begin to be poured out, and it is at this time that the door of mercy is closed to those who would not enter—the Laodicean church; and it is also at this time that the pale horse and his rider (death) go forth to give the reward to the fourth part of the earth—those who have rejected the translation message!

“Oh, that the people might know the time of their visitation! (God’s professed people). There are many who have not yet heard the testing truth for this time. (Those who are still in Babylon). There are many with whom the Spirit of God is striving. the time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. 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 foolish virgins). 9T 97.

“What terrible scenes will take place

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when the Lord shall arise to shake terribly the earth! Then the words of [Revelation 18:1-3](#) (The loud cry of the third angel) will be fulfilled.” LS 412.

According to these statements, at the time when the Sunday laws are enacted and enforced, then is when God’s judgments begin to be poured out on the wicked inhabitants of the earth; and this is the time when the foolish virgins realize that they have rejected the very message that would have prepared them for translation. It is from this time on that they are to be killed with the sword, and with hunger, (literal and spiritual) and with death,

(eternal death) and with the beasts of the earth. They will receive the same punishment as the beast and the false prophet (the two horn beast of [Rev. 13:11, 12.](#)) will receive—they will be cast into the lake of fire. They will also suffer the torment of the fifth trumpet, when men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. [Rev. 9:6.](#) This is the class of whom it is said in EW 124:

“The plagues are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God’s hand at that time will be stretched out still, in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.”

According to GC 655, the wicked do not bow at the saint’s feet until under the seventh plague. The first six trumpets are sounded during the loud cry—during probationary time. The last three trumpets are woe trumpets—the fifth, sixth, and seventh. The sixth trumpet (which is the second woe trumpet) sounds at the close of

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probation. The seven trumpets will be revealed as the scroll (in Rev. 5), is unrolled. But it is evident that these trumpets are judgments that are to be poured out upon those who reject the message the Lord has to prepare the 144,000 for translation—those under the fourth seal. Now, right now, while probationary time lingers, is the time for those who profess to know the truth, to escape the terrible judgments that are to come upon the rejecters of God’s mercy. We will have more in regard to the seven trumpets later on in our studies.

The Fifth Seal

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; And they cried with a loud voice, saying, How long, O Lord, holy and true, cost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Verses 9-11.

Elder Uriah Smith, in his book “Daniel and the Revelation,” pages 439-443, Old Edition, applies this fifth seal to the period of the 1260 years of papal persecution. We are applying it to the 1260 literal days of papal persecution. Here again is proof that these prophecies are fulfilled during two separate and distinct periods—the first time over the long prophetic periods of the resurrection church, and again during the last generation that is to live upon the earth.

We all agree that these souls under the altar are the martyrs who have been slain down through the ages of the past, and especially those who were slain during the first supremacy of the papacy; while those who are yet to be slain are those who will be slain during the second supremacy

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of the papacy. The second supremacy of the papacy begins at the time when a national Sunday law is enacted, and this is also the beginning of the loud cry, and the loud cry is brought to view in the first verses of the [eighteenth](#) chapter of Revelation. Notice the following statement:

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth chapter of Revelation when those who are faithful and true are called out from Babylon. [Rev. 18:1-5](#) quoted. SDA Comm. 963. MS 39, 1906.

It is during the loud cry, before probation closes, that there will be those of the remnant of the remnant who will shed their blood in testimony of their faith. Throughout the land the papacy is piling up her massive and lofty structures, in the secret recesses of which her former persecutions are to be repeated. 5T 449, 450. But the real death decree does not come until under the sixth plague. But more about that later.

The Sixth Seal

“And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth,

and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains: And said to the mountains

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and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath has come; and who shall be able to stand?" [Verses 12-17](#).

Elder Smith, in his book "Daniel and the Revelation" has the sixth seal opening at the time of the great Lisbon earthquake; and we recognize this as true, as this seal applied during the long prophetic periods—during the resurrection period. But again we are applying this sixth seal to the translation period. During the long prophetic periods, the Lisbon earthquake was the most destructive earthquake in history up until that time; but the earthquake that is caused by the voice of God as He delivers His people, at the beginning of the seventh plague, exceeds any earthquake that has hitherto been recorded; it is described in GC 637.

Our Adventist people apply this great earthquake, the darkening of the sun and the moon, and the falling of the stars, all in the past. The great earthquake was in 1755, the darkening of the sun and moon was in 1780, the falling of the stars in 1833. They tell us that we are living between [verses 13 and 14](#) of Rev. 6. Is this true? Yes it is the truth, but it is not present truth. These were signs of the end, during the long prophetic periods—during the period of the resurrection church, but we are living in the generation of the translation church. In [Matt. 24:29](#), we have these words:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

There are four events brought to view in this verse. (1) the great tribulation, (2) the darkening of the sun and the moon, (3) the falling of the stars, (4) the shaking of the powers of the heavens. During the fulfillment of these events in the past; the great tribulation referred to the 1260 years of papal persecution, during the first supremacy

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of the papacy. Let us apply these events now to the second supremacy of the papacy. "The tribulation of these days" ends when God's people are delivered from the death decree at the beginning of the seventh plague; and then is when these other events are fulfilled. The sun and the moon are darkened, the stars fall from heaven, "as a fig tree casts her untimely figs when she is shaken of a mighty wind," and the heavens depart, as a scroll when it is rolled together. These all come under the sixth seal, and the sixth seal opens at the great earthquake that is caused by the voice of God that delivers the saints. Jesus said of these events: "Verily I say unto you, This generation shall not pass, till all these things be fulfilled. heaven and earth shall pass away, but my words shall not pass away." [Matt. 24:34, 35](#). What better evidence do we need that these prophecies are to be refilled during the last generation? In order to verify the period when this sixth seal will be fulfilled, read and study the chapter in Great Controversy, "God's People Delivered." Further reference to this seal will be found under the heading, "The unsealing of the book of Daniel in the fifth chapter of Revelation."

The whole of the sixth seal is fulfilled after the close of probation; in fact it is all fulfilled under the seventh plague. It is taken for granted that the wicked of this earth—those who have never professed the Advent message—receive to a greater or less degree the torments of this sixth seal, but how much greater will be the torment of those who have professed the Advent faith, but who have rejected the message that would have prepared them to escape these terrible, terrible judgments and plagues. Those are those of whom it is said in [Amos 8:11, 12](#):

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to

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seek the word of the Lord, and shall not find it."

This sixth seal gives us a picture of the reward of those professed Adventists who have been unconcerned and indifferent and Laodicean regarding the wonderful message the Lord has for those who are to be translated. The seventh chapter gives us a picture of those professed Adventists who have heeded the message to the Laodiceans and have perfected their characters and are prepared to stand upon the sea of glass and be one of the 144,000.

the whole of the seventh chapter of revelation is a picture of the reward of the 144,000—the firstfruits, and those they represent—the harvest of the earth—the righteous of all the ages. And now we come to the seventh seal, [Rev. 8:1](#).

The Seventh Seal

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.”

One half hour prophetic time would be seven and one half days, but this Scripture does not say just one half hour; it says “about the space of one half hour.” In EW 16, Sr. White says: “We all entered the cloud together, and were seven days ascending to the sea of glass.” This would allow about one half day for the angels to come from heaven to this earth, and seven days to escort the saved of earth back to the New Jerusalem! Oh, Glorious day! Who of us shall remain faithful until that day!

The Seven Trumpets of Chapters Eight and Nine

The first six trumpets are sounded during ‘the little time of trouble’, or during the giving of the loud cry. Elder Uriah Smith interprets the seven trumpets over the period of the gospel dispensation, during the period of the resurrection church; but the trumpets apply again over the

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period of the translation church—the last generation that lives upon the earth. Brother Smith has the seventh trumpet ending at the close of probation, when the seven last plagues begin to be poured out. But the seventh trumpet begins to sound in [Rev. 11:15](#) and ends with the [19th verse](#): “And the temple of God was opened in heaven, and there was seen in his temple the ark of His testament; and there were lightnings, and voices, and thunderings, and great hail.” Does not the seventh trumpet end with the seventh plague? Is not the seventh plague the plague of the great hail. Trumpets are instruments of warning, and during the Christian dispensation, those warnings began to be sounded with the early church, and continued to sound as warnings of the approaching end, clear down to the seventh plague. As the trumpets began to be sounded over the long prophetic periods, they began at the time when Christ entered upon His ministration in the first apartment, but as they are sounded during this last generation, they begin to be sounded at the close of probation for the Seventh-day Adventist church; and the close of probation for the church takes place at the beginning of the loud cry, and the loud cry does not come until after the Sunday laws have been enacted. These seven trumpets contain the judgments that are poured out on those who have been weighed in the balances of the third seal—the black horse. [Rev. 6:5, 6](#). It is those who have had great light in the past, but who have rejected the light that would have fitted them for translation, that receive the severest punishment during the 1260 literal days; and these days reach clear down to the coming of Christ in the clouds of heaven. This is in perfect accord with Sr. White’s statement in EW 124.

“I saw that the priests (the priests in “the church—the Lord’s sanctuary,” (5T 211) who are leading on their flocks to death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God’s hand at

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that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.”

But the reader may ask: What makes you think that the trumpets begin to sound at the beginning of the loud cry, and end under the seventh plague? We have just given the answer to this last question. The sounding of the seventh trumpet ends in the [nineteenth verse](#) of the eleventh chapter during the plague of the “great hail.” The first trumpet sounds immediately after the angel of [Rev. 8:5](#) (and that angel is Christ, He is the only One that ministers before the golden altar), fills the censer with fire from off the altar and casts it upon the earth. This act announces the close of Christ’s ministration in the first apartment during the 2300 literal days; and it announces the close of probation for the Seventh-day Adventist church, and also the close of probation for the remnant of the remnant—they sin no more! The church has rejected the message that would have prepared them to stand in the battle in the day of the Lord, and they are spewed out of the mouth of the Lord. From henceforth these will “wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8” Now all of this takes place at the beginning of the loud cry. When the Angel (Christ) fills the censer with fire from off the altar, and casts it upon the earth, then immediately the seven angels prepare themselves to sound, and this I believe takes place at the beginning of the loud cry.

The remnant of the remnant—those who have come out from among those that are in the Laodicean condition—have perfected their characters to the place where although the evil angels still press around them they can have no power over them, these have ceased sinning and

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they are prepared to go through the little time of trouble, and also through the time of trouble such as was not since there was a nation, even to this time; which is during the seven last plagues—they are prepared to go through these times of trouble without a Mediator. One party has passed the time when a Mediator is available, while the other class has come to the time when they are enabled to stand without a Mediator.

Now getting back to the seven trumpets: It is evident that the sixth trumpet ends at the close of probation for the whole world. The last three trumpets—the fifth, sixth, and seventh—are woe trumpets. In [Rev. 9:12-21](#) we have a record of the second woe trumpet, or the sixth trumpet. We shall consider only verses 12-15.

“One woe is past; (the sixth trumpet) and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, (at, margin) and a day, and a month, and a year, for to slay the third part of men.”

This is the sixth trumpet, and the second woe trumpet, and there is still one more to follow—the seventh, which is the third woe trumpet. Under this sixth trumpet the voice from the four horns of the golden altar commands to loose the four angels which are bound in the great river Euphrates Who are these four angels? In [Rev. 7:1-3](#), there is an account of four angels who are represented as standing on the four corners of the earth holding the four winds until the servants of God are sealed in their foreheads. This sealing process, is a progressive work, but the actual stamping or placing of the seal of God, takes place just before the close of probation—the close of probation for all the wicked inhabitants of the earth. These four angels are bound in the great river Euphrates. The great river Euphrates (“peoples, and multitudes, and nations, and

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tongues.” [Rev. 17:15](#)) represent all the wicked of this old world just before and after the close of probation. These four angels hold the winds of strife, so as not to prevent the loud cry of the third angel; but when probation closes these angels cease to hold the winds. Therefore, the four angels of [Rev. 9:12-15](#) are the same angels of [Rev. 7:1-3](#). Thus it is evident that the sixth angel sounds at the close of probation, and of course the other five sound before the close of probation.

There is probably no historical event that proves more definitely that the prophecies of Daniel and the Revelation were fulfilled over the long prophetic periods, than the event predicted in [Rev. 9:12-15](#). You can read the whole story in GC 334, 335. Josiah Litch interpreted this prophecy in prophetic time—a day for a year—391 years and fifteen days, —an hour and a day and a month and a year. Now this is definite proof that these prophecies were fulfilled over the long prophetic periods of the past; but let us ask this question: Just what bearing does the fall of the Turkish empire have upon our preparation for translation in this last generation? That event took place in 1840. But as that prophecy is to be fulfilled in our day that event is still in the future. That prophecy points to the close of probation, which is still in the future, and certainly the close of probation has a very definite bearing upon our preparation in these last days, —“come up hither, and I will show thee things which must be hereafter.” [Rev. 4:1](#). But how is this “hour, and a day, and a month, and a year” fulfilled at the close of probation? Space forbids us, in this short summary of these prophecies, to go into detail regarding many points; but it is sufficient to say that the close of probation comes suddenly and without any warning to the millions of the wicked inhabitants of this old world. “The four angels were loosed, which were prepared (AT) an hour, and a day, and a month, and a year.” That is, these angels are loosed at a certain hour, of a certain day, of a certain month, and a certain year, a specified time

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for the close of probation; and God’s people will know before hand just when that event will take place!

So far in our study of the trumpets, we have considered the time of the sounding of the first trumpet, which we found to be at the beginning of the loud cry, or at the time when the Sunday laws are enacted and enforced. We have also considered the time of the sounding of the sixth trumpet, which we found to be at the close of probation and the pouring out of the seven last plagues. So now let us notice the sounding of the seventh trumpet. According to [Rev. 10:7](#), the seventh trumpet begins to sound at the time when “the mystery of God should be finished.” In

[Eph. 6:19](#) we find that the mystery of God is declared to be the gospel. And we all understand that the gospel is not finished until the close of probation, and this is when the seventh trumpet begins to sound. But when does the sounding of the seventh trumpet end? This question is answered plainly in [Rev. 11:14-19](#).

“The second woe is past; (the second woe is the sixth trumpet) and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were “real; voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God, on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which are, and west, and art to come; because thou hast taken to thee they great power, and hast reigned.”

Now let us ask this question: When does Jesus receive His kingdom? When does He take to Himself His great power to reign? “The marriage represents the reception by Christ of His Kingdom.” GC 426. “And all who through the testimony of the Scriptures accept the same truths, (those who accept Christ’s change of ministration) following Christ by faith as He enters in before God to perform the last work of His

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meditation, and at its close to receive His kingdom, —all these are represented as going into the marriage.” GC 427, 428. So Christ receives His kingdom at the time when He is married to the New Jerusalem and at the close of His mediation in the heavenly sanctuary, and just before the close of probation. This is the time when he takes to himself his great power and reigns. Now let us notice [verses 18, 19](#).

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto they servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail,” Sr. White says in EW 36:

“I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.”

Did the anger of the nations and the wrath of God come before the investigative judgment in 1844? Certainly not as this applies during the last generation, but it does apply after the close of probation, as the angry nations come up against the saints in the death decree. God’s wrath against great Babylon comes under the seventh plague, after the saints are delivered; and the judgment of the dead that follows is the judgment of the wicked dead during the thousand years. Those who destroy the earth are themselves destroyed under the seventh plague. The temple of God is opened in heaven at the time God’s people are delivered.

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The lightnings, and voices, and thunderings, and earth quake, and great hail, all take place at, or immediately after, the voice of God delivers his people. So ends our discussion of the seven trumpets. Before we leave the subject of the seventh trumpet I believe we should summarize our findings: The seventh trumpet begins to sound at the close of probation, and continues sounding down through the seven last plagues, and ends under the seventh plague.

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The Tenth Chapter of Revelation

Let us keep continually in our minds that we are applying these prophecies of Daniel and the Revelation to the last generation that is to live upon the earth, the translation generation. We have already learned that the book of Daniel was unsealed in the fifth chapter of Revelation. We have also learned that these solemn messages are given in their order in the Revelation. 8T 302. So as we take up the messages in the tenth chapter we find that, the little book in the angel’s hand has already been opened in the fifth chapter.

“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth. “Verses 1, 2.

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left foot upon the dry ground, shows the part which He is acting in the closing scenes of the great

controversy with Satan.” 7BC 971.

This book is addressed to those who profess to understand the Adventist position regarding the little book in the hand of the angel in this chapter—the little book of Daniel. As we are interpreting this chapter in the light of

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“A LITTLE BOOK OPEN”

“The voice . . . said, Go and take the little book which is open in the hand of the angel.”

[Revelation 10:8](#)

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the message the Lord has for this last generation, this angel, which is Christ, comes down with a cloud of angels to finish the work on the earth. The rainbow represents the covenant of peace with those who are to keep His law. (See GC 637, “God’s covenant of peace with those who have kept His law.”) His face as it were the sun, indicates the light of the great message that is to shine upon this last generation; and His feet as pillars of fire spread desolation wherever this Mighty Angel treads.

“And cried with a loud voice as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.” [Verses 3, 4.](#)

Since the voice of this angel is as the roaring of a lion we take it that this angel is the Lion of the tribe of Judah, —the same angel that unsealed the little book of Daniel in the fifth chapter.

God’s people in the 1844 period could not fully understand these prophecies. The book of Daniel was not to be unsealed until the time of the end; and the time of the end was not to be until men should be running to and fro upon the earth, and scientific knowledge should be increased, and the time should come when the 144,000 should be purified, and made white, and tried; these prophecies had not come to their complete fulfillment in 1844. In the Bible and the Spirit of prophecy the voice of God from heaven is represented as thunder. See [John 12:28, 29](#). Also EW 286. As this chapter applied in 1844, it is evident that God’s people were not to know what the seven thunders uttered, but are we of this last generation to be in darkness also? If the Lord did not intend that we should know what the seven thunders uttered, why did He mention them?

Let us say again that we have now come down to the last generation that is to live upon the earth. For the last six thousand years men have been sinning and confessing,

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sinning and confessing. Only two have ever come to complete perfection and been translated. The imputed

righteousness of Christ has made up for the deficiencies of the characters of the resurrection church. Every human organization that Christ has established upon this old earth has ended in utter apostasy. God's professed people have been unable to resist Satan's snares. Will the last work upon the earth be placed in the hands of erring human beings? No! This last movement is to be an individual experience, and it will be under the direct supervision of the Holy Spirit. In this tenth chapter the Arch Angel Christ comes down with a cloud of angels to finish the work, not through some human organization.

For the last six thousand years the inhabitants of the universe have been watching with intense interest the drama of the ages, as it has been unfolding here upon this sin-cursed earth. Now a voice from the throne of God in heaven, like peals of loudest thunder, rolls through the realms of space announcing the last acts of the drama. If what we have suggested is true, then the seven thunders were not addressed to any human being, —they were addressed to the inhabitants of other worlds. But the events which the seven thunders uttered are to be revealed to the remnant of the remnant through their study of the prophecies of the little book open in the hand of the angel, aided by the guidance of the Holy Spirit. (The little book in the hand of the angel is not the little book of Daniel, but it is the little book of Daniel, as that little book is unsealed in the Revelation.) If it is true that the seven thunders utter the events that are to transpire during this last generation, then what are some of these events?

But first let us decide when this mighty angel comes down to finish the work. Evidently the work is to be finished during the last generation, but with what event does the work begin? Does it not begin with Christ's ministration in the first apartment during the 2300 literal days? The work in 1844 began while Christ was ministering in the first apartment. Prior to 1844. Christ ministered in the

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first apartment in order to prepare a people to enter with Him into the most holy place for the judgment of the dead, Oct. 22, 1844. During this last generation He is to minister again in the first apartment in order to prepare a people to enter with Him into the most holy place for the judgment of the living. After Christ finishes His ministration in the first apartment the next most important events come in their order, as follows: The loud cry, the judgment of the living, the seal of God, Christ's marriage to the New Jerusalem, the close of probation, the seven last plagues, the death decree, the deliverance of God's people, the special resurrection, great Babylon comes in remembrance before God to give unto her the cup of the wine of the fierceness of His wrath, the coming of Christ, and the seventh seal, —“We all entered the cloud together, and were seven days ascending to the sea of glass.” There are several other events that we have not mentioned. Let us ask this question: Will the events announced by the seven thunders be revealed to the 144,000? I believe that question is answered in this chapter.

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth and the things that therein are, and the sea, and the things which are therein, that there should be time no longer.” [Verses 5, 6.](#)

This angel is Christ, He is the creator of heaven and earth, and the sea. “All things were made by Him; and without Him was not anything made that was made.” [John 1:3.](#) He swears by Himself, because He could swear by no greater. And what is the oath that he takes? “that there should be time no longer.” As this Mighty Angel took this oath in 1844, it had reference to prophetic time—a day for a year. “Prophetic time closed, in 1844.” EW 243. But as He comes down to finish the work in this last generation, he swears that there should be time no longer. “There shall

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be no more delay.” Moffatt's translation. “There shall be no further delay.” Weymouth's translation. “There should be no more delay.” Goodspeed's translation. “There will be no delay any longer.” New World Translation.

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.” [Verse 7.](#)

As this trumpet applies in our day, the mystery of God is finished at the very beginning of this angel's sounding. The mystery of God, which is the gospel, is finished at the close of probation, and this is the time when the seventh angel begins to sound. Now let us notice the fifteenth verse of the eleventh chapter; this verse tells us when the seventh angel begins to sound, and when the mystery of God is finished.

“The second woe is past; (the sixth trumpet) and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign forever and ever.” [Rev. 11:15.](#)

Now according to this verse, the seventh angel begins to sound at the time when the Kingdoms of this world become the kingdoms of our Lord, and of his Christ. But let us ask this question: When do the kingdoms of this

world become the kingdoms of our Lord, and of His Christ? According to GC 427, 428, they become His kingdoms just before He leaves the most holy place of the heavenly sanctuary, at the close of probation.

“The marriage (of the Lamb) represents the reception by Christ of His kingdom. GC 426. “All who through the testimony of the Scriptures accept the same truths, (Christ’s change of ministration) following Christ by faith as he enters in before God to perform the last work of mediation and at its close to receive his kingdom

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—all these are represented as going in to the marriage.” GC 427, 8.

According to this, Christ receives His kingdom just before the close of probation, and this is when the seventh angel begins to sound, and he ceases his sounding under the seventh plague. See [Rev. 11:19](#). Let us get the sequence, or the time of the sounding of this seventh trumpet. According to Elder Smith’s version, the seventh trumpet began to sound in 1844, but he does not follow the sounding of the trumpet down to its close, unless he has it ending at the close of probation. As the seventh trumpet sounds during this last generation, it begins to sound at the close of probation; for that is the time when Christ receives His kingdom, and that is the time when the mystery of God is finished, and it ceases to sound under the seventh plague—the plague of the great hail.

“And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel’s hand and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.” [Verses 8-10](#).

“And the voice which I heard from heaven spake unto me AGAIN.” Is not this the same voice that told him to seal up that which the seven thunders uttered? But now this voice tells him to take the little book which is open in the hand of the angel and eat it up. In other words, by implication, the voice from heaven says, If you want to know what the seven thunders uttered, go and take the little book, —the little book of Daniel, as it is unsealed in the Revelation—which is open in the hand of the angel, and eat it up, and this little book will reveal to you what the seven thunders uttered—the

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things that “must shortly come to pass “ ([Rev. 1:1](#)) and “The things which must be hereafter.” ([Rev. 4:1](#)). This voice tells him that the messages of Daniel and the Revelation—after he has digested them—will be in his mouth as sweet as honey, but that the persecution which will follow, will make his belly bitter.

“And he said unto me, Thou must prophesy AGAIN before many peoples, and nations, and tongues, and kings.”

Brother Smith applies this to the third angel’s message which has been preached since 1844; but during the last generation it certainly applies to the giving of the loud cry message, and as we have just stated, it is the persecution that follows the giving of the loud cry message that causes the belly to become bitter.

Ezekiel’s Prophecy In Ezekiel, Chapters Two and Three

Please read this in connection with the tenth chapter of Revelation. In the tenth chapter of Revelation the Archangel—Christ—comes down with a cloud of angels to finish the work upon the earth. He has in His hand a little book open. This is the book of Daniel, as that book was unsealed in the fifth chapter of Revelation. This angel comes down at the beginning of the 2300 literal days with the little book open in His hand. This little book contains the messages that are to perfect the characters of the remnant of the remnant and prepare them to go forth and give the loud cry at the end of the 2300 literal days. Ezekiel’s prophecy in [Eze. 2, 3](#) presents a picture of the condition of the Laodicean church at the time when the angel of [Rev. 10](#) comes down to present the messages of Daniel and the Revelation, at the beginning of the 2300 literal days, and at the time when this very Angel (Christ) enters anew the first apartment to prepare a people for translation. Let us study this prophecy very carefully:

“And he said unto me, Son of man, stand upon thy

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feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this

very day. (Does not this apply to spiritual Israel today? Have not the generations since 1844 rebelled against the instruction the Lord has given them? Is not this why God's spiritual Israel have not entered the heavenly Canaan before this?) For they are impudent children and stiff hearted. (Does not this describe spiritual Israel today?) I do send thee unto them; and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns be with thee, and thou shalt dwell among scorpions: be not thou afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man, hear what I say unto thee: Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. (Notice that in the tenth chapter of Revelation, John was to eat the little book) And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; And he spread it before me; and it was written within and without: (Notice that in the [fifth chapter](#) of Revelation, the book was written within, and on the backside! Does not this prophecy apply in the very days in which we are living?) and there was written therein lamentations, and mourning, and woe." Compare the woe trumpets of [Rev. 9, 11](#). This is chapter two: let us consider the [first verses](#) of the third chapter.

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Ezekiel Chapter Three

“Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. (Was not John commanded to eat the little book—or that roll—in the hand of the angel in the tenth chapter of Revelation?) And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth as honey for sweetness. (This is the little book that contains the messages that are to go to spiritual Israel to call out a remnant of the remnant that are to be prepared for translation.) And he said unto me, Son of man, go, get thee three unto the house of Israel, and speak with my words unto them. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have harkened unto thee. But the house of Israel will not harken unto thee; for they will not harken unto me: for all the house of Israel are impudent and hardhearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an Adamant harder than flint have I made thy forehead: Fear them not, neither be dismayed at their looks, though they be a rebellious house. Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in shine heart, and hear with shine ears. And go, get thee to them of the captivity, unto the children of thy people, and speak unto them and tell them, Thus saith the Lord God; whether they will hear, or whether they will forebear. Then the spirit took me up, and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from this place. I heard also the noise of the wings of the living creatures that touched one

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another, and the noise of the wheels over against them, and a noise of a great rushing. (This evidently represents the organization, under the Holy Spirit, through which the last work will be finished.) So the spirit lifted up, and took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.”

Does not all this present a picture of the finishing of the work in these last days. May we suggest that you read these chapters and study them.

Revelation Chapter Eleven

“And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city (the true church. GC 266 Old Edition) shall they tread underfoot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.” [Verses 1-3](#).

Originally there was no break between these chapters. The first verse of the eleventh chapter followed in direct sequence the last verse of the tenth chapter. In the [last verse](#) of the tenth chapter is brought to view the loud cry of the third angel as we apply these chapters to this last generation. This “reed like unto a rod” is the

measuring stick by which this last generation of God's people are to be measured; and therefore this rod must represent the message that separates the wise and the foolish virgins during this last generation. What temple is this that is referred to in this verse? There are four sanctuaries, or temples, brought to view in the Bible and the Spirit of prophecy. There is the temple of God in heaven, the Jewish temple here upon the earth, the Seventh-day Adventist church, which is the antitype of the Jewish sanctuary here

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upon the earth and the soul temple. In 5T 211, Sr. White refers to the church thus: "Then they began at the ancient men which were before the house. Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God, Etc."

What does it mean to measure the temple of God, and the altar, and them that worship therein? Does this have reference to the investigative judgment of the living in the sanctuary in heaven? In 1844, it was those who had worshipped in the first apartment before the golden altar, who entered with Christ into the most holy place for the judgment of the dead, and who should have given the third angel's message in the power of the Holy Spirit. Those who refused to worship before the golden altar were the foolish virgins, and they did not enter with Christ into the most holy place. In this last generation, it will be those who have been worshipping in the first apartment, before the golden altar, who will enter with Christ into the most holy place for the judgment of the living, and who will go forth and give the loud cry of the third angel in the power of the holy spirit. "Rise and measure the temple of God." When does this take place? This measuring of the effect of Christ's ministration in the first apartment cannot take place until just before He leaves that apartment. There is a judgment that goes on while Christ is ministering in the first apartment, during the 2300 literal days. The period of the 2300 literal days is the period of the early rain experience, and it is also the period of the midnight cry which goes to the church. The measuring of the sanctuary, which takes place just before Jesus leaves the first apartment, and the weighing in the balances under the third seal, are one and the same thing: and both take place at the same time. It is at this time that the wise and foolish virgins are separated. Certainly the foolish virgins will have no part in the giving of the loud cry, but the wise virgins will go forth and give the

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loud cry in the power of the Holy Spirit, and this is what will enrage the foolish virgins.

But in what sense does the 'weighing and measuring' take place while Christ is ministering in the first apartment? While Christ is ministering in the first apartment, those in the Laodicean condition who accept the message that is to prepare them for translation, judge themselves worthy of eternal life, while those who reject the message judge themselves unworthy of eternal life. Those who accept the message enter with Christ into the most holy place for the judgment of the living, while to those who reject the message the door to the first apartment is finally closed. This is exactly what took place in 1844. Those who accepted the first and second angel's messages were worthy to enter with Christ into the most holy place for the judgment of the dead, while to those who rejected the messages the door to the first apartment was finally closed, and so of course was the door to the most holy place. This is well illustrated by Paul and Barnabas' experience in [Acts 13:46](#): "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles." Who are the Gentiles in our day? In Christ's time anyone who was not a Jew was a Gentile, and so it is in our day; whoever is not a spiritual Jew—a Seventh-day Adventist—is a spiritual Gentile, and it is the spiritual Jews—Seventh-day Adventists—who are first to be measured by the spiritual measuring rod; and they are also the first to be weighed in the spiritual balances. The spiritual Gentiles—those who are out in the other denominations—have no part in the measuring of the temple of God, they come in under the loud cry, which at this time has not yet begun. However, this statement—"But the court

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which is without the temple leave out, and measure it not; for it is given unto the Gentiles," may imply that the Gentiles who are out in the other denominations, are just as close to the sanctuary as they are allowed to be, and are only waiting to be gathered in.

"And the holy city (the true church) shall they tread under foot forty and two months." Although Elder Smith applies the measuring of the temple to the experience of God's people in 1844, he goes back to the 1260 years of papal persecution for the fulfillment of the forty and two months. That 1260 years was the first supremacy of the

papacy, we are applying this to the second supremacy of the papacy—the 1260 literal days, just as the prophecy was written. But when do these 1260 literal days begin? To the wise virgins, it should be evident from these [three verses](#), that the forty and two months, and the thousand two hundred and three score days, follow immediately after the measuring of the temple of God, certainly not before the measuring of the temple. Now let us call your attention to the fact that, in Brother Smith’s book, the forty and two months and the 1260 days ended 46 years before the measuring of the sanctuary. Does the reading of these three verses give us the impression that the forty and two months and the 1260 days come before the measuring of the temple, or sanctuary “The solemn messages that have been given in their order in the revelation, Etc.” Vol. 8, 302. It seems quite evident that the forty and two months, and the 1260 days follow the measuring of the temple: that is, the temple is measured at the end of the 2300 literal days, and at the beginning of the 1260 literal days. Let us see how this harmonizes with the prophecy of the 2300 days of [Dan. 8:13, 14](#).

“And I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And

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he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” [Dan. 8:13, 14](#).

“But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city (the true church) shall they tread underfoot forty and two months.” [Rev. 11:2](#).

Both the prophecy of [Dan. 8:13, 14](#) and [Rev. 11:2](#) were written so that they might apply at two different periods—during the long prophetic period, and the period of the last generation. According to [Dan. 8:13, 14](#), the sanctuary and the host were trodden under foot for 1260 years during the 2300 years; and according to [Rev. 11:2](#), the holy city (the true church) was to be trodden under foot forty and two months after the measuring of the temple. Now let us apply it during the last generation. According to [Dan. 8: 13, 14](#), the sanctuary and the host are to be trodden under foot at the end of the 2300 literal days; and according to [Rev. 11:2](#), the holy city (the true church) is to be trodden under foot at the beginning of the forty and two months during this last generation. The two expressions, “to be trodden underfoot,” and “shall they tread under foot,” welds the 1260 literal days on to the end of the 2300 literal days. Now there is also another weld: According to [Dan. 8:13, 14](#), at the end of the 2300 literal days, the sanctuary is to be cleansed, and according to [Rev. 11:2](#), at the beginning of the 1260 literal days the TEMPLE OF God is to be measured. Thus the 1260 days are welded on to the end of the 2300 days. We believe we have good proof that the 2300 literal days end at the time when a national Sunday law is enacted; just how far we are already in that period, we do not profess to know, neither do we believe that it is necessary that we should know. But the signs that are fulfilling all about us, prove beyond a shadow of a doubt, that we are right down close to the end. When a Sunday law is enacted we will know

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that we will have reached the end of the 2300 literal days and still have three and one half years of persecution; but “except those days should be shortened, there should no flesh be saved: but for the elect’s sake those days shall be shortened.” [Matt. 24: 22](#).

Right now is the time to prepare for the persecution during that three and one half years. Before that period begins, we must have to come to that place where, “Still the evil angels pressed around them, but they could have no power over them. “For those of us who have come out from among those in the Laodicean condition, our probation will close at the end of the 2300 literal days, and at the beginning of the 1260 literal days. Before that persecution begins, we must have come to that point referred to in [Jer. 31:31](#):

“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 day, 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.”

When will the Lord put His law in their inward parts, and write it in their hearts? He has promised to do all this ‘after those days’. After what days? After the fulfillment of the days of the resurrection church, and during the days of the translation church. He will write His law in our inward parts, and in our hearts, right where the angels have God’s law written. It is natural for the angels in heaven to keep God’s law, and so it will be with the 144,000; They will have that law placed in their inward parts, and written in their minds, and it will be just as

natural for them to keep God's law as it is for the angels; the great difference being, that the angels keep God's law in bodies that have

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never been contaminated with sin, while the 144,000 keep His law in bodies, thousands of whom have been in the very depths of sin. In [Matt. 28:18](#), Jesus said, "All power is given unto me in heaven and in earth." And thus it is, that during the period when the inhabitants of this earth have reached the very depths of sin, and human character has become the weakest, that Jesus ("And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins," [Matt. 1:21](#).) will demonstrate His power to perfect the characters of 144,000 human beings to the point where, "Still the evil angels pressed around them, but they could have no power over them." 1T 182. These are prepared to step directly from this sin-cursed earth into the presence of the Father.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." [Verses 3, 4](#). (For a definition of the two candlesticks see GC 267).

In Zech. 4, the Old and New Testaments are represented by the two olive trees and the two candlesticks, and they are represented as standing before the God of the whole earth. The two witnesses constitute God's word to us; thus the wise virgins have not only the Bible, but they also have the medium through which the Lord can communicate its truth to them. The Bible and the Holy Spirit go hand in hand. He who has both has eternal life. We may have the Bible and not have the Holy Spirit, but we in this enlightened age, cannot have the Holy Spirit without the Bible: the Bible alone constitutes an instrument of destruction.

"And if any man will hurt them, fire proceedeth out of their mouths, and destroyeth their enemies: and if any man will hurt them, he must in this manner be killed." [Verse 5](#).

I can do no better than to quote Elder Smith on this verse. "To hurt the word of God is to oppose, corrupt, or

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prevent its testimony, and turn people away from it. Against those who do this work, fire proceedeth out of their mouth to devour them; that is, judgment of fire is denounced in that word against such. It declares that they will have their portion at last in the lake that burneth with fire and brimstone. [Mal. 4:1](#); [Rev. 20:15](#); [22:18, 19](#), etc."

"These have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." [Verse 6](#).

Again I shall quote Elder Smith, and then add a comment. "In what sense have these witnesses power to shut heaven, turn waters to blood, and bring plagues on the earth? Elijah shut heaven that it rained not for three years and a half; but he did it by the word of the Lord. Moses, by the word of the Lord, turned the waters of Egypt to blood. And just as these judgments, recorded in their testimony, have been fulfilled, so will every threatening and judgment denounced by them against any people surely be accomplished. "As often as they will. As often as judgments are recorded on their pages to take place, so often will they come to pass. An instance of this the world is yet to experience in the infliction of the seven last plagues." D&R 532, Old Edition.

In these comments, Brother Smith applies the shutting of heaven that it rain not in the days of THEIR PROPHECY back to the days of Moses and Elijah; and the turning of waters to blood, and the smiting of the earth with all plagues as often as they will, to the centuries of the past. Was this prophecy here in the Revelation eleven fulfilled two or three thousand years ago? No indeed; the fulfillment of this prophecy is still in the future. Now do not misunderstand; we do not understand that Elder Smith applies the fulfillment of this prophecy to the times of Moses and Elijah, but we, of this last generation, do not have to sight the experiences of Moses and Elijah as a fulfillment of the word of God for we are living in the very days when this prophecy will be a part of our experience.

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"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." [Verse 7, 8](#). "And when they shall have finished (are finishing, GC 267) their testimony." As this prophecy was fulfilled over the long prophetic periods, it was the French nation that fulfilled the prophecy during the latter part of the 1260 years of the first papal supremacy. As this prophecy applies in our time, the events of these two verses will take place near the end of the 1260 literal days of the second period of papal supremacy. In the preceding verses we have this statement: "These have power to shut heaven that it rain not in the days of their prophecy." This evidently refers

to the fourth plague, when power is given to the sun to scorch men with great heat. According to GC 628, 9, this plague causes a great famine in the land, and this is evidently the plague referred to in the [sixth verse](#). This fourth plague is poured out near the end of the 1260 literal days. Verses 7, 8 come after verse 6, and therefore the events of verses 7, 8 are closer to the end than the events of verse 6.

“The beast that ascendeth out of the bottomless pit.” Which of the prophetic beasts is here referred to? But first let us determine what is meant by the term “bottomless pit?” As this prophecy applied to France, the bottomless pit referred to a condition of religious and political chaos; but how does it apply in our time? Down through the ages this old world has been a pit of sin; but through the sacrifice of the Son of God men could be delivered out of this pit of sin. But there comes a time when mercy no longer pleads for the guilty human race, — probation closes, and this pit of sin becomes a bottomless pit. The beast that ascends out of the bottomless pit must come up after probation closes. But which one of the seven beasts of Daniel and the Revelation is it that comes up out of the

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bottomless pit after probation closes, and at the beginning of the death decree? It is evidently none other than Satan himself the great red dragon of [Rev. 12](#).

As the beast of [Rev. 12](#) applied over the long prophetic periods, that prophecy was fulfilled at the time of Christ’s first advent, and at that time the great red dragon primarily represented Satan, but in a secondary sense it represented pagan Rome. But we are applying that prophecy during the period of this last generation, and at this time the great red dragon represents “that old serpent called the devil and Satan, which deceiveth the whole world. ([Rev. 12:9](#)) and this is the very time when he deceives the whole world and brings them up against God’s people in the death decree.

In our interpretation of [Rev. 12:7](#) and onward, we apply these prophecies after the close of probation. All down through the history of the resurrection church the people of God have had an up and down experience; they have been sinning and confessing, sinning and confessing; only two have ever come to the point where they cease to sin, and where death can have no more power over them. Satan has been accusing God’s people before the heavenly universe; he has been telling them that it is impossible for human beings to live without sin, but at the close of probation all of the 144,000 have perfected their characters and they sin no more. Satan is now cast out of heaven for the third and last time. No longer can he annoy the angels with his accusations against God’s people, and his wrath is turned against those whom he cannot tempt to sin. At the close of probation Christ steps out from between His Father and the 144,000 and Satan tries them to the very limit. As his end draws nearer his wrath becomes fiercer and he becomes more determined than ever to win the final conflict. All down through the ages, to greater or less extent, he has had his

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way with God’s professed people, but the 144,000 constitute a little company that are resisting his supremacy, and he realizes that the outcome of the conflict of the ages depends upon his being able to either cause them to sin, or to put them to death. But death comes as a consequence of sin, and when this little company ceases sinning, death can have no power over them.

But does Satan give up just because probation has closed and no one can any longer be saved? No indeed he does not; for even at the end of the thousand years he goes forth to deceive the nations, and bring them up against the New Jerusalem. If he is to deceive the nations at the end of the thousand years, it should be no great wonder if he should deceive the nations just before the thousand years begins. At this point in our study, the three unclean spirits have brought all the nations up against God’s people under the death decree, and at the beginning of the death decree (the one prophetic hour—fifteen days) the great red dragon, that old serpent, called the devil and Satan, ascends out of the bottomless pit (the proverbial abode of him and his evil angels) and personates Christ. But it is not until just three and one half days before God delivers His people that this beast makes war against the two witnesses, and overcomes them and kills them.

Now let us keep in mind that there is a definite distinction between the Holy City (the true church) which is to be trodden under foot forty and two months, and the two witnesses that prophesy a thousand two hundred and three score days clothed in sackcloth. The Holy city is God’s remnant of the remnant, his true church; but the two witnesses are the old and new testaments. The holy city (the true church) experiences the death decree, which lasts one prophetic hour, while the two witnesses

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are killed, and their dead bodies lie in the street of the great city for a period of three and one half days.

“Shall make war against them, and shall overcome them, and kill them.” How are these two witnesses (the Old and New Testaments) to be killed at this time? For the answer let us go back to the first fulfillment of this prophecy. How were they killed during the time of the French revolution? We can do no better than to quote Elder Uriah Smith again. D&R page 533, Old Edition. “But did France ‘make war’ on the Bible? She did; and in 1793 a decree was passed by the French Assembly forbidding the Bible; and under that decree, the Bibles were gathered and burned, every possible mark of contempt was heaped upon them, and all the institutions of the Bible were abolished. The weekly rest day was blotted out, and every tenth day substituted, for mirth and profanity.” Could it be that this is the way these two witnesses will be killed again? There is much more to be revealed to God’s people—all the books of the Bible meet and end in the Revelation. As the scroll in the right hand of Him who sits upon the throne, in [Rev. 5:1](#), is unrolled, these things will be made plain to the remnant of the remnant. We believe that the time has not yet come for us to fully understand all that is contained in these prophecies. However, there are different phases of the prophecy contained in these verses that we believe are not beyond our understanding at the present time.

In “Great Controversy” page 624, Sr. White says: “As the crowning act in the great drama of deception, Satan himself will personate Christ.” “The crowning act” must not only be the greatest act, but also the last act in the drama of deception. Therefore it is logical to conclude that Satan personates Christ during the death decree—the one prophetic hour. According to GC 635, in the chapter “God’s People Delivered,” the death decree ends at the time when the voice of God delivers His people—at the beginning of the seventh plague; and it is the voice of God

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that causes the great earthquake, and according to [verses 11 and 13](#), “the Spirit of life from God” enters into the two witnesses and they stand upon their feet at the time when the great earthquake takes place. This should prove conclusively that the two witnesses are killed three and one half days before the end of the death decree. Going back to the time when this prophecy was fulfilled during the French revolution, Elder Smith, in his comments on [verse 13](#), makes no mention of the great earthquake, and in Great Controversy page 286, Sr. White, in her comments on [verse 13](#), has only this to say: “France was shaken as by an earthquake.” But as this prophecy is fulfilled in our day, these two prophets “(stand) upon their feet” “And they (ascent) up to heaven in a cloud,” at a time when the greatest earthquake this earth has ever seen takes place. Surely this should constitute another positive evidence that the prophecies of Revelation did not meet their complete fulfillment prior to 1844.

“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and shall make merry and shall send gifts one to another; because these two prophets tormented them that dwell upon the earth.” [Verses 9, 10](#).

Now as we undertake to give an exposition of these next five verses ([8-13](#)). As we have said before, there is much more light to shine upon our pathway as we near the time for the fulfillment of these events .

Let us get a picture of the condition of things as they appear at this time. Satan is here upon the earth personating Christ. The world is going wild over this majestic being. There is no possible way of explaining away this great phenomenon. Satan performs many wonderful miracles of healing, and many other wonderful miracles; and in his assumed character of Christ, he tells the wicked that he has changed the Sabbath from the seventh to the first day of the week, and that he has sent these terrible plagues upon

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them in order to awaken them, and to cause them to keep his holy Sunday sabbath more conscientiously. He tells them that it is the disregard for his Sunday sabbath that has brought upon the world these terrible plagues and the crime and wickedness that is filling the earth with woe. He tells them that the little band of Sabbath-keepers are to blame for this terrible wickedness—that they have grossly misinterpreted many of the prophecies of his word, and have caused them to be a torment and a curse instead of a blessing, as he intended they should be. He tells them that in the past he has communed with them as through a glass darkly, but that since he is now with them, and can speak with them face to face, they have no more need of the Bible, and that when the little band of Sabbath-keepers, together with the Bibles they have so miserably misinterpreted, are all completely destroyed, then, and not until then, will begin the long-looked-for millennium. Let us keep in mind that it is the beast that ascendeth out of the bottomless pit that makes war on the two witnesses, and overcomes them, and kills them.

From the time when all the nations of the earth unite, at the end of the 1290 days, and agree to enact the death

decree, the hour has been determined when all the wicked inhabitants of the world might have a part in the slaying of God's people; and now Satan himself appoints the time for the slaying of the two witnesses; thus all the inhabitants of the earth are not only guilty of the blood of the saints, but they are also guilty of the slaying of the two witnesses.

“And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.” The following is Elder Smith's comments on this verse. “The language of this verse describes the feelings of other nations besides the one committing the outrage on the witnesses. They would see what war infidel France had made on the Bible, but would not be led nationally to engage in the wicked work, nor suffer the murdered witnesses to be BURIED, or put out of sight among

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themselves, though they lay dead three days and an half, that is, three years and an half, in France. No; this very attempt on the part of France served to arouse Christians everywhere to put forth new exertions in behalf of the Bible, as we shall presently see.” Here Elder Smith does not apply the “people, and kindreds, and tongues, and nations,” to the people of France who put the two witnesses to death, but to the nations other than France. These people, and kindreds, and tongues, and nations, could not apply to the people of France, because these nations were not within the French nation. Then as this prophecy applies in our day, these people, and kindreds, and tongues, and nations, must apply to others besides the wicked nations of the earth. But who could these be? Could it refer to the 144,000 who come out of every nation, and kindred, and tongue, and people? Are they those who would not suffer their dead bodies to be put in graves? The wicked inhabitants of this old world may do everything in their power to destroy, even to burn the two witnesses, but they cannot take the two witnesses out of the hearts and minds of God's elect.

“And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth.” We have already given this verse some attention. But how do these two witnesses torment the wicked of the earth? It was during the loud cry that the messages of the two witnesses were presented to the inhabitants of the earth, and it was then that they made their decisions—that they judged themselves; but now after probation has closed, they realize the terrible mistake they made, and the messages of these two witnesses torment them day and night. But now this majestic being, who resembles the description of the Son of God, as given by John in the Revelation, and who is the express image of the pictures that have been presented of Him, has appeared upon the earth, and hope and rejoicing springs up within their hearts, as they become convinced that those who presented the

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message to them before probation closed, were terribly deceived. Their joy and rejoicing know no bounds. After all their grief and torment they are at last to be saved. But not so with God's elect; this is not the real Christ, and when Jesus appears in the clouds of heaven they exclaim, “this is our God, we have waited for HIM and HE will save us.”

“And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.” [Verses 11, 12, 13.](#)

How do these two witnesses stand upon their feet at the end of the three and one half literal days? As this prophecy was fulfilled at the end the three and one half years of the French revolution, Bibles began to be printed by the thousands, until today the Bible out sells any other book that has ever been published. But again we are applying this prophecy to the days in which we are living. In what sense do they stand upon their feet at the end of the three and one half literal days? These two witnesses have foretold the deliverance of God's people, and now the voice of God is heard from heaven saying, “It is done!” At the close of probation Jesus presents the 144,000,—the first fruits, which constitute the “wave sheaf,” to His Father. This He must do before the harvest of the earth—the dead of all ages—can be resurrected. Then Jesus steps out from between them and His Father, and He says to His Father, Take them now and let Satan try them to the very limit, until you and the whole universe are convinced that their characters are fully developed. As I suffered untold mental agony for one literal hour in the garden of Gethsemane, so these must suffer mental

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agony one prophetic hour (fifteen Days) during their Gethsemane. At the end of that prophetic hour the angels in heaven, and the whole universe cry out, it is enough! and the Father's voice is heard from heaven saying, IT IS DONE! This is the end of the antitypical time of Jacob's trouble. All the saints cry out with anguish of spirit, and are delivered by the voice of God, —the 144,000 triumph.

“And they heard a great voice from heaven saying unto them, Come up hither, And they ascended up to heaven in a cloud, and their enemies beheld them.” Evidently this language is symbolic. The day of deliverance has come. Yesterday the wicked were fully convinced that they should have the privilege of putting the hated sect to death; today was to be the dawn of the millennium. But today the two witnesses stand “Prophetically” upon their feet, and Babylon the Great has come in remembrance before God, ‘to give unto her the cup of the wine of the fierceness of His wrath’. Great hailstones, every one ‘about the weight of a talent’, (Webster's New Collegiate Dictionary says 57.85 pounds) are doing their work of destruction.” The seventh plague is being poured out. It is now just one prophetic hour—fifteen days—until the Lord will appear in the clouds-of heaven, and the harvest of the earth—the dead of all ages —will be gathered.

“And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. “What constitutes the tenth part of the city? But first let us ask, What is the City? We understand of course that the great city is spiritual Babylon. During the first supremacy of the papacy, each of the ten kingdoms of Western Europe constituted a tenth part; and during the first fulfillment of this prophecy, France constituted the tenth part. The question is, Do each one of the ten kingdoms still constitute a tenth part, as this prophecy applies during its last fulfillment? Let us keep in mind

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that these ten kingdoms are still a subject of prophecy clear down to the deliverance of God's people, and even during the seventh plague; as is plainly revealed in [Rev. 17:12-18](#).

Italy is one of the ten kingdoms; and Italy, probably more than any of the other ten, is predominantly Catholic. It was Mussolini, the head of the Italian government who, in 1929, signed a concordat with the pope of Rome, promoting him to an exalted position among the heads of state. And it was this very act that started the papacy on the road to the healing of the deadly wound. The deadly wound is not completely healed until all the nations come together and agree to enact the death decree. It is then that the papacy is restored to the same power and prestige she enjoyed during the 1260 years of papal power. There are three steps to the restoration of the Papacy to full power; the first was Mussolini's act of restoring the pope to temporal power; the second will be the enacting of a Sunday law by the United States; and the third will be when all the nations of the earth come together and enact the death decree. Rome is the capitol of Italy, and Rome is also the capitol, or seat of the papacy. When Babylon the Great comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath; when great hailstones, every one about the weight of a talent are doing their work of destruction; when the great earthquake, which is caused by the voice of God that delivers His people, is destroying the wicked cities of the earth, is it logical to suppose that Vatican City will escape these judgments? and that Rome and the nation that city represents will escape? Surely Italy, the one nation responsible for the starting of the papacy on the road to universal supremacy, will with the papacy, come to her end. Indeed, every nation upon the face of the earth will come to its end under the seventh plague, but Italy, because of her part in promoting Satan's “power and his seat, and great authority,” here upon the earth, will receive a more violent reward. Think of the retribution that came to the one

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who signed the concordat; will the nation he represented meet a similar fate?

“And in the earthquake were slain of men seven thousand.” This is at the time when “The proudest cities of the earth are laid low. (Is not Vatican City one of the proudest cities?) The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.” GC 637. Seven is a number that denotes completeness. When the capitol city of modern spiritual Babylon comes in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath; when great hailstones every one about the weight of a talent, are doing their work of destruction, will not a perfect number of the prelates of spiritual Babylon be slain? When great Babylon comes in remembrance before God, will Vatican City escape? Vatican City, that proudest of cities.

“And the remnant were affrighted, and gave glory to the God of heaven.” Who are the remnant spoken of

here? Certainly not the remnant of the remnant—the 144,000, for they realize that this is a token of their deliverance. But in what sense do the wicked remnant give glory to the God of heaven? Are they converted, and repent of their sins, and give glory to the God of heaven? No, for such a thing is impossible, for probation has closed long before this. They now realize that they have been deceived, that the majestic being who claimed to be Christ was only a counterfeit and a deceiver; and now their wrath is kindled against the false shepherds. The swords with which they intended to slay God’s people, are now employed to slay one another. The seventh plague is being poured out, and terrible, terrible things are taking place here upon this old earth; great hailstones are doing their work of destruction. All of this is to be the reward of the wicked.

“The second woe is past; and, behold, the third woe

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cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.” [Verses 14, 15.](#)

As we have mentioned before; the last three trumpets are woe trumpets. “The second woe is past” which is the sixth trumpet, and the third woe—the seventh trumpet—cometh quickly. The seventh trumpet begins to sound at the close of probation and sounds clear down through the seven last plagues, and ends with the seventh plague. As evidence of this we present [verse seven](#) of the tenth chapter and [verse nineteen](#) of the eleventh chapter. [Rev. 10:7](#) says, But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished. The mystery of God is the gospel, as is verified by Paul in [Eph. 6: 19](#), and the gospel is proclaimed clear down to the close of probation; so the seventh angel begins to sound when the gospel ends at the close of probation. It is at the close of probation, when Christ finishes His ministration in the sanctuary above, that He is married to the New Jerusalem. In GC 426, Sr. White says: “The marriage represents the reception by Christ of his kingdom.” And on pages 427, 428 she says: “And all who through the testimony of the Scriptures accept the same truths (the truths regarding Christ’s ministration in the sanctuary), following Christ by faith as He enters in before God to perform the last work of mediation. And at its close to receive his kingdom.” So according to this Christ is married to the New Jerusalem at the close of probation, and this is also the time when He receives His kingdom. We will notice the nineteenth verse later.

“And the four and twenty elders which sat before God on their seats, fell on their faces, and worshipped God, Saying, We give thee thanks, O Lord God Almighty which art, and wast, and art to come, because thou hast taken to thee thy great power, and has

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reigned.” [Verses 16, 17.](#)

Why do these four and twenty elders fall upon their faces and give thanks? But first, Who are the four and twenty elders? We understand that these are at least some of those who were raised from the dead when Christ came forth from the tomb. These ascended with Christ to heaven, and they have been in heaven for the last almost, two thousand years. Their remaining in heaven is contingent upon (Christ’s being able to perfect the characters of the 144,000—who are the antitypical firstfruits—and presenting them to His Father not having spot, nor wrinkle, nor any such thing. At the close of probation they have perfected their characters, and they have been sealed. Christ now takes to Himself His great power and reigns, however the 144,000 are still to be tested, but they have ceased sinning, and since death comes as a result of sin, these are assured of eternal life, and so are the four and twenty elders.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.” [Verses 18, 19.](#)

These two verses go back to the beginning of the sixth plague, when the three unclean spirits go forth to the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty. Sr. White says in EW 36, “I saw that the anger of the nations, the wrath of God, and the time to judge the dead were separate and distinct’ If “the time to judge the dead”, had reference to the investigative judgment of the dead, which began in 1844; then the anger of the nations and the wrath of God

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must have come before 1844, but it evidently did not have reference to the investigative judgment of the dead in 1844; but it has reference to the judgment of the wicked dead during the thousand years. Thus the anger of the nations refers to the anger of the nations against God's people, during the death decree. The wrath of God has reference to the wrath of God during the seventh plague, when great Babylon comes in remembrance before God to give unto her and cup of the wine of the fierceness of His wrath, and the judgment of the dead during the thousand years. It is during the seventh plague that those are destroyed who have destroyed the earth. The [nineteenth verse](#) refers directly to the deliverance of God's people at the beginning of the seventh plague when "there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." (The seventh plague). So ends the eleventh chapter of Revelation.

Revelation The Twelfth Chapter

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." [Verse 1](#).

As this prophecy was interpreted over the long prophetic periods, the woman represented the apostolic church. She being clothed with the sun represented the great light at the beginning of the Christian dispensation. The moon under her feet represented the Jewish dispensation, which shone with a reflected light, while the twelve stars represented the twelve apostles. Let us apply this now to the last generation.

The woman represents God's true church—the translation church, upon which shines the light of the ages—she is clothed with the sun. The moon under her feet represents the Laodicean resurrection church, and the

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"The Christian Church"

"There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

[Revelation 12:1](#)

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twelve stars the twelve tribes of spiritual Israel—the 144,000.

"And she being with child cried, travailing in birth, and pain to be delivered." [Verse 2](#).

This woman is not Mary the mother of Jesus, this woman is the church. At the time of Christ's first advent, it was the true church that was travailing in birth and in anticipation and preparation for the coming Messiah; and so it will be in our time; God's true church, the remnant of the remnant will be experiencing terrible persecution in

their preparation for the coming of Christ in the clouds of heaven. Here is portrayed the new birth experience which does change ideas, theories, habits and practices.

“And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.” [Verse 3](#).

Primarily this great red dragon represents Satan, while in a secondary sense it represents Pagan Rome. For an application of this prophecy, as it applied at Christ’s first advent, I can do no better than to refer the reader to Elder Smith’s book “Daniel and the Revelation, “pages 543 and onward. (Old edition). It is to be understood that this beast represents Satan in his opposition to God and His church all down through the history of this old world. As this beast applied at Christ’s first advent, it applied to the political, universal, pagan, Roman Empire. As it applies during this last generation, it applies to the spiritual, universal, Christianized-paganized Roman Empire—spiritual Babylon.

“And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.” [Verses 4, 5](#).

As we apply these verses in our day, the woman must

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represent the remnant of the remnant, the translation church. The great red dragon represents Satan, and the third part of the angels, who were deceived by him, as they oppose the last generation of God’s church upon the earth.

“And the dragon stood before the woman which was ready to be delivered for to devour her child as soon as it was born.” Of all the generations of God’s church upon the earth, the generation of the 144,000 is the first of whom it can be truly said that they reflect the image of Christ fully. Of no other generation can it be as truly said that Christ is born in His church. As this chapter applied at Christ’s first advent, the woman represented the church, and it was the church that symbolically brought forth the man child. Physically speaking it was Mary who bore the child Jesus. This twelfth chapter is largely symbolical and must be spiritually understood. The Revelation is the last book in the Bible, and it is evident that it was addressed to the last generation that is to live upon the earth. Shall we say that all of the Revelation was addressed to the last generation except the twelfth chapter? No, the twelfth chapter applies to this last generation also. The woman in this twelfth chapter represents the translation church, and it is she who brings forth the man child.

We are applying this last generation to two time periods, —the 2300 literal days and the 1260 literal days, which begin at the beginning of the 2300 literal days and extend to the end of the 1260 literal days, or at the coming of Christ, (however, these days are to be shortened). The dividing line between these two periods is the enacting of a national Sunday law, the change of ministration from the first apartment to the most holy place for the judgment of the living, the beginning of the loud cry, the beginning of the little time of trouble, the rejection of the Laodicean church, and the beginning of the last supremacy of the papacy, the 1260 literal days.

In our study of this twelfth chapter we have come down

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to the [sixth verse](#); where are we during the period of this last generation?

“And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days.”

As this chapter applied at Christ’s first advent, the church fled into the wilderness (the 1260 years of papal persecution) a little over 500 years after Christ’s crucifixion, and that was the time of the beginning of her real persecution. As this chapter applies in our day, the remnant of the remnant flee into the wilderness at the beginning of the loud cry, and this is the beginning of her real persecution. Back there she fled into the wilderness at the beginning of the 1260 years of papal persecution; in our day she flees into the wilderness at the beginning of the 1260 literal days of papal persecution. Back there the wilderness was literal, when God’s people fled into solitary places of the dens of the mountains; in our time the wilderness is spiritual, where God’s people flee to Him for protection. (Read [Isa. 4](#), [Ps. 91](#) and [Ps. 23](#)). Thus in our study of this chapter we have come to the time when, “Still the evil angels pressed around them, but they could have no power over them,” after this they: go forth and give the loud cry. They have been “Purified, and made white,” and now they are to be tried, as they suffer persecution during the loud cry. It is at this time that God’s promise in [Jer. 31:31-34](#) is fulfilled to them.

“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 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 these 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

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every man his neighbor, 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 sins no more.”

Here the Lord has promised to put His law in our inward parts (these old sinful bodies of ours) and write it in our minds; and here is where the angels have God’s law written. It is just as natural for the angels to keep God’s law as it is for us to breath. The angels have to put forth no effort to keep God’s law, it is natural for them. It is during the 2300 literal days that God puts His law in our inward parts and writes it in our minds. This period ends at the time when a national Sunday law is enacted and enforced; then it is that the remnant of the remnant have come to the time when, although the evil angels press around them, they can have no power over them; their characters have been perfected and they are prepared for the test which comes to them during the loud cry. As they go forth and give the loud cry, Satan and his host of evil angels are aroused to the bitterest opposition, and it is during this time that many of the saints seal their testimony with their blood; but the gates of hell shall not prevail against them. While the angels in heaven keep God’s law in bodies that have never been defiled by sin, the remnant of the remnant keep His law in bodies, some of which have been in the very depth of sin and degradation. The only way God’s living saints will ever be prepared to go through “the time of trouble, such as never was since there was a nation,” is by having His law put in their inward parts, and written in their minds, —right where the angels have it written.

This “thousand two hundred and three score days,” is the fifth reference to this period of time; two in Daniel and five in the Revelation. There are two more references, one in the [fourteenth verse](#) of this chapter, and the other in the [fifth verse](#) of the thirteenth chapter.

“And there was war in heaven: Michael and his

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angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.” [Verses 7, 8.](#)

In the [sixth verse](#), the woman—the remnant of the remnant—fled into the wilderness—the 1260 literal days of the second supremacy of the papacy, at the beginning of the loud cry. This is the beginning of the battle of Armageddon—the last great battle between Christ and Satan. What are Christ and Satan striving over? Is it not the remnant of the remnant? The climax of that battle (Armageddon) comes during the death decree.

“Neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a great voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” [Verses 7-11.](#)

The events of verses 7 to 11 take place during the latter rain and the loud cry, all down through the history of (God’s church upon the earth, Satan has been accusing God’s people before the angels in heaven and the inhabitants of the other worlds. He has been pointing out their short comings and their defects of character. He has been telling them that it is absolutely impossible for human beings to keep God’s law, and that is true as far as the resurrection church is concerned. There are at least three definite times when Satan is cast out of heaven. The first time was at, or before, the creation of this world. The second time was when Christ was crucified, when He won back Adam’s dominion, and Satan was cast out of the counsels of heaven; and now we have come down to the third time.

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The third time is at the close of probation. How is Satan cast out of heaven at the close of probation? The 144,000 have perfected their characters to the place where They sin no more! No more can Satan point out any sin in God’s remnant of the remnant. Now Jesus steps out from between the remnant of the remnant and his Father. The 144,000 have the law of God placed-in their inward parts, and written in their hearts; right where the angels have

it: if Satan can cause one of these to sin the victory is his! Jesus said in [Matt. 28:18](#): “All power is given unto me in heaven and in earth.” Now Jesus manifests his power to keep his people from sin! Satan cannot accuse them before the heavenly hosts because they have ceased sinning.

“Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child.” [Verses 12, 13](#).

It seems quite evident that the [eleventh verse](#) records the events that take place just before the close of probation, and the [twelfth and thirteenth verses](#) apply after the close of probation, during the seven last plagues. Those in the heavens are to rejoice because they are no longer to be annoyed by Satan and his angels. But now Satan turns his wrath upon the inhabitants of the earth. But who are those who are dwelling upon the earth at this time? Are not both the righteous and the wicked still upon the earth? After God’s Spirit is withdrawn from the earth Satan has full control of the wicked, and they are subject to Satan’s wrath, but while the 144,000 are under the protection of God, they have no Mediator between them and the Father. No sins are forgiven after the close of probation.

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Now is Satan’s last chance. He was not able to cause Christ to sin, but we can be sure that he will do all in his power to compel the 144,000 to give up their allegiance to their Master. This is the crucial period in the history of God’s church upon the earth. The whole plan of salvation depends upon the allegiance of the 144,000. What a momentous time is this in which we are living! Righteous men of all the ages have desired to see our day: do we appreciate the privilege? But for the privilege of fleeing into the spiritual wilderness for courage, strength, and wisdom, the case of the 144,000 would be hopeless.

“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.” [Verse 14](#). (Compare [Ps. 91](#)).

“But the woman was given two wings of a great eagle for her flight to the desert, to her appointed place, where she is nourished for a time, two times, and half a time, safe from the serpent.” Moffatt’s Translation.

This is the second time that the woman flees into the wilderness for a period of 1260 literal days. The first time was after the Sunday law had been enacted, at the close of the 2300 days, after she had perfected her character and was ready to go forth at the beginning of the latter rain and the loud cry, and at the beginning of the 1260 days. Now she had come down to the period of the seven last plagues, when, during the sixth plague, she faces the death decree, this is the real crisis in her experience! Do we dare make the assertion that a world is hanging in the balances at this point!? The 144,000 are well aware of what is before them! They flee again into the wilderness, where there is “a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” [Isa. 4:6](#). They are well aware that the

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whole plan of salvation depends upon the allegiance of each one of the 144,000.

This period of 1260 days began at the time when the Sunday law was enacted and enforced. At that time a wilderness, or a place of spiritual refuge, was prepared for the remnant of the remnant clear on down to the coming of Christ in the clouds of heaven. At any time during this period God’s people have the privilege of fleeing into this place of refuge. This is not the beginning of another period; this “thousand two hundred and three score days,” and the “time, and times, and half a time” are both the same period. The [fifteenth and sixteenth verses](#) record the death decree and the deliverance of the saints.

“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.” [Verses 15, 16](#).

“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.” In prophetic language, water represents “Peoples, and multitudes, and nations, and tongues.” [Rev. 17:15](#). It is during the death decree that Satan brings the whole wicked world—the “peoples, and multitudes, and nations, and tongues”—up against the 144,000. This is the water that the dragon casts out of his mouth. Now let us ask this question: How and when does the earth open her mouth and swallow up the flood—“the peoples, and multitudes, and nations, and tongues?” It is the events that take place upon this earth that swallow up the flood at the deliverance of God’s people. Let us read it in GC 636

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears shining in its strength. signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous

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behold with solemn joy the token of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, ‘It is done.’ “That voice shakes the heavens and the earth. There is a mighty earthquake, ‘such as was not since men were upon the earth, so mighty an earthquake, and so great’. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. the sea is lashed into fury. then I heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. inhabited islands disappear. The seaports that have been like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great has come in remembrance before God, ‘to give unto her the cup of the wine of the fierceness of his wrath great hailstones, everyone about the weight of a talent, are doing their work of destruction. The proudest

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cities of the earth are laid low.” Does the earth swallow up the flood?

“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.

This verse sums up the whole chapter. All down through this chapter the dragon has been wroth with the woman. This chapter begins at the beginning of the loud cry, and continues clear on down to the end. Who are the remnant that keep the commandments, and have the testimony of Jesus Christ? Is it the remnant of the resurrection church, which is the Laodicean Seventh-day Adventist church, or is it the remnant of the remnant—the translation church?

Revelation The Thirteenth Chapter

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority.” [Rev. 13:1, 2.](#)

If we were to ask any Adventist, who knows anything about the Advent doctrine, he would tell us that this beast represents the papacy; and he would be correct. This beast represents both the papacy and the kingdoms over which she reigned during the 1260 years of her supremacy.

“And I saw one of his heads as it were wounded to death; and the deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given

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THE TEN-HORNED BEAST

John “saw a beast rise up out of the sea, having seven heads and ten horns,

and upon his horns ten crowns, and upon his heads the name of blasphemy.”

Revelation 13:1

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unto him a mouth speaking great things and blasphemies: and power was given unto him to continue forty and two months.” [Verses 3-5](#).

All will agree that the deadly wound was inflicted in 1798. Now let us ask this question: Does all the world wonder after the beast before the deadly wound is healed? or after? The deadly wound could not be healed until after it was inflicted, and it is not until after it is healed that all the world wonders after the beast. “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?” All this takes place after the deadly wound is healed, and the deadly wound is not completely healed until during the last generation that lives upon the earth. And now we come to the [fifth verse](#), the verse that contains the last reference to the 1260 day period. “And there was given him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.” Is this before or after the deadly wound is healed?

“The Sabbath question will be the issue in the Great conflict in which all the world will act a part. ([Rev. 13:4-8](#) and [10-17](#) quoted). This entire chapter is a Revelation of what will surely take place.” MS 88, 1897 —7BC 979.

“The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ The indication of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, “His deadly wound was healed: and all the world wondered after the beast.” GC 579.

This 1260 day period must be the most important time period in prophetic history, since it is brought to view seven

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times in the books of Daniel and the Revelation. This 1260 day period meets its complete fulfillment during two prophetic periods of God’s church down through the ages. It met its first fulfillment during 1260 years of the most terrible persecution the church had ever known up until that time—the period of the first supremacy of the papacy. It meets its second fulfillment during the 1260 literal days which is the time of the most terrible persecution the church will ever know, during the translation period.

“And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” [Verses 6-10](#).

Much might be said regarding these verses, but we shall leave the comments with Elder Uriah Smith’s application in D&R page 564 and 153, 154, Old Edition:

“This beast opens his mouth in blasphemy against God to blaspheme his name. (See mention under [Dan. 7:25](#) of the presumptuous titles assumed by the popes). Pages 153, 154, Old Edition.

“He blasphemeth the tabernacle in heaven by turning the attention of his subjects to his own throne and palace instead of to the tabernacle of God; by turning their attention away from the city of God, Jerusalem above, and pointing them to Rome as the eternal city; and he blasphemeth them that dwell in heaven by assuming to exercise the power of forgiving sins, and so turning away the minds of men from the mediatorial work of Christ and his heavenly assistants in the sanctuary above.”

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Here I believe is an appropriate place to quote what [Eze. 28:1-10](#) says about the pope of Rome.

“The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, (A prince is the son of a king; Tyrus represents Satan.) Thus saith the Lord God; Because shine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; (In the midst of the ‘peoples, and multitudes, and nations, and tongues.’ [Rev. 17:15](#)) yet thou art a man, and not God, though thou set shine heart as the heart of God: Behold, thou art wiser than Daniel; (Daniel was the prime minister of ancient Babylon, and as such he knew what was going on in the world.) there is no secret they can hide from thee: (The pope has his emissaries in every

country on the globe). With thy wisdom and with shine understanding thou hast gotten thee riches, and hast gotten gold and silver into the treasuries: By thy great wisdom and by thy traffic hast thou increased thy riches and shine heart is lifted up because of thy riches: therefore thus saith the Lord God, Because thou hast set shine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.”

Read verses [11-19](#) and see how they apply to Satan under the symbol of Tyrus.

As every Adventist knows, the rest of this thirteenth chapter applies to American apostate Protestantism, and it applies right down at the very end of this earth’s history. It is through the influence of apostate Protestantism that a national Sunday law is enacted and enforced, and since I

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have no special comment on the balance of this chapter, we shall hasten on to our study of the fourteenth chapter. However before leaving this chapter let me say that we can see the storm clouds gathering, —we see Sr. White’s statement in 5T 451 in the process of fulfillment right before our eyes:

“By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.”

As we see the terrible wickedness in the world today, as we see these things shaping up for the end, should it not awaken us from our Laodicean condition, and arouse us to new energy, and a determination to prepare for the storm that is soon to come upon us?

File 3—Pages 202-352

The Fourteenth Chapter of Revelation

“And I looked, and, lo, a Lamb stood upon mount Zion, and with him an hundred and 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

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THE THREE ANGEL HERALDS
Bearing the warning of God's judgment hour,
three angels speed forth to every nation, kindred, tongue, and people.

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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 the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.”

[Verses 1-5.](#)

The 144,000 is a subject that is much discussed among Adventists, and especially among the reformers. Some believe that the 144,000 are not a specific number, but from a careful study of the prophecies, as they apply to this last generation, it is clear that the 144,000 are made up of individuals who have had a very special preparation for translation. The 144,000 are those who are sealed at the close of probation. At that time the/ mystery of God, which is the gospel, has been finished, and the inhabitants of the earth have been divided into just two classes; one class have received the seal of God, and the other have received the mark of the beast. Those who are interested in knowing who make up the 144,000 can do no better than to read GC 648, 649.

“These are they which are not defiled with women; for they are virgins.” A woman in prophecy represents a church; a pure woman represents a pure church, while a corrupt woman represents a corrupt church. The 144,000 are sealed at the close of probation, Let us ask this question, Do we have any record in the Bible or the Spirit of Prophecy, of another pure church, besides the 144,000, at the close of probation? I know of none. At the close of probation there is no record, either in the Bible or the Spirit of Prophecy, of another pure church aside from the 144,000—the translation church. This being the case, then, at the close of probation, all other churches, either organized or unorganized, are impure churches—they are counterfeits.

“These are they which follow the Lamb whithersoever he goeth.” Let us remember that this is speaking of the 144,000, and they are of the last generation that lives upon

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the earth, and their characters are perfected during the time after Christ has taken the work into His own hands, to finish it in a way that is contrary to any human planning. These are not looking to any man, nor to any human organization. They follow the Lamb. They follow Him in His ministration in the first apartment, and then they follow Him into the most holy place for the judgment of the living. This company is also brought to view in [Rev. 17:14](#): “These (the ten kingdoms, represented by the ten horns) 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 (the 144,000) are called, and chosen, and faithful.” These are they which follow the Lamb whithersoever he goeth.”

“For they are without fault before the throne of God.” Does this mean that the 144,000 are without fault before the throne of God because of Christ’s imputed righteousness, as some affirm? or are they complete overcomers through His imparted righteousness? Does this company attain to a degree of perfection such as no other company have ever experienced? It is said of this company, that they are without fault before the throne of God; and in the vision of the ‘shaking’, it is said of this company: “The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet, . . . They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy . . . still the evil angels pressed around them, but they could have no power over them.” 1T 181, 182. In the vision of “The end of the 2300 days,” EW 54, 5, after Christ had led the remnant of the remnant out a little way; “Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself’. This company had been purified through

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obedience to the truth, not alone through Christ’s imputed righteousness. Again Sr. White, in Volume five, says of this company: “Not one of us will ever receive the seal of God (and the 144,000 have the seal of God in their foreheads) while our characters have one spot or stain upon them. It is left with us to remedy the defects of our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.” 5T 214. These statements clearly indicate that the 144,000 are a company such as has never been developed in the history of God’s church upon the earth.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [Verses 6-8](#).

Here are the first and second angel’s messages. These are very special messages, and they are proclaimed at two very special periods of this earth’s history. These two messages are proclaimed in order to perfect the characters of two very special companies. In the 1844 period they prepared a company to enter with Christ into the most holy place for the judgment of the dead: during this last generation, they are to prepare a company to enter with Christ into the most holy place for the judgment of the living. The first angel’s message called the attention of God’s true people—the faithful souls (“from the beginning, faithful souls have constituted God’s church upon the earth.” AA 11.) away from the organized churches, which contained both the wheat and the tares, to the real head of the church on earth—the Lord himself.

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If the pioneers of the Advent movement had not lost their spiritual eyesight—if they had continued to recognize Christ as the true Head of the church—that generation would have produced the church triumphant—the 144,000. They could have been in the kingdom before the church was organized. But after the church was organized they were right back where they were before they accepted the second angel’s message. It was the second angel’s message that called them out of the organized apostate Protestant churches. At the General Conference Session at Battle Creek, Mich., in 1901, the statement was made by one of the Conference men that, We must have a visible head of the church. It was the second angel’s message that called God’s remnant out of the apostatized Babylonian Protestant churches in the 1844 period; and that same message will call the remnant of the remnant out of the apostatized Laodicean church in this last generation. But I hear members of our Adventist church say: Is not this calling the Adventist church Babylon? Have you never read that statement in TM 36, 37: “Those who assert that the Seventh-day Adventist church constitutes Babylon, or any part of Babylon, might better stay at home.” That statement was written in 1893. The Adventist church was not Babylon at that time, neither will it ever be Babylon—it will always be Spiritual Israel!

This is not calling the church Babylon; it is saying that, through the church’s apostasy, and its compromising with the world, it has been taken captive by modern spiritual Babylon; and is now in spiritual captivity. Ancient Israel apostatized, and because of her apostasy she was taken captive by ancient Babylon; but did the Israelites, because of their captivity, become Babylonians? No, indeed, they were still Israelites in captivity; so it is with the Seventh-day Adventist church, although they are in spiritual captivity, they are still Seventh-day Adventists, The Seventh-day Adventist church is the Laodicean church, and that church admits that it is the Laodicean church; and

whatever good Sr. White may have said about the Seventh-day Adventist church, the fact still remains that the True Witness says that he will spew the Laodicean church out of his mouth! Sr. White's statements must harmonize with the Bible. In at least three places in the article from which the above statement was taken—"The Church not Babylon"—Sr. White makes the positive statement that the church militant (which is the organized Seventh-day Adventist church) is not the church triumphant: for the simple fact that in the church militant there are tares among the wheat. There is no possible way to separate the tares and the wheat in the church militant—man cannot judge the heart. But the church triumphant is made up of faithful souls—their names are registered in the books of heaven, and there are no unconverted souls in that church.

Modern spiritual Israel is following in the same steps as did ancient literal Israel. After ancient Israel had been in bondage for something over seventy years, a decree went forth calling the faithful Israelites out of captivity, but the most of the Israelites had established their homes in Babylon; their children had intermarried with the Babylonians, and they were perfectly satisfied to remain in Babylon. Only a small number were, willing to answer the call. They were unwilling to go back and rebuild Jerusalem and rebuild and reestablish the sanctuary services. Their homes were in Babylon, on this old earth, and they were not especially interested in the hereafter. We have exactly the same situation in our day. The Seventh-day Adventist church is in the Laodicean condition, just as represented in the last verses of [Rev. 3](#). They are rich and increased with goods, and in need of nothing. They are perfectly satisfied with their condition: they have no desire to go back to the spiritual condition the pioneers were in 1844. Let us ask a pertinent question, and give it a very candid answer. Is the Seventh-day Adventist church today in as perfect a spiritual condition

as was the church Oct. 22, 1844? Has the church advanced spiritually during the last 120 years? Do we honestly believe that the church is in a better spiritual condition today, than it was 120 years ago? If the church was not fitted to go forth and give the loud cry in 1844, has she advanced in her spiritual condition to the place where she is now ready to do that work? Let us be absolutely honest: we may try to deceive ourselves, and we may be able to deceive others, but we can never deceive the Lord! We can never deceive the true witness who said that he would spew the Laodicean church out of his mouth!

The first and second angel's messages are addressed to the Seventh-day Adventist church today, just as literally as they were addressed to the apostate Protestant churches in 1844. The second angel's message: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," and the midnight cry: "Behold, the bridegroom cometh; go ye out to meet him;" these both constitute a command to the remnant of the remnant to come out from among those who are partaking of the sins of modern spiritual Babylon; and those who reject that message will never have a part in the giving of the loud cry.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [Verses 9-11](#).

There is probably no subject among Seventh-day Adventists that is as widely discussed as the subject of the third angel's message. We believe that this is the message

that is to finish the work, and we claim that we have been proclaiming that message for the last 120 years. But we have been told by the Lord's messenger that this people could have been in the kingdom years ago. It is quite evident that something has gone wrong. Is it our fault, or did the Lord make a mistake when He gave Sr. White that information? If our church has not accomplished in 120 years what she might have accomplished in 44 years, what are we to expect of her? But our leaders confidently tell us that the work is almost finished and that we shall soon go home. But have we not heard this for the last many, many years? Any professed Adventist that did not believe that the generation that saw the stars fall in 1833, would see Christ come in the clouds of heaven that Adventist was an heretic. At that time the belief was one of the cardinal doctrines of the Adventist church, but we have heard nothing of it for a long time now.

This all adds up to the conclusion that if the loud cry of the third angel is ever to be given, it will have to be given by a purer people than the Seventh-day Adventist church. If God's professed church had followed the

instruction the Lord so graciously extended to them, there would be no need of a special loud cry message, at this late hour, to gather in those who are still in Babylon. The very fact that there is still to be a loud cry message that is to go to the world, would be proof positive that the Adventist church, during the last 120 years, has not accomplished the work the Lord intended they should. In other words, those who are to receive the message of the loud cry, should have been in the church years ago. If the Seventh-day Adventist church, which frankly admits that it is the Laodicean church, is the church that is to go through to the end and be translated, then why does the True Witness bring such a scathing accusation against the true church? Why does He say that He will spew that church out of His mouth? Why does the Lord, through His servant Sr. White, in her vision of 'The Shaking' give us a picture of His true people as they come out of the Laodicean

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condition, and finally go forth and give the loud cry? But the church tells us that those who come out of the Laodicean condition still stay in the Adventist church. If this is true, where is the shaking in the church? Where are those who rise up against the straight testimony? Does the church tolerate any message it does not approve of? Indeed, if any minister in the Adventist church should rise up and give the straight testimony of the True Witness to the Laodiceans, would he not soon be looking for a job where he could make a living?

“Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.”

[Verse 12.](#)

Who are these that personify the saints by their patience? Is it not the group that is called into being by these three messages—the 144,000? All down through the ages, —all down through the history of the resurrection church, God’s professed people have had an up and down experience. So far as we have any record, only two have ever been translated. Probation for the individuals in the resurrection church has ended at death; none in that church have ever come to full maturity; the imputed righteousness of Christ has made up for their lack of perfection. But of the company that has been produced by these three messages it can truly be said, Here is the patience of the saints; here are they that keep the commandments of God, and have the faith of Jesus Christ.

This group are the antitypical wave sheaf. In the type, the Israelites went through the fields and plucked the first heads of fully ripened grain. These were bound into a sheaf and waved before the Lord; and it was not until after the wave sheaf was presented before the Lord that the sickle could be put to the harvest. Even so, it is not until the characters of the 144,000 have been fully developed, and Jesus can present them to His Father, without spot, or wrinkle, or any such thing, that the harvest of the earth—the dead of all ages—can be resurrected. The 144,000 represent the finished product of the harvest of the earth.

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In the perfection of the characters of this company, Jesus proves to the whole universe that it is possible for human beings to keep the law of God at a time when the human race is in the very depths of sin. This is the only company in the history of God’s church upon the earth that really keep the commandments of God through their faith in Jesus. Jesus kept His Father’s commandments through His faith in His Father, and it is possible for His servants to keep His Father’s commandments through their faith in Jesus.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” [Verse 13.](#)

From what period in the history of this last generation does this word ‘henceforth’ apply? During the 2300 literal days the remnant of the remnant have their characters perfected to the place where, “still the evil angels press around them, but they can have no power over them;” (1T 182) and Jesus tells them, “Wait here: I am going to My Father to receive the kingdom; keep your garments spotless,” (this is just before Jesus enters the most holy place for the judgment of the living) then from this point onward those are blessed who have had a part in the giving of this last message, but who are laid to rest before the time of trouble.

At the time when the remnant of the remnant go forth to give the loud cry, they have been purified, and made white, and have come to the place where Still the evil angels press around them but they can have no power over them—their garments are spotless: but they have not yet been tested and tried on the mark of the beast and his image, and therefore they have not been sealed among the 144,000. Some shed their blood in testimony of their faith during the loud cry, and they are the ones of whom it is said: “Blessed are the dead which die in the

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Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.” These will certainly be given a very special reward In the first place, they will come up in the special resurrection,

to hear God's covenant of peace with those who have kept His law. Sr. White, in her first vision, EW 18, 19 says: "As we were traveling along, we met a company who also were 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 also had a hem of red on their garments." And in GC 665, we have this statement: "Nearest the throne are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Savior with deep intense devotion." (Are not those spoken of in COL 236, among this company? "Many will come from the grossest error and sin, and will take the place of others who have had opportunities and privileges but have not prized them. They will be accounted the chosen of God, elect, Precious: and when Christ shall come into His kingdom, they will stand next to His throne.) Now back to GC 665: "Next are those who perfected characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. These will be translated with the 144,000, but they will not be of the 144,000. The 144,000 are translated without seeing death, but the martyrs will be translated having seen death.

Our position differs from that of Elder Smith's in that he understands that all of those who have had a part in the giving of the third angel's message, since the disappointment in 1844, will come up in the special resurrection and will be translated with the 144,000 and they will be numbered with the 144,000. In the revised

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1944 edition of Elder Smith's book, his views regarding the 144,000 are omitted. This, along with many of his other views, is no doubt the reason the book was revised His original edition is preferable since it harmonizes much more readily with the prophecies as they apply during this last generation.

"And I looked, and beheld 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." [Verses 14-16.](#)

In our study of this chapter we have now come down to the close of probation. For six thousand years man has had access to eternal life through the blood of the Son of God. For six thousand years this old earth has been a pit of sin, but human beings could be rescued out of this pit, but now probation is past and this earth has become a bottomless pit: Christ has stepped out from between humanity and His Father—the harvest is past, and millions are not saved. The proclamation has gone 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. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Rev. 22:11](#). The wicked have nothing to look forward to but the seven last plagues and the lake of fire. The 144,000 are sealed, and although they are to experience much suffering during the seven last plagues and the death decree, which is the crisis time of Jacob's trouble—when they will experience their counterpart of Christ's one hour in the garden of Gethsemane—their sins have been pardoned through the blood of Christ and have been placed upon the head of the antitypical scapegoat, never more to be remembered

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against them. Eternity with their blessed Saviour and the redeemed of all ages, stretches out before them, —He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

It is quite evident that there is a break between the scenes of the [first six verses](#) and those of the rest of the chapter. In the first six verses, John sees the 144,000 with the Lamb upon mount Zion. What he saw evidently takes place after the coming of Christ, and after the redeemed are in heaven. The scenes following the first six verses begin with the first, second, and third angel's messages. These scenes begin with the beginning of the 2300 literal days: when the first angel's message begins to be proclaimed, and extend on down through the period of the loud cry, the seven last plagues, and clear down to the lake of fire after the one thousand years. Thus the fourteenth chapter from the 6th verse on down to the end of the chapter, covers the period from the beginning of the message to the last generation, clear on down to the end of the thousand years.

From the [14th verse](#) on down to the end of the chapter, there are two angels brought to view, each having a sharp sickle, and each performing a work of harvest. The first angel is like unto the Son of Man, which of course is Christ Himself, as He sits upon the cloud at His coming. After Christ removes His priestly garments, and clothes Himself with garments of vengeance, He enters the cloud of angels and remains upon that cloud until He

is seen as a little cloud coming from the east. From the time He enters the cloud at the close of probation until He comes in the clouds of Heaven at the end of the seventh plague, He is watching over His saints as they experience the first six plagues, the time of Jacobs trouble, which is the death decree, and then He delivers them at the beginning of the seventh plague.

It is during the seventh plague that He rules the nations with a rod of iron, and at the end of the seventh plague He translates the 144,000 and resurrects the harvest of the

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earth. The final harvest of the earth begins at the close of probation. The 144,000, who are the last generation that lives upon the earth, are sealed, just before the close of probation, during the loud cry, after a national Sunday Law has been enacted, and enforced. All of the 144,000 will have stood the test on the mark of the beast; "This is the test (the mark of the beast) that the people of God must have before they are sealed." SDA Comm. page 976. But the real test for the 144,000 comes during the death decree, under the 6th plague, just before they are delivered by the voice of God, at the beginning of the seventh plague. Death comes as a consequence of sin, and since the 144,000 have ceased sinning, death can have no power over them.

We read in EW 279 these words: "I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message. I saw angel's hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed."

The saints that are numbered and sealed must constitute the harvest of the last generation that lives upon the earth—the 144,000. And since the 144,000 are the firstfruits—the first fully ripened grain of the earth's harvest,—and since the dead of all ages cannot be raised until the 144,000 are fully matured, it can truly be said that the harvest of the earth begins to be gathered at the close of probation.

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over pre; and

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cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even to the horse bridles, by the space of a thousand and six hundred furlongs." Verses 17-20.

After Christ has gathered the 'firstfruits' the first fully ripened grain—the 144,000; then another angel is sent forth from the temple of God in heaven to gather the wicked inhabitants of the earth. But why are the wicked likened unto grapes? In the Bible the grape, and the juice of the grape, are referred to many times as being very desirable. Christ turning the water into the juice of the grape is used to represent the blood of Christ; but in this instance the wicked—those who have rejected light and truth, are likened unto grapes, and the juice of the wild grape is likened to the blood of the wicked.

At the close of probationary time, which has lasted for 6000 years—the harvest of the earth is divided into two general classes—God's professed people and the general wicked; and these two classes are divided into two classes each. The general wicked are composed of Catholics and Protestants, or the beast, and the image to the beast; while God's professed people are composed of the wise and the foolish virgins. The whole wicked world will finally be arraigned under these three classes as they are brought up against the wise virgins, or the 144,000 in the death decree.

The wicked inhabitants of the earth will be judged according to the light the Lord has allowed to shine upon their pathway. There will be those who have lived upon the earth that will be as though they had not been, they will not be raised in the resurrection of the wicked at the end of the 1000 years. But the wicked that are raised at the end of the thousand years will be judged according to the light they have rejected.

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But the question is, What class of the wicked is represented by the grapes of verses 17-20 of this 14th chapter? Do these grapes represent the general wicked of the earth during this last generation after probation closes? or do they

represent a special class to whom the oracles of God have been entrusted since the beginning of the judgment in 1844? These grapes that are brought to view in verses 1720 are certainly not the true fruit of the Lord's planting—they are wild grapes. Do we have any information, either in the Bible or the Spirit of Prophecy, as to what class of the wicked these grapes belong?

In the 4th chapter of Isaiah we have a word picture of God's true church, the church of the 144,000, during the last generation that is to live upon the earth; and in the first seven verses of the 5th chapter we have portrayed a picture of God's professed church—the Laodicean church—during the last generation that is to live upon the earth. The 144,000 of the fourth chapter of Isaiah represent the first heads of fully ripened grain of earth's harvest; while the [first seven verses](#) of the fifth chapter give us a picture of God's professed church during the last generation. Lest any should fail to read these seven verses we are quoting them here.

“Now I will sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill; And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and

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it shall not be pruned, nor digged; but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, and he looked for judgment, but behold oppression; for righteousness, but behold a cry.” [Isa. 5:1-7](#).

Now let us ask another question: Do we have any evidence that these verses apply to modern spiritual Israel?

“The standard of holiness is the same today as in the days of the apostles. Neither the promises nor the requirements of God have lost aught of their force. But what is the state of the Lord's professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the gospel? Alas, ‘how is the gold become dim! How is the most fine gold changed? The Lord planted His church as a vine in a fruitful field. With tenderest care He nourished it and cherished it, that it might bring forth the fruit of righteousness. His language is; ‘what could have been done more to my vineyard, that I have not done in it?’ But this vine of God's planting has inclined to the earth and entwined its tendrils about human supports. Its branches are extended far and wide, but it bears the fruit of a degenerate vine. The Master of the vineyard declared; ‘When I looked that it should bring forth grapes, brought it forth wild grapes. The Lord has bestowed great blessings upon His church, Justice demands that she return these talents with usury. As the treasures of truth committed to her keeping have increased, her obligations have increased. But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually and almost imperceptibly. As she began to seek the praise and friendship of the world, her faith diminished, her zeal grew languid, her fervent devotion gave place to

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toward the world was a step away from God. As pride and worldly ambition have been cherished, the Spirit of Christ has departed, and emulation, dissension, and strife have come in to distract and weaken the church.” 5T 240, 241.

Does not this shed light upon these last three verses? Do not the grapes brought to view in these verses represent God's professed Laodicean church, and especially the leadership of that church? Does not this prophecy, as it applies to this last generation, apply more especially and particularly to God's professed church than it does to the 144,000 (His true church) and the general wicked? Does not the Lord realize that these of this last generation who understood the book of Revelation will be more concerned with the destiny of God's true people and His professed people, than they will be with that of the general wicked? These have at one time been closely identified with God's professed people, but they have heeded the message that is to prepare a people for translation, and they are intensely interested to know the fate of those who have had great light, but who have refused to walk in the advancing light. The reward of the false shepherds—the leadership of the Laodicean church—and the relationship of God's remnant of the remnant to these false shepherds, is very vividly presented in Sr. White's vision of ‘False Shepherds’ in EW 123, 124.

In this vision Sr. White applies the reward of the false shepherds to the Leadership of the apostatized

Protestant churches in 1844. At that time in response to the second angel's message and the midnight cry, the pioneers of the advent movement had separated themselves from those who professed to be God's true church, just as the 'remnant of the remnant' will separate themselves from those who profess to be God's true church during this last generation—the Laodicean church. This vision was not fulfilled to the generation in 1844, as is evident from the fact that the false shepherds of that period did not meet their reward during the seven last plagues; the seven last plagues were

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not poured out during that period. However, they would have been, had God's people followed His instruction. For want of space we will only quote a part of the vision in EW 124.

“I saw that the priests who are leading on their death are soon to be arrested in their dreadful career. The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. (But at this point in the history of the world the plagues are still in the future) God's hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, (Did these false shepherds ever worship at the feet of the saints, in the 1844 period? If not then this prophecy is still to be fulfilled) and to acknowledge that God has loved them because they held fast the truth and kept God's commandments, and until all the unrighteous ones are destroyed from the earth.”

“The different parties of professed Advent believers have each a little truth, but God has given all these truths to His children who are being prepared for the day of God. He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, the Lord has opened to those who will see and are ready to understand. If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.”

“I was shown the necessity of those who believe that we are having the last message, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is deadly poison to the soul and teach for doctrines the commandments of men. The influence of such

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gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us, The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with darkness.”

Let us compare [Isa. 5:1-7](#) with Sr. White's statement in 5T 240, 241 and [Rev. 14:17-20](#) and see if there is any connection between these statements. In 5T 240, 241 Sr. White applies the wild grapes of [Isa. 5:1-7](#) to God's professed church, the Seventh-day Adventist church. The Seventh-day-Adventist church was brought into existence through the proclamation of the first, second, and third angel's messages, during the 1844 period. The church was brought into existence through the proclamation of the first, second, and third angel's messages of [verses 6-11](#) of chapter fourteen! The church to which Sr. White applied the wild grapes of Isa. 5 is the church of which she says: “but this vine of God's planting has inclined to the earth and entwined its tendrils about human supports. Its branches are extended far and wide, but it bears the fruit of a degenerate vine.” This is the Seventh-day Adventist church—the church that was brought into being through the proclamation of the first, second, and third angel's messages of the 1844 period. So it seems reasonable to believe that the grapes of the last verses of Rev. 14: (and they are certainly wild grapes) are the same as the wild grapes of Isa. 5 and since Sr. White applies the wild grapes of Isa. 5 to God's professed people—the Seventh-day Adventist church, the SDA church has claimed to be the depository of God's ten commandment laws since

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are rewarded according to the light the Lord has allowed to shine upon their pathway; and since God's professed people have had great light but have not walked in the light, it is clear that that church will have a prominent part in the windup of the battle of Armageddon, at the end of the 1000 years. Let us study the [last two verses](#) of this 14th chapter.

“And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God, And the winepress was trodden without the city, (Without the New Jerusalem) and blood came out of the winepress, even to the horse bridles, by the space of 1000 and six hundred furlongs.”

Is it not possible that these two verses have a twofold application, and like other prophecies of the Bible, meet their fulfillment at two separate and distinct periods of time? In EW 124 Sr. White speaks of a class of false shepherds who are soon to be arrested in their dreadful career.” She says of them; “The plagues of God are coming. But it will not be sufficient for the false shepherds to be tormented with one or two of these plagues. God’s hand at that time will be stretched out still in wrath and justice and will not be brought to himself-again until His purposes are fully accomplished, and the hireling priests are led to worship at the feet of the saints, (which takes place under the seventh plague) and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.”

“You think, that those who worship at the saint’s feet ([Rev. 3:9](#)), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh and put Him to an open shame.’ And in the ‘hour of temptation’, which is yet to come, to shew out every one’s true character, they will

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know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint’s feet.” “A Word To The Little Flock,” page 12.

This evidently applies to those of the last generation, because the seven last plagues are not poured out until during the last generation. These false shepherds are those who have had great light, but have not walked in the light; these are those who have rejected the message that would have prepared them for translation; these are evidently the false shepherds of God’s professed church. These will suffer the terrible judgments of the seven trumpets during the period of the loud cry, when it will be said of them: “And in those days shall men seek death, and shall not find it; and shall desire to die, but death shall flee from them.” [Rev. 9:6](#). These suffer all of the seven last plagues and will finally be destroyed by the brightness of Christ’s coming. It is during the seventh plague after God’s people are delivered, that the swords of the wicked, which were intended to slay the saints, will be turned upon one another and there is a terrible slaughter all over the earth, but all this has its counterpart in the destruction of the wicked after the 1000 years. This is the crisis time of the battle of Armageddon, as that battle takes place just before, and at the coming of Christ before the thousand years begins. Now let us look at what takes place at the end of the 1000 years.

At the end of the 1000 years all of the wicked dead who have ever lived upon the earth, from Cain down to the coming of Christ, are raised from the dead. Can we imagine the BILLIONS of human beings that will be upon the earth at that time? Satan makes them believe that with their BILLIONS they can go up and overthrow the Holy City, when suddenly, the swords that were meant to slay the saints are employed to slay one another; this then becomes the great winepress of the wrath of God—this is evidently the time when blood comes out of the winepress, even to the horse-bridles, by the space of a thousand and six hundred furlongs.

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Revelation The Fifteenth Chapter

“And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are they works. Lord God Almighty just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.” [Rev. 15:1-8](#).

It seems that the whole of the fifteenth chapter is an introduction to the plague chapter. The sixteenth chapter gives us a picture of the terrible wrath of God that is poured out in the seven last plagues. But before presenting

the scene of the seven last plagues, which are poured out upon the wicked after the close of probation, the Lord reminds us in the first verse, that the harvest of the righteous of this last generation has already been gathered, — He represents them as already being upon the sea of glass in heaven. The whole of this chapter emphasizes the mercy and justice of God clear down through the last six thousand years, and although the judgments and plagues

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are the cause of the most terrible mental and physical suffering that have ever been experienced by human beings, His righteousness is vindicated, His mercy and justice sustained.

Revelation The Sixteenth Chapter

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.”

This plague is poured out upon those who receive the mark of the beast and his image. Does not the language employed in these verses imply that not all the wicked of this old world will receive this plague? but only those who receive the mark of the beast and his image? Let us ask this question: Who receive the mark of the beast? Do all but the 144,000 receive the mark of the beast? Not all of these plagues, at least the first four, are universal. In GC 628 Sr. White, after mentioning the first four plagues, says, “These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmingled with mercy.

Now if this first plague is not a universal plague, then there is one of two things either this plague is poured out upon the wicked geographically, or it is poured out upon certain classes or groups of sinners, or upon certain degrees of sinners. To pour out these plagues upon sinners geographically would be unfair, because some human beings are greater sinners than others. The inhabitants of

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this world will be judged, not geographically, but by the; light that has been shed upon their pathway. To illustrate: Seventh-day Adventists, who have had great light and every advantage and opportunity, will receive far greater condemnation than the poor heathen who have never heard the good news of the Advent message. And so these plagues, and especially the first plague, is poured out on those who have received the mark of the beast and his image, and those who receive the mark of the beast are those Sr. White speaks of in GC 605

“But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had the opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth to be deceived as to the issues of the controversy. Everyone is to have sufficient light to make its decision intelligently. the Sabbath will be the great test of loyalty; for it is the point of truth especially controverted.”

This brings up another question: Will none who keep the Sabbath receive the mark of the beast? There are approximately one and one half million Adventists, these all keep the Sabbath. If one in one hundred were ready for translation that would be one hundred and fifty thousand; and one hundred and fifty thousand would be six thousand more than the 144,000. What would become of the other ninety nine out of each one hundred? Is not this excellent proof that there will be thousands and thousands of Adventists that will receive the mark of the beast and his image? These Adventists are the foolish virgins. These are genuine Laodiceans. They are rich and increased with (spiritual) goods, and in need of nothing, these

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who are spewed out of the mouth of the Lord. We do not want to leave the impression that we believe that God's professed people will be the only ones that will receive the mark of the beast, but we certainly have plenty of evidence in the Spirit of Prophecy that many Seventh-day, Adventists will be among those who receive the mark of the beast.

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every

living soul died in the sea.”

Evidently this plague is not to be universal either, but as far as I know, we have no way of knowing what portions of the sea will be effected; but it must be evident to the student of prophecy, that these plagues will be poured out where they will affect those centers of population that have become like Sodom for wickedness, and since this second plague is poured out upon the sea, it seems reasonable to believe that the great coastal cities would be the most likely to be effected. These cities have become nauseous stink-holes of corruption, and their stink has no doubt come up into the nostrils of the God of the universe, and now if every soul in the sea should die, surrounding these great cities, would not the stink of these dead creatures come into the nostrils of the wicked inhabitants? What would become of the immoral pleasure resorts along the coast? This of course is speculation, but would not such a condition be a real plague?

“And the third angel poured out rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou have judged thus. For they have shed the blood of saints and prophets, and thou has given them blood to drink; for they are worthy. And I heard another out the altar say, Even so, Lord God almighty, true and righteous are thy judgments.” [Verses 4-7.](#)

In the second plague, the sea became as the blood of a dead man, extremely poisonous, and every living creature

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in the sea died. In this third plague the rivers and fountains of waters become, to those who are possessed of the same spirit that actuated the murders of God’s people in the past, the blood of the martyrs. During this last generation the great cities of the earth derive their drinking water, for the most part, from the springs and rivers. Human beings can go quite some time without food, but they cannot go very long without water. What would happen to the inhabitants of these great cities if their supply of water was cut off for any length of time? Would it be possible to furnish water from other sources to the multitudes in the great cities? To say the least, this would cause intense suffering to millions of people! But for all of this, the justice of God stands vindicated before all the universe. The wicked might have escaped all of these terrible judgments. Ample provision had been made that all might have been saved during probationary time, but through Satan’s deceptions, the greed for gain, and the desire for pleasure, had deadened the senses of the wicked to the plainly revealed judgments that were coming upon them, and now, after probation has closed, they receive the just reward of their indifference.

“And the fourth angel poured out his vial upon sun: and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues and they repented not to give him glory.” [Verses 8, 9.](#)

Now let us get the picture: this is the fourth plague; the first three have already been poured out. Those under the first plague are still suffering from their incurable sores. And if those who have professed to be God’s Sabbath keeping people, are among the wicked to be found in the great cities, how can they expect to be shielded from these plagues when they have been warned time after time to get out from among the wicked? But there is where the good jobs are, and amid the terrible confusion that will exist after the close of probation, it will be the next thing

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to impossible to escape the terrible judgments that are to be poured out upon these great centers of wickedness. It is beyond our comprehension to realize the suffering of the wicked under this plague. It is useless to try to describe a scene of more anguish than is presented here. Death itself would be a great relief. Now—right today—while probationary time lasts—is the time to heed the message that will deliver us from that terrible hour. For a description of that terrible time let us turn to GC 628, 629:

“In the plague that follows, power is given to the sun ‘to scorch men with fire. And men were scorched with great heat.’ The prophets thus describe the condition of the earth at this fearful time. ‘The land mourneth; . . . because the harvest of the field is perished.’ ‘All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotted under their clods, the garners are laid desolate.’ ‘How do the beasts groan! the herds of cattle are perplexed, because they have no pasture . . . The rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’

“These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men prior to the close of

probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out, unmixed with mercy.”

“In that day multitudes will desire the shelter of God’s mercy which they have so long despised. ‘Behold the day cometh, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they

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shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.’ “

“The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation, and suffer from want of food, they will not be left to perish.” GC 628, 9. Read on.

“And the fifth angel poured out his vial upon the seat of the beast: and his kingdom was full of darkness, and they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.” [Verses 10, 11.](#)

“And the fifth angel poured out his vial upon the seat of the beast.” Question: What is the seat of the beast? But first another question: Just what is the beast? Is the beast that is referred to here the papacy? Our Adventist people, as well as many of the Protestant denominations, have taken the position that the beast of [Rev. 13: 1-10](#) represents the Catholic church. This is certainly true, in as far as this beast represents not only the Catholic church, but also the ten kingdoms of Western Europe over which she once ruled. In [Rev. 17: 1-4](#) I believe we have a definition of what constitutes the beast:

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew thee the judgment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.” [Rev. 17:1-4.](#)

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The great whore of the [first verse](#) of Rev. 17 and the woman of the [third verse](#) of Rev. 17 are the same. The waters of the first verse of Rev. 17 and the beast of the third verse represent the “peoples, and multitudes, and nations, and tongues,” over which the woman—the great whore, rules. The leopard beast of Rev. 13 represents both the woman and the territory over which she rules. No distinction is made between the two. The scarlet colored beast of Rev. 17 is the leopard beast of Rev. 13 after the deadly wound is healed. The deadly wound started to be healed when Mussolini signed the concordat with the Catholic church, granting the Pope a few acres of land, thus constituting the holy see a political position among the nations. The healing of the deadly wound is progressive, and this wound will not be fully healed until the papacy attains to the same degree of political power she had during the dark ages. But in 1798 the papacy had lost much of the political power and prestige she once enjoyed. When the Catholic church regains the same political power she had before the deadly wound was inflicted, then the deadly wound will have been fully healed, and when that time comes, then the beast of Rev. 13 will become the beast of Rev. 17.

The question to be decided is this: Which of the three beasts does the beast of this fifth plague represent? Is it the leopard beast of Rev. 13? Or is it the scarlet colored beast of rev. 17? or is it the beast of Rev. 17, after Protestantism, which is represented by the two horned beast of Rev. 13, stretches her hand across the gulf and clasps the hand of the Roman power, thus forming the eighth beast? The eighth beast is a combination of the scarlet beast of Rev. 17 with the two horned beast of Rev. 13 and Spiritism represented by the dragon in Rev. 12 and Rev. 16.13.

At this time, under the fifth plague, which is after probation closes, she will have regained her supremacy over the ten nations over which she once ruled, and over which Sr. White makes it very plain in GC 578, she will rule

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again. “The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. ‘I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.’ The infliction of the deadly wound points to the downfall of the papacy in 1798. After this, says the prophet, ‘His deadly wound was healed: and all

the world wondered after the beast.” Then the seat of the beast, or the seat of the Catholic church—the nations upon which she sits; is the ten kingdoms of Western Europe, and these constitute the kingdom which will be full of darkness.

“And his kingdom was full of darkness.” Is this literal darkness or spiritual darkness? Or perhaps it is both. This we shall know for sure as the scroll is unrolled. Elder Smith makes no comment on this darkness in his book D&R

“And they gnawed their tongues for pain. And blasphemed the God of heaven because of their pains and sores, and repented not of their deeds.” We have here proof that these plagues are accumulative. Those upon whom the first plague was poured out are still suffering from their terrible sores; but it calls forth no real repentance from them—the Spirit of God has departed. Do not the signs that are fulfilling all about us prove that we are in the last generation? —Then right now is the time to prepare for the terrible scenes that are before us! Remember that probation for those who come out from those in the Laodicean condition, closes before probation closes for those who come out under the loud cry.

“And the sixth angel poured out his vial upon the great river Euphrates: and the water there of was dried up, that the way of the kings of the east might be prepared And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth

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of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.”

[Verses 12-16.](#)

“And the sixth angel poured out his vial upon the great river Euphrates;”

Anciently, the literal city of Babylon sat astride the great river Euphrates. In our day the waters of the great river Euphrates represent the “people, and multitudes, and nations, and tongues,” ([Rev. 17:15](#)) upon which modern spiritual Babylon sits. During the time of the sixth plague, which is quite some time after probation closes, spiritual Babylon is composed of Catholicism, apostate Protestantism, and Spiritism.

“And the waters thereof was dried up, that the way of the kings of the east might be prepared.” The water of the great river Euphrates is the peoples, and multitudes, and nations, and tongues, of the whole earth; but what do we understand by the drying up of these waters, or the nations of the earth? Up until this time, the nations are divided, opposing each other with war and bloodshed, each blaming the other for the terrible conditions that exist in the earth; but we shall see how, in this sixth plague, the nations are dried up, or the nations of all the earth are united on one general principle or belief, that the little band of Sabbath keepers are the cause of all the judgments and plagues that are torturing mankind.

“That the way of the kings of the east might be prepared” Who are the kings of the east? and how is their way prepared? When Christ, the king of kings, and Lord of lords, shall come in the clouds of heaven, He will come from the east. But the prophecy says THE KINGS of the east, who are the other kings? [Rev. 5:8-10](#) tells us who

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these other kings are: “And when he had taken the book, (The little book of Daniel as it is unsealed in the Revelation) the four beasts and the four and twenty elders fell down before the Lamb, having everyone of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation: And hast made us unto our God kings and priests: and we shall reign on the earth.” These constitute the kings of the east.

“And I saw three unclean spirits like frogs come out of the mouth of the dragon, (Satan) and out of the mouth of the beast, and out of the mouth of the false prophet.” Who do the dragon, and the beast, and the false prophet represent? The dragon is the beast of [Rev. 12](#), and primarily that beast represents Satan himself; but in a secondary sense, it represents pagan Rome. Pagan Rome was in power when Christ was born in Bethlehem, at the time when King Herod had all the young children put to death. But the great red dragon was Satan himself, as is made very clear in [Rev. 12:9](#): “And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world:” The dragon of the sixth plague is Satan, and Satan is the author of Spiritism, as is shown very clearly GC 561, 562. “Little by little he (Satan) has prepared the way for his masterpiece of deception in the development of spiritualism. He has not yet reached the full accomplishment of his designs; but it

will be reached in the last remnant of time. ‘I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, Etc.’ Surely this should be sufficient to prove that one of the unclean spirits of [Rev. 16:13](#) is Satan, as he works through spiritualism, during the sixth plague.

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We certainly shall have no trouble identifying the BEAST of the [13th verse](#). As we learned in our study thus far, the beast of [Rev. 13:1-10](#) represents the papacy. The scarlet colored beast of [Rev. 17](#) represents the papacy after the deadly wound is healed, while the scarlet colored beast, under its eighth phase represents the three fold union of the papacy, apostate Protestantism, and spiritualism, during the period of the sixth plague.

Who, or what is the false prophet? We have here in this 13th verse, a combination of the three unclean spirits—the same combination that is brought to view in 5T 451:

“When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach across the abyss to clasp hands, with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan and that the end is near.”

Here we have the combination of the three powers; the dragon, spiritualism; the beast, the papacy; and the false prophet, apostate Protestantism; and we have the consummation of this prophecy in 5T 451 right here in the very verse we have under consideration. We see the beginning of the fulfillment of this prophecy right today, as we see the Protestant churches grasping the hands of the Roman power.

“For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the great day of God Almighty.” Now let us get the picture Five of the plagues have already fallen: this is in the closing days of that “time of trouble, such as never was since there was a nation even to that same time.” ([Dan. 12:1](#)) Probation has been closed for quite some time; God’s Spirit has been withdrawn from

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the wicked, and Satan has full control of the finally impenitent. The thoughts of men’s hearts are only evil continually. Crimes of every description are filling the earth with woe. On top of all this, the inhabitants of the earth are suffering intensely from the terrible plagues that have been poured out. Science is at a loss to cope with the situation. This is the time set forth in GC 613 to 634, “The Time of Trouble.”

Now, while probationary time still when we who are seeking for light and truth, should give diligent study to the last nine chapters of “The Great Controversy. These chapters are applicable right at this time. Let us notice some of the most important statements of this chapter—statements that apply during the time of trouble—the seven last plagues.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received the ‘latter rain’, ‘the refreshing from the presence of the Lord’, and they are prepared for the trying hour before them. Angels are hastening to and fro in heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received ‘the seal of the living God’.” Then Jesus ceases His intercession in the sanctuary above. He lifts His hands, and with a loud voice says, ‘It is done’ . . . Christ has made the atonement for His people and blotted out their sins. The number of His subjects is made up; ‘the kingdom and dominion, and the greatness of the kingdom under the whole heaven,’ is about to be given to the heirs of salvation, and Jesus is to reign as King of Kings, the Lord of lords. “When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon

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by holy angels when God commands, will be exercised by evil angels when He permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.”

“Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still greater intensity the spirit of hatred and persecution.”

“When God’s presence was finally withdrawn from the Jewish nation, priests and people knew it not. Though under the control of Satan, they still regarded themselves as the chosen of God . . . So when the irrevocable decision of the sanctuary has been pronounced, and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not. The forms of religion will be continued by a people from whom the Spirit of God has been finally withdrawn; and the Satanic zeal with which the prince of evil will inspire them for the accomplishment of his malignant designs, will bear the semblance of zeal for God.”

It is expedient for us, ‘said the wily Caiaphas; ‘That one man should die for the people, and the whole nation perish not.’ This same argument will appear conclusive and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts.

“The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob’s trouble.” (When will be the time of Jacob’s trouble? Answer: When the decree is

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finally issued to put God’s people to death.)

“He (Satan) numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. . . . As Satan accuses the people of God on account of their sins, the Lord permits him to try them to the uttermost. Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good Though God’s people will be surrounded by enemies who are bent on their destruction, yet the anguish which they suffer is not a dread of persecution for the truth’s sake; they fear that every sin has not been repented of, and that through some fault in themselves they will fail to realize the fulfillment of the Saviour’s promise, I will keep thee from the hour of temptation which shall come upon all the world. (As Jesus spent one literal hour of terrible agony in the garden of Gethsemane; the 144,000 will spend one prophetic hour (fifteen days) of bitter agony during the death decree.) If they could have the assurance of pardon, they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God’s holy name would be reproached.” (The plan of salvation depends upon the allegiance of everyone of the 144,000.)

“Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in His dealing with Jacob that He will in no wise tolerate evil . . . Those professed Christians who come up to the last fearful conflict unprepared will, in their despair, confess their sins in words of burning anguish while the wicked

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exalt over their distress.”

“The flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire.”

“Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch? When waves of despair which no language can express sweep over the supplicant, how few cling with unyielding faith to the promises of God . . . in that time of trial, every soul must stand for himself before God. ‘Though Noah, Daniel, and Job, were in the land, ‘as I live saith the Lord God, they shall deliver neither son nor daughter they shall deliver but their own souls by their righteousness. GC 621-22

“Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that will take the world captive.”

“Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief.”

“As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.”

“Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries and will thank God for the ‘munitions of rocks.’ But many of all nations, and of all classes high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass

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weary days, bound in chains shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to their moans; no human hand is ready to lend them help . . . Behold I have graven thee upon the palms of My hands. The Lord of hosts has said, ‘He that toucheth you, toucheth the apple of His eye’ . . .”

“God’s judgments will be visited upon those who are seeking to oppress and destroy His people. His long forbearance with the wicked emboldens them in transgression, but their punishment is none the less certain and terrible because it is long delayed. ‘The Lord shall rise up as in Mount Parazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.’ To our merciful God the act of punishment is a strange act.

“When Christ ceases His intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark, will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of His people . . . By condemning the people of God to death, they (The wicked) have as truly incurred the guilt of their blood as if it had been shed by their hands.”

“In the plague that follows, power is given to the sun ‘to scorch men with fire. And men were scorched with great heat.’ The prophets thus describe the conditions of the earth at that fearful time; ‘The land mourneth; . . . Because the harvest of the field is perished.’

‘All the trees of the field are withered: because joy is withered away from the sons of men.’ ‘The seed is rotten under their clods, the garners are laid desolate’ ‘How do the beasts groan! the herds of cattle are perplexed, because they have no pasture . . . The rivers of

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waters are dried up, and fire hath devoured the pastures of the wilderness.’ ‘The songs of the temple shall be howlings in that day, saith the Lord God: there shall be many dead bodies in every place; they shall cast them forth with silence.’

“These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out without mercy.

“The people of God will not be free from suffering, but while persecuted and distressed, while they endure privation, and suffer from the want of food, they will not be left to perish . . .”

“Yet to human sight it will appear that the people of God must seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exalt, and the jeering cry is heard, ‘Where now is your faith? Why does not God deliver you out of our hands if you are indeed His people? But the waiting ones remember Jesus dying upon Calvary’s cross, and the chief priests and rulers shouting in mockery, ‘He saved others: Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him.’ Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession . . . The people of God must drink the cup and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord

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to work, they are led to exercise faith, hope, and patience, which have been so little exercised during their religious experience. Yet for the elect’s sake, the time of trouble will be shortened . . . The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies will in some cases anticipate the decree, and before the time specified, will endeavor to take their lives. But none can pass the mighty guardian angels stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as

powerless as a straw. Others are defended by angels in the form of men of war.”

“The eye of God, looking down the ages, was fixed upon the crisis which His people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest His mighty power and turn their captivity. ‘They shall be Mine saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him.’ If the blood of Christ’s faithful witnesses were shed at this time, it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of darkness. Says the Psalmist, ‘In the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me.’ Christ has spoken ‘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

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be overpass. For behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.’ Glorious will be the deliverance of those who have patiently waited for his coming, and whose names are written in the book of life.” GC 613-634.

The question will no doubt be asked: Why do you quote so much of this chapter— “The Time of Trouble?” I have quoted only the highlights of this chapter, because it deals with the time of trouble during the seven last plagues; and in our study, we have come to the sixth plague, and the sixth and seventh plagues are the climax of this period. I could have referred the reader to this chapter, but not one in twenty would have enough interest in those things to take the time to read and study the chapter. This chapter is of the greatest importance to us right at this time. We today can look over into the period, into the other side of the end of probation, and get an idea of the preparation we must make in order to stand during the fearful time of trouble.

After having quoted a great deal of the chapter in GC “The Time of Trouble,” let us go back to where we left off under the sixth plague. Let us renew the picture of the condition of the world at this time. Satan has full control of the wicked. The whole world is full of confusion, violence, bloodshed, and every aspect of crime and degradation: “There shall be many dead bodies in every place; they shall cast them forth with silence.” The inhabitants of the earth are suffering intensely from the effects of the first five plagues. Science is unable to cope with the situation. Medical science has no effective cure for the terrible sores. Something must be done immediately. Now is Satan’s opportunity! “And I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth to the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.

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These three unclean spirits (in the form of human beings of course go forth to the kings of the earth and of the whole world, —not only to the professedly Christian nations, but to all the nations of the earth. Every nation on the face of the earth is suffering from the effects of these plagues, and every nation upon the face of the earth is to be brought up against God’s people in the death decree—this is the drying up of the great river Euphrates, which constitutes all the wicked of the earth.

Elder F. M. Wilcox, in his little book “The Coming Crisis,” chapter 17, has grouped together no less than eight statements from the Spirit of Prophecy, as evidence that every nation in the world will come up against God’s people in the death decree, and this will be at a certain time.

“Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth commandment; and at last a universal decree will denounce them as deserving of death.” PK 512.

“These plagues enraged the wicked against the righteous; they thought we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. “EW 36, 37.

“I saw the leading men of earth consulting together, and Satan and his angels busy around them. I saw writings, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death.” EW 282, 3.

“Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies

will in some cases anticipate the

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decree, and before the time specified, will endeavor to take their lives.” GC 631.

“The powers of earth uniting to war against the commandments of God, will decree that all, ‘both small and great, rich and poor, free and bond’ ([Rev. 13:16](#)), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be decreed that they are deserving of death.” GC 604.

“Foreign nations will follow the example of the United States. Though she leads out, yet the same crisis will come upon our people in all parts of the earth.” 6T 395.

“As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will follow her example.” 6T18.

“This crisis will be reached when the nations shall unite in making void God’s law.” 5T 24

“As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places.” GC 626, 27.

“When the protection of human laws shall be withdrawn from those who honor the law of God, there will be in different lands a simultaneous movement for their destruction. As the time appointed draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.” GC 635.

Here are ten statements regarding the death decree, and

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they prove conclusively that every nation on the globe will be persuaded by these unclean spirits to come up against God’s people in the death decree, at the end of the sixth plague. These unclean spirits tell the inhabitants of the earth, including Russia, China, and all the heathen nations, that the condition that is prevailing on the earth is brought upon the world because there is a little group of Sabbathkeepers who persist in keeping ‘The old Jewish Sabbath’ and that these plagues will not be stayed until all the world is keeping the “Christian Lord’s Day Sabbath.” At this time the Sabbath will be the great subject of controversy. “The Sabbath question is to be the issue in the great final conflict in which all the world will act a part.” 6T 352. “These plagues enraged the wicked against the righteous; they thought we had brought the judgments of God upon them, and that if they could rid the earth of us, the plagues would then be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob’s trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God.” EW 36.

These atheistic nations and heathen worshippers, although they do not recognize the Christian Deity, they do realize that these judgments are supernatural; and since these spirits, in order to prove that they have been sent with a message from heaven, perform many wonderful miracles, even calling fire down from heaven in the sight of men: these heathen nations reason that they have nothing to lose by joining the professed Christian nations in enacting the death decree against the little company of commandment-keepers.

Now let us look at another phase of this death decree. Will each nation have its own separate date for the carrying out of the death decree? Let us notice some of the statements we have just quoted: “The people were at liberty, after a certain time, to put them to death.” EW 282, 3. “Though a general decree has fixed the time when commandment-keepers

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may be put to death.” GC 631, “There will be in different lands a simultaneous movement for their destruction. As the appointed time draws near, etc.” GC 635. “and at last a universal decree.” PK 512. But when, where, and how, will this date be decided upon? We have no positive proof to present in answer to this question, but since this is to be a universal decree, it stands to reason that the date must be agreed upon by an international body, and if the United Nations is still alive at that time, it seems reasonable to believe that all the nations will come up against God’s people in that body.

Now, in our study, where are we in point of time regarding the death decree? To what point have we come during the seven last plagues? But before we go farther let us notice that it is not the Law Enforcement Officers

that are to put the saints to death, it is the people themselves—the wicked inhabitants of the earth that are to carry out the execution of the death decree. This is a democratic action all the way through. First, all the nations of the earth cast their votes to enact the death decree; then the people of these nations, cast their votes by taking part in the execution of that decree; thus the nations as well as the individuals, pronounce their own death sentence, and thus the justice of God in the pouring out of His wrath upon the wicked under the seventh plague—the plague of the great hail.

Now let us answer that last question: ‘To what point have we come in our study of the translation church? The unclean spirits have gone out to bring the nations of the earth up against the saints in the death decree. The date has been set when the wicked are at liberty to slay the saints. The representatives of the various nations have been given a specified period of time in which to return to their respective nations and enact the death decree in their various lawmaking bodies. I believe this will be a period of thirty days, (But we will take that subject up later). This period brings us up to the beginning of the death

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decree, which will be one prophetic hour—fifteen days—the prophetic hour of [Rev. 17:12](#). As Jesus spent one literal hour of untold agony in the garden of Gethsemane, so the saints will spend one prophetic hour during the time of Jacob’ trouble—the death decree.

We, in our study, have come to the time when Satan is to personate Christ. Some of the professed reformers are taking the position that Satan personates Christ before probation closes, since none of the wicked could repent after that time. But does Satan end his work of deception just because probation has closed? Indeed he does not! Even at the end of the thousand years he goes out to deceive the nations to bring them up against the holy city: so even at this time he, through the three unclean spirits, goes forth to deceive the nations and bring them up against the saints in the death decree. And it is during the death decree, just before the fixed date when the saints are to be slain, that Satan personates Christ. Upon what do we base our conclusions? In the first place we base our conclusions upon the following statement in GC 624: “As the crowning act in the great drama of deception, Satan himself will personate Christ.” The last act in the great drama of deception must come just before God’s people are delivered, and they are delivered at the end of the sixth plague, and at the beginning of the seventh plague. We have no record of any of Satan’s deceptions after God’s people are delivered, at the beginning of the seventh plague, until after the thousand years. Great Babylon comes in remembrance before God at the beginning of the seventh plague, (GC 637) and great Babylon is made up of all the wicked of the world who were deceived by Satan as they came up against the saints in the death decree. Indeed, it is under the seventh plague that the wicked inhabitants of the earth are undeceived! Thus, the crowning act of deception, must come after the three unclean spirits bring great Babylon up against God’s people in the death decree. And this being

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true, Satan personates Christ during the death decree just before the saints are delivered.

Let us look at this whole situation from a different standpoint. Have we any evidence, either from the Scriptures of the Spirit of Prophecy, that Satan surrenders the battle at the close of probation? From the study of the prophecies of Daniel and the Revelation; the battle of Armageddon—the last great battle in the controversy between Christ and Satan—begins at the beginning of the loud cry, when a national Sunday law is enacted and enforced. This battle has only a good start at the close of probation. It is a positive fact that Satan’s greatest deceptions come after probation closes. Let us ask this question: What is Satan’s object in bringing the nations up against God’s people in the death decree? Is it to deceive the wicked and rob them of eternal life? Let us study this question carefully.

Christ lived a perfect life here upon this old earth almost two thousand years ago, but at that time the world was not steeped in sin as it is today. Satan insists that he has accumulated an enormous amount of knowledge in the science of deception since Christ was here upon the earth, and that if he were given the opportunity he had two thousand years ago the results would be entirely different. What is Christ’s answer to Satan’s challenge? Christ says to Satan; I accept your challenge: I am going to perfect the characters of 144,000 human beings, some of whom will have been in the very depths of sin. After their characters have been perfected, and they reflect My image perfectly, I am going to step out from between them and My Father, and leave them in your hands; if you can cause one of these to sin and to be put to death, the victory is yours—you have won the battle—the great battle of Armageddon—this earth and all that is in it is yours! Can we conceive of such a challenge? Would such a challenge interest Satan? If he could deceive one of the 144,000, or if he could cause

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one of them to be put to death, his victory would be complete. Am I stating this challenge too strong? Jesus said "All power is given unto me in heaven and in earth." Do we believe that? Is it not easy to see why the crowning act in the great drama of deception will come when Satan himself personates Christ? Now is the time to prepare for that time!

Lest some may fail to read the chapter in GC "The Time of Trouble," which applies right at the crisis time in our study, I am going to quote what Sr. White says about Satan personating Christ in GC 624. To be sure our Adventist people are positive that they would not be deceived by any such a demonstration, but let us not be too sure.

"Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle working demons. The spirits of devils (Here it is evident that Sr. White is alluding to the "three unclean spirits like frogs" of [Rev. 16:13](#), they are the miracle working demons). Will go forth to the kings of the earth and to the whole world, to fasten them in deception and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church (Could this include some of our Adventist brethren who have refused to study the events of this last generation?) has long

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professed to look to the Savior's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, 'Christ has come! Christ has come!' The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered: he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have-changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from least to greatest, give heed to these sorceries, saying, This is the great power of God.' "

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Why is the warning in this verse injected right at this point? This is under the sixth plague; and the time of Jacob's trouble, which is the time of the death decree, which comes under the sixth plague. Does this mean that Jesus comes as a thief under the sixth plague? Jesus does not come to gather the redeemed until the end of the seventh plague. But the 144,000 to whom this warning is given, understand, before probation closes, the events that

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are to take place in the future. They know that unless their characters are perfected before probation closes, they will be without Christ's robe of righteousness during the time of Jacob's trouble. These events are revealed to the remnant of the remnant before the loud cry is given, and this is a part of the message that is to be given during the loud cry.

"And he gathered them together into a place called in the Hebrew tongue Armageddon."

In our study, we have come to the conclusion that the great river Euphrates is symbolic; that is that it has reference to the "peoples, and multitudes, and nations, and tongues," or the wicked inhabitants of the earth, after probation closes. We have also found that Great Babylon is symbolic; that it is the great spiritual city which sitteth upon the many waters. We also conclude that the "place called in the Hebrew tongue Armageddon," is symbolic: it is the last great spiritual battle in the controversy between Christ and Satan.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great. And the

great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.”
[Verses 17-21.](#)

“And the seventh angel poured out his vial into the air and there came a great voice out of the temple of heaven, from the throne, saying, It is done.” This is the beginning of the seventh plague, and this is the voice of God that

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delivers His people. This is the time when God’s voice is heard from heaven saying, It is done! (See GC 635) “And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake, and so great.” It is the voice of God that delivers His people at the beginning of the seventh plague, and it is that voice that causes the earthquake; and it is the earthquake that opens the graves of those who come up in the special resurrection.

“And the great city was divided into three parts, and the cities of the nations fell.” The great city that is divided into three parts is the spiritual city of great Babylon, and the cities of the nations are of course a part of Babylon. Question: How is the city of Babylon divided into three parts under the seventh plague? At this time great Babylon constitutes the wicked “peoples, and multitudes, and rations, and tongues” of the last generation. None of the wicked dead are included in great Babylon at this time, except those wicked dead who come up in the special resurrection, at the beginning of the seventh plague. “Babylon the great has come in remembrance before God, ‘to give unto her the cup of the wine of the fierceness of His wrath.’ Great hailstones, everyone about the weight of a talent,’ are doing their work of destruction.” GC 637. Great Babylon has come in remembrance before God to give unto her, her reward! But great Babylon is divided into three parts; not all of these three parts suffer the same punishment

In the fourth seal, ([Rev. 6:7, 8](#)) power was given to Death and Hell over the fourth part of the earth. In that study we listed the four parts as follows: The general wicked were divided into two parts—the beast and his image, or Papacy and apostate Protestantism; while the other two parts were made up in God’s professed church—the wise and the foolish virgins. But under the seventh plague, great Babylon, or the wicked, are divided into just three parts, in order that each part may suffer its

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own just reward. God’s people—the 144,000 are eliminated, they do not belong to great Babylon, and thus they do not suffer Babylon’s destruction under the seventh plague. Question: What becomes of those Laodicean leaders and laity who reject the message that would have prepared them to be among the 144,000? are not these the false shepherds spoken of in EW 123-125? But, you say: The false shepherd in EW 124 were Sunday-keepers—Seventh-day Adventists are not Sunday keepers. That is true, but those Sunday-keepers back there were Adventists; they were first day Adventists. That vision was addressed to the translation church, not to the resurrection church. On page 124 Sr. White says: “The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented with one or two of these plagues.” Did those Sunday-keeping Adventists back there suffer the seven last plagues? We know of course that they did not; that vision was given for the last generation that was to live upon the earth—the generation that would be alive upon the earth during the seventh plague. Let us quote a part of this vision and see if it really does apply in our day?

“I saw that the priests who are leading on their flocks to death are soon to be arrested in their dreadful career. (These are the priests of modern Spiritual Israel, not Catholic priests). The plagues of God are coming, but it will not be sufficient for the false shepherds to be tormented by one or two of these plagues. God’s hand at that time will be stretched out still in wrath and justice and will not be brought to Himself again until His purpose is fully accomplished, and the hireling priests are led to worship at the feet of the saints, and to acknowledge that God has loved them because they held fast the truth and kept God’s commandments, and until all the unrighteous ones are destroyed from the earth.”

Did those Sunday keeping Adventists back ship at the feet of the saints? Did they suffer all the seven last plagues and remain alive until all the unrighteous ones

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were destroyed from the earth? In GC 655, in the chapter “Desolation of the Earth,” which begins at the time

God's people are delivered, —at the beginning of the seventh plague, we are told when the wicked bow at the saint's feet:

“This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever, —eternal life. Men whom the world has worshipped for their talents and eloquence now see these things in their true light. They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them;”

It is in [Revelation 3:9](#) that, “The synagogue of Satan, which say they are Jews, and are not, but do lie,” worship at the feet of the saints, and Sr. White, commenting on this verse, says:

“You think, that those who worship at the saint's feet ([Rev. 3:9](#)), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away, and ‘crucified to themselves the Son of God afresh and put Him to an open shame.’ And in the ‘hour of temptation,’ which is yet to come, to show out everyone's true character, they will know that they are forever lost; and overwhelmed with anguish of spirit, they will bow at the saint's feet.” “A Word to the Little Flock,” page 12.

“And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” The hail, as exceedingly great and terrible as it is, does not constitute the whole of this plague. Every stone about the weight of a talent. According to Webster's Collegiate Dictionary, the talent is nearly 58 pounds. This hail is God's artillery

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which He brings into action in the battle of Armageddon, under the seventh plague. This hail is referred to in [Job 38:22, 23](#): “Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, Which I have reserved against the time of trouble, against the day of battle and war?” So far as I know, we have no way of knowing whether or not this plague is universal. It hardly seems possible that any human being would escape were it universal; but evidently the hail and the earthquake are the two destructive forces that cause the cities of the nations to fall.

Revelation Chapter Seventeen

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, mystery, Babylon the great, the mother of harlots, and abominations of the earth.” [Verses 1-5](#).

I am going to quote Elder Smith's introductory lines to this chapter:

“In [verse 19](#) of the preceding chapter, we were informed that ‘great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.’ The prophet now takes up more particularly the subject of this great Babylon; and in order to

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**BIBLE SYMBOLS OF THE GREAT
ANTICHRIST POWER OF THE AGES**

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple (church) of God, shewing himself that he is God." 2 Thess. 2: 4



A LION
BABYLON
Daniel 7: 3, 4



A BEAR
MEDO-PERSIA
Daniel 7: 5



A LEOPARD
GREECE
Daniel 7: 6



"THE FOURTH BEAST
DREADFUL & TERRIBLE"
POLITICAL ROME
Daniel 7: 7, 19

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**BIBLE SYMBOLS OF THE GREAT
ANTICHRIST POWER OF THE AGES**

(CONTINUED)



THE TEN HORNS
TEN DIVISIONS
OF PAGAN ROME
Daniel 7: 7, 8, 20



THE LITTLE HORN
THE ANTICHRIST
Dan. 7: 8, 20, 21, 24, 25



"THE BEAST... LIKE
UNTO A LEOPARD,"
THE ANTICHRIST
Revelation 13: 1-10
Vol. 5:451
G.C. 578-588



"THE WOMAN ARRAYED
IN PURPLE AND
SCARLET"
THE ANTICHRIST
Revelation 11: 1-17
G.C. 628

**BIBLE SYMBOLS OF THE GREAT
ANTICHRIST POWER OF THE AGES**

**"Who opposeth and exaltheth himself above all that is call God, or that is worshipped;
so that he as God sitteth in the temple (church) of God,
shewing himself that he is God."**

[2Thess. 2:4](#)

give a full presentation of it, goes back and gives us some of the facts of her past history. That this apostate woman, as presented in this chapter, is a symbol of the Roman Catholic Church, is generally believed by Protestants. Between this church and the kings of the earth there has been an illicit connection, and with the wine of her fornication, or her false doctrines, the inhabitants of the earth have been made drunk.

“Church and state—This prophecy is more definite than others applicable to the Roman power, in that it distinguishes between church and state. We have here the woman, the church, seated upon a scarlet colored beast, the civil power, by which she is upheld, and which she controls and guides to her own ends, as a rider controls the animal upon which he is seated.” D&R 702, Old Edition.

Let us keep in mind that we are interpreting these prophecies as they apply to the last generation. This seventeenth chapter is most interesting and instructive to us of this last generation. Elder Uriah Smith, in his original edition of D&R devotes about five pages to this seventeenth chapter, and the revised edition only about four pages. It is a sure thing that Elder Smith’s interpretation of this chapter would not apply to this last generation. But this is quite understandable, since we are much farther along in the unrolling of the scroll than he was in his day.

To start our study, let us ask this question: From what period in the history of God’s church upon the earth are we to date the fulfillment of the prophecies of this chapter? When John recorded these prophecies, he was upon the isle of Patmos; shall we reckon the fulfillment of the prophecies of this chapter from the time John was on the isle of Patmos, which was about 96 A.D., or shall we reckon them from some event during this last generation? Do we have any evidence that they are to be reckoned from any event during this last generation? Let us notice the first verse of this chapter.

“And there came one of the seven angels which had the

seven vials, and talked with me.” Are we doing violence to this prophecy when we maintain that John, in the spirit, was projected down to the period of the seven last plagues? Let us reenact the scene as it is portrayed in the statement just quoted. John was projected down to the time, still future in our day, during the time of trouble when the seven last plagues are to be poured out. As he stood watching these angels, as each one poured out his vial upon the earth, one of these seven angels, —we are not told which one of the seven—came and talked with him. Reason would seem to indicate that it was either the fifth or the sixth angel that talked with John, since the great whore, which is represented by the beast of the fifth plague and the great river Euphrates (the waters upon which the whore sitteth) of the sixth plague, is not introduced under the first four plagues. At any rate, one of the plague angels beckoned John saying, “Come up hither; and I will shew thee the judgment of the great whore that sitteth upon many waters.” No doubt many will wonder why we make an issue of such a seemingly unimportant event. But this is not an unimportant event, as we shall see, as we proceed with our study. May I suggest that those who have either one of the editions of D&R study them carefully on this chapter?

The first two verses of this chapter need but little further comment. The majority of the Protestant churches agree that the “great whore” represents the Roman Catholic Church; however we would add, that she represents not only the Catholic Church, but also her harlot daughters—the apostate Protestant churches.

“So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.” As we mentioned before in our studies, there is a distinction made here between the woman—the church—and the beast that carries her—the nations of the earth. Notice that this is a scarlet colored beast. This beast represents

Scarlet and red represent sin: “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [Isa. 1:18](#). The seven heads we shall notice in our study. The ten horns represent the ten nations into which the Roman empire was divided. These ten horns were upon the head of the dreadful and terrible beast of [Dan. 7:7](#). They were also upon the head of the great red dragon of [Rev. 12](#), and upon the head of the leopard beast of Rev. 13, and last they are upon the head of the scarlet colored beast in the chapter we are studying, —Rev. 17.

“And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication; and upon her forehead was a name written, mystery, Babylon the great, the mother of harlots, and abominations of the earth.”

There is little to comment on these statements. Every Seventh-day Adventist knows that this woman represents the Roman Catholic Church and the beast represents the ten kingdoms over which the papacy reigned during the 1260 years of papal persecution, and she will rule over these nations again in the near future; in fact through the homage paid her by the universal keeping of the Sunday sabbath, she will number the wicked of the earth as her subjects.

“And I saw the woman drunken with the blood of the saints, and with the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.” [Verses 6, 7.](#)

If the reader has either of the editions of D&R we suggest you compare the interpretation back there with the interpretation during this last generation. Brother Smith was interpreting this seventeenth chapter before the scroll had been unrolled for this last generation: in other

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words, the book of Daniel had not been fully unrolled in Revelation the fifth chapter at that time.

“The beast that thou sawest was, and is not; and shall ascent out of the bottomless pit, and go into perdition.” What beast is this? This beast is the beast of Rev. 13. The beast of Rev. 13 was, during the 1260 years, and is not; it received the deadly wound in 1798; (that was years ago) and he IS, at this very time on the road to complete recovery. He will completely recover his lost supremacy after the close of probation, when he ascends out of the bottomless pit, in the form of the scarlet colored beast, and goes into perdition under the seventh plague.

“And they that dwell on the earth shall wonder, (“and all the world wondered after the beast.” [Rev. 13:3](#)) whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.” All of the wicked who dwell upon the earth, after probation closes, shall wonder after the beast. The book of life began to be written immediately after Adam and Eve fell, but the wicked brought to view in this chapter failed to get their names written in the Lamb’s book of life, and they are the ones that wonder when they behold the beast that was, (during the 1260 years) and is not, (from 1798 until the scarlet colored beast comes upon the stage of action) and yet is. (After the close of probation).

“And here is the mind which hath wisdom. The seven

heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is yet to come; and when he cometh, he must continue a short space.” [Verses 9, 10.](#)

“And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth: and there are seven kings.” Here we have heads, mountains, and kings, all representing the same powers. We have the seven heads on the great red dragon of [Rev. 12](#), also on the beast of [Rev. 13](#), and again on the scarlet colored beast of this seventeenth chapter; but none of the four

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beasts of Daniel had seven heads. Now the question comes: Why do the three beasts of Revelation have seven heads each, but none of the four beasts of Daniel have the seven heads? Evidently it was not revealed to Daniel that there were to be seven beasts. The book of Daniel was not to be fully unsealed in the Revelation until the last generation. It is not until this last generation that we find how these seven heads and the seven beasts apply. They could not apply in the past because God’s people were reckoning heads, mountains, and kings, from the time when John was on the isle of Patmos, instead of the time when he was projected down to the time of the seven last plagues. In order to compute this prophecy from the time when John was on the isle of Patmos, our Bible students added Egypt and Assyria to Babylon, Media Persia, and Greece in order to get the five that had already fallen, at the time when John was on the isle of Patmos. Rome, the sixth head, was in power at the time when John was upon the isle of Patmos, while the other, the scarlet colored beast was not yet come, “and when he cometh, he must continue a short space.”

Let us reckon this prophecy from the time when John was projected down to the time of the seven last plagues. At this time, the five that have fallen are Babylon, Media Persia, Greece, Rome political, and Rome pagan. At the time when John was projected down to the time of the seven last plagues, Papal Rome—the beast of [Rev. 13](#), —is still in the transition period. The scarlet colored beast is not yet fully developed: and when he is fully developed he is to continue only a short space.

“And the beast that was, and is not, even he is the eight, and is of the seven, and goeth into perdition.” [Verse 11.](#)

He is the eight what? Why, “he is the eight beast” then there must have been seven beasts before him! As we

have already learned in our studies, the scarlet colored beast becomes the eight beast after Catholicism, apostate Protestantism, and Spiritism fully unite in the death decree under the sixth plague. But the beast is also the seventh beast, so

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there must have been six beasts before him;

These six beasts, heads, mountains, and kings are in their order: Babylon, Media Persia, Greece, Rome Political, Rome Pagan, and Rome Papal; The composite beast of Revelation 13 is the seventh phase, and represents the Papacy after the deadly wound has been healed, to the point where Spiritualism and Catholicism unite with Apostate Protestantism, or the two horned beast, and agree to enact a Sunday Law. Thus the composite beast of Rev. 13 is the seventh beast, before it becomes the eighth.

In the past some of our Bible students, in order to find the five that had fallen before John was upon the Isle of Patmos, added Egypt and Assyria, but there are no beasts in Bible prophecy representing Egypt and Assyria. But if the prophecy of this seventeenth chapter is reckoned from the time John was projected down to the time of the seven last plagues, we find a prophetic beast for each of the seven mountains, heads, and kings, of this chapter.

The Lion represented Babylon, the Bear Media-Persia, the Leopard Greece, the dreadful and terrible beast Rome Political, the great red dragon Rome Pagan, the composite beast of Rev. 13 Rome Papal during the 1260 years of Papal persecution. The composite beast of Rev. 13 again comes on the scene at the beginning of the forty two months, or 1260 literal days which begins at the time when Spiritualism and Catholicism, unite with Apostate Protestantism and enact a Sunday Law throughout Christendom. The eighth beast is formed at the death decree under the sixth plague as before stated.

Thus we have the eight beasts in their order, beginning with the Lion of Babylon, and ending with the scarlet colored beast.

These beasts are all one and the same beast, but the species is changed in order to represent the character of the nations they represent.

[Rev. 17:9](#) "And here is the mind which hath wisdom, the seven heads are seven mountains on which the woman sitteth." [Jer. 51:24-26](#)

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"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. And they shall not take of thee a stone for a corner nor a stone for foundations; but thou shalt be desolate forever, saith the Lord."

Thus the seven mountains upon which the woman sitteth represent the seven civil governments which have supported a state church and have been a persecuting power against God's true people from the time of the foundation of ancient Babylon until the time of the destruction of modern spiritual Babylon under the seventh plague.

"And goeth into perdition." Let us give this statement a little study. We have learned that the scarlet colored beast represents the papacy after the deadly wound is fully healed, under the death decree and also that the scarlet colored beast is the beast that ascends out of the bottomless pit, after the close of probation. The deadly wound, which was inflicted in 1798, will not be fully and completely healed until the scarlet colored beast has the same power and authority over the ten kingdoms that the leopard beast of Rev. 13 had over them during the 1260 years of papal supremacy; and this will not be until under the influence of spiritualism, Catholicism and apostate Protestantism, (the three unclean spirits) the whole world is brought up against the saints under the death decree. It is the union of these three powers that forms the eighth beast, and it is the scarlet colored beast, under its eighth phase, that ascends out of the bottomless pit and makes war on the two witnesses, ([Rev. 11:7](#)) under the direct supervision of "that old serpent, called the Devil and Satan, which deceiveth the whole world."

"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

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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 Kings of kings: and they that are with him (the 144,000) are called, and chosen, and faithful. And He saith unto me, the waters which thou sawest, where the whore sitteth, are

peoples, and multitudes, and nations, and tongues. 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. For God hath put it into their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” [Rev. 17:12-18](#).

“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.” First let us go back and trace the ten horns. The first place we find the ten horns is on the ‘dreadful and terrible beast’ of [Dan. 7:7](#). This beast represents Rome in its political phase at the time that empire was divided into the ten kingdoms. The next time the ten horns are mentioned is on the great red dragon of Rev. 12, and this beast represents Rome in its Pagan form. The next place is on the leopard beast of Rev. 13; which represents Rome in its Papal form; and it was the papacy which had full power over the ten kingdoms represented by the ten horns. Now the fourth time these ten horns are brought to view is on the scarlet colored beast of the chapter we are studying—the seventeenth chapter. Since these ten horns remain upon each of the beasts during the last two thousand years, it must be evident to the student of prophecy, that these horns still represent the same territory over which the papacy ruled during the 1260 years. Now it is said of these ten kings that they have received no kingdom as yet. A king is not a king until he had a kingdom to rule over. So it is evident that these ten

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kings are political kings which have not been united under one spiritual head, as they were during the first supremacy of the papacy, and as they will be again during the second supremacy of the papacy.

These ten kings receive power, as kings, one hour with the beast. There are some questions to be settled relative to this statement. First: One hour with which beast? Evidently with the scarlet colored beast. But does this scarlet colored beast represent the Catholic church? No, the beast represents the territory over which the catholic church reigns. As the scarlet colored beast represents the last of the seven beasts, it represents the ten kingdoms: But under its eighth phase the scarlet colored beast represents the territory over which the papacy, apostate Protestantism, and Spiritualism reigns—the whole earth! The ten kingdoms are under the absolute power of the papacy before the eighth beast is formed; but after the eighth beast is formed they receive power with the eighth beast also. This is stated plainly in the next verse, ([verse 13](#)) “these have one mind, (as a unit with the papal power) and shall give their power and strength unto the beast.” (The eighth beast.)

“Receive power as kings one hour with the beast.” As we have just stated: These ten kingdoms are under the full power of the papacy before the eighth beast is fully formed, and they unite their power and strength with that of the eighth beast. This brings up another question: How do they give their power and strength to the beast? Just as they did during the 1260 years, —the papacy meted out the punishment and the civil power executed the penalty.

“But receive power as kings one hour (one prophetic hour—fifteen days) with the beast. (The eighth beast). These shall make war with the Lamb, (In the person of His saints, during the death decree) and the Lamb shall overcome them: (By the deliverance of His people) for he is Lord of lords, and King of kings: (All power is given unto Him in heaven and in earth). And they

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that are with him (the 144,000) are called, and chosen, and faithful.” As Jesus endured one literal hour of untold mental agony in the garden of Gethsemane, so will the saints endure one prophetic hour of intense agony during the death decree!

At the very time in which we are living nearing the battle of Armageddon—the beginning of the last great battle between Christ and Satan, and this battle does not end until after the thousand years. The great conflict between Christ and Satan began in Eden and has been waged without intermittence for the last six thousand years. We, today, have come to the time, just before we are to enter into that last great battle. This great battle begins at the time when a Sunday law is enacted and ends, for this last generation, at the coming of Christ in the clouds of heaven. Shall we enter that battle without any further preparation? During the last 120 years have our Adventist people made the necessary preparation to enter upon that battle? Are our people better prepared spiritually to enter in to that battle than they were 120 years ago? If the pioneers of the Advent movement had been ready to meet the Lord immediately after 1844 He would have come over 100 years ago: are we better prepared to meet Him today than they were back there? Is it not evident that this last generation will have to have a better preparation than the generation had in 1844? In the last terrible conflict Christ and His angels and the 144,000 are pitted against Satan

and his angels and all the wicked inhabitants of the earth.

“And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire.” These are the ten kingdoms over which the papacy will have ruled during her first and second supremacies. These have a special grievance against the great whore, because they have, in a special sense, and in a greater degree, felt the heavy hand of her oppression. But when will these ten nations hate the whore, and make her desolate and naked,

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and burn her with fire? Not before the deliverance of God’s people at the beginning of the seventh plague; but after God’s people have been delivered amid the greatest demonstration this old world has beheld since Sinai, and the wicked understand how they have been deceived by the abominable whore, then is when their hatred and wrath know no bounds. “For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words, of God shall be fulfilled.” Does the Lord deliberately put thoughts and motives into the hearts of individuals or nations that will bring destruction upon them? No, He does not; but God’s Spirit persistently rejected, is finally withdrawn; probation does not close until all the world has been warned.

“But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issue of the controversy. The decree is not to be urged upon the people blindly. Everyone is to have sufficient light to make his decision intelligently.”

Revelation The Eighteenth Chapter

In the seventeenth chapter we were given a panoramic view of the history of nations, beginning with great Babylon in Daniel’s time, and coming on down step by step, to the utter end of the great controversy under the seventh plague. In this eighteenth chapter we are taken back to the beginning of the loud cry, to the time when the Sunday laws are enacted and enforced, and we are given a view of the period of the second supremacy of the papacy. The whole of this eighteenth chapter applies during the last generation that is to live upon the earth.

“And after these things I saw another angel come down from heaven, having great power; and the earth

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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 the 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 have waxed rich through the abundance of her delicacies.” [Verses 1-3.](#)

In this chapter we are entering into a new vision, and this vision covers a much shorter period of time than that of the seventeenth chapter. The seventeenth chapter, having reviewed the past as far back as the universal empire of great Babylon, brought us down to the universal spiritual empire of great Babylon, and in this eighteenth chapter we behold the final destruction of Babylonian confusion this side of the thousand years.

“And he cried mightily with a strong voice, saying Babylon the great is fallen, is fallen.” There are two announcements of the fall of Babylon, one in the 14th chapter and the other in this 18th chapter. The first announcement was given to the resurrection church in the 1844 period; the second announcement is given to the translation church during the last generation. Both of these falls must have reference to the Protestant churches, since the Roman Catholic Church was in a fallen condition as far back as the early reformation.

We Seventh-day Adventists believe that the [first four or five verses](#) of this chapter have reference to a message that is to call God’s true people out of Babylon, just before the close of probation. Question: Will the church that is in the Laodicean condition, and that has been taken captive by modern spiritual Babylon, and that is courting friendship and the approbation of those in Babylon—the church that rejects the message the Lord has to prepare a people to stand in the judgment of the living: will that church have a part in calling those out of Babylon who have a closer connection with the Lord than they

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themselves have? Is the church that has been 120 years in giving a message that could have been finished over 100 years ago; is that church today in a better condition spiritually to give the loud cry than it was when it first received the first, second, and third angel’s messages?

“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 have waxed rich through the abundance of her delicacies. And I heard a 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.” We, as Adventists, have always considered these two verses to constitute a last call to the honest in heart, who are in the apostate churches, to come out and accept the Advent message before the close of probation. But will the message, as the church is giving it today, prepare a people to stand in the time of trouble without a Mediator, and finally be translated? Who are the easier to reach with the messages the Lord has for this last generation, those who are out in the apostatized Protestant churches, or those who are in the apostatized Adventist church? Can we call ourselves genuine reformers and still fellowship with those who hate the message the Lord has to prepare us for translation? Let us give the following verses some prayerful study:

“Can two walk together, except they be agreed?” [Amos 3:3](#). “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Therefore some out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will

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receive you.” [2Cor. 6:14-17](#).

“For her sins have reached hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill unto her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her.” [Verses 5-9](#).

“For her sins have reached unto heaven, and God hath remembered her iniquities.” Let us ask this question: If Christ had come soon after 1844, as Sr. White said He would, would the sins of Babylon have reached unto heaven at that time? Will the failure of the pioneers of the Adventist Movement make it any harder for Christ to perfect the characters of the 144,000? Did their failure enhance Satan’s prospects of winning the victory? Jesus said, “All power is given unto me in heaven and in earth.” [Matt. 28:18](#).

The extension of the time of Christ’s coming will have accomplished two things: First, it will have given Satan a much greater advantage in the last great battle of conflict, in that sin has become much deeper rooted in the human nature, and therefore a great deal harder to overcome. Secondly: It will have revealed to the inhabitants of the universe the exceeding sinfulness of sin; it will have revealed to the universe the fact that sin would have ultimately destroyed itself. It will also reveal the power of Christ to overcome sin in the eyes of His true followers—it will prove that the devil and all his angels cannot tempt one of the 144,000 to sin. It will prove that he who says that it is impossible for Christ’s followers to live without sin is himself a liar, and he also makes Christ a liar.

“Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she

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hath filled fill unto her double.” The prophecies of Daniel and the Revelation, establish that there will be two death decrees; one under the loud cry, just before the close of probation, and the other under the sixth plague. The first will not be universal because it will be under the image to the beast But the image to the beast is also a part of Babylon, and this chapter has to do with Babylon. It is Babylon, both the beast and the image to the beast, that brings all the persecution upon God’s people. Both the beast and the image to the beast condemn God’s saints to death. But how and when will she be rewarded double? As we are all well aware, this all comes under the seventh plague, and what a reward that will be! It will not only be the reward of death here upon this old earth, but it will be eternal death and the lake of fire. But it is quite evident that God’s professed church—the Seventh-day Adventists—will have a part in the persecution, and they will also have a part in the reward. In our study we have already quoted their reward, in EW 124, and 9T 267. The following is a prophecy regarding their part in the persecution:

“I saw that the nominal church and nominal Adventists, like Judas, will betray us to the Catholics to obtain

influence to come against the saints. The saints will then be an obscure people, little known to the Catholics, but the churches and nominal Adventists, who know our faith and customs, for they hate us on account of the Sabbath, for they could not refute it, will betray the saints and report them to the Catholics as those who disregard the institutions of the Pope; that is, that they keep the Sabbath and disregard Sunday. The Catholics bid the Protestants go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain. And the Catholics, whose numbers are large stand by the Protestants. The Catholics will give their power to the image of the beast, and the Protestants will work as their mother worked before them to destroy the saints.” Extracts from a vision at Dorchester, Mass., Oct. 23, 1850.

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Our Adventist people will counter with the argument that this vision related to the period in 1844, and that the Adventists referred to here were not Seventh-day Adventists, but that they were First-day Adventists. Yes, Sr. White had that vision in 1850, just six years after 1844, and it was addressed to the pioneers of the Advent Movement; but the pioneers believed that they were to be the translation church, and they would have been ‘IF’ they had not refused to do the work which the Lord had appointed them. (GC 458). They thought that this vision applied to the immediate future, but it hasn’t been fulfilled as of yet. Was that little company back there betrayed to the Catholics? No! That instruction was addressed to the last generation—to the remnant of the remnant. The fulfillment has been delayed for more than 100 years.

“How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow.” As we look ahead and contemplate the time of trouble—a time of trouble such as never was since there was a nation—we are almost inclined to become panicky. We realize we are going to suffer privation, hunger and thirst, besides the terrible persecution; but our faith is founded upon the Rock which cannot be moved; we know that our Redeemer liveth, and that our redemption draweth nigh—we will have the assurance of deliverance, eternity will stretch out before us, and these thoughts will fill us with hope and trust. But how about the wicked? The harvest is past, the summer is ended, and they are not saved; death would be a release as they call for the mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. Now, while probationary hours linger, is the time for us to do all in Our power, with the help of the Holy Spirit, to save our loved ones and our friends. If they are not sealed when

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that time comes, their plight will only add to our anguish and despair.

“For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.” Why does great Babylon say this in her heart? During the 1260 years she sat a queen, and was no widow; but she became a widow when she received the deadly wound in 1798; and until today she has never regained what she enjoyed during her first supremacy; but when every nation on the globe comes up against God’s people in the death decree, then she will sit a real queen! What is it that makes her think that she shall see no sorrow? This is the time just before God’s people are delivered. Great Babylon’s christ (Satan) has appeared upon the earth. This is the christ they have been waiting for! This is the christ the three unclean spirits have been pointing them to! This is the christ that is to begin his reign of peace and prosperity immediately after the little band of Sabbath-keepers have been slain. There is no doubt about it! So they think, this is the real christ has not their own great artist painted his picture? O yes’ great Babylon, at this time, sits a queen, and is no widow! Question: Will there be any captive spiritual Israelites in great Babylon at that time? Now is a good time to heed the warning in [2Cor. 6:17](#): “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” But will He receive us if we refuse to heed the warning?

“Therefore shall her plagues come in one day, death, and mourning, and famine: and she shall be utterly burned with fire: for strong is the Lord who judgeth her.” This verse is a sort of a resume. The prophet looking forward to the destruction of Babylon, says, Her plagues shall come in one day. We believe we can do no better than to quote Elder Smith’s book D&R regarding this [eighth verse](#):

“On page 137 of Spiritual Gifts, as found in Early Writings, by Mrs. E. G. White, we find testimony showing that the first part of Revelation 18 has special reference

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to the religious oppression to be developed in the United States by professed Christians. Thus, ‘It will be more tolerable for the heathen than for such men The names of the oppressors are written in blood, crossed with

stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused this land of light to drink to the dregs of the cup of His fury, until He has rewarded unto Babylon double.' Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.' "

"The day in which her plagues come, mentioned in verse 8, must be a prophetic day, or at least cannot be a literal day; for it would be impossible for famine in that length of time. The plagues of Babylon are without doubt the seven last plagues, which have already been examined; and the plain inference from the language of this verse, in connection with [Isa. 34:8](#) is that a year will be occupied in that terrible visitation." D&R Page 719, Old Edition.

"And their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompense, for the controversy of Zion." Isa. 34:8

There are at least four short periods of time in the Revelation that can be interpreted in either literal or prophetic time. They are—[Rev. 8:1](#), [Rev. 17:12](#), [Rev. 18:8](#), and [Rev. 18:10, 17, 19](#); these last are all the same period. Two of these periods—[Rev. 8:1](#) and [Rev. 18:8](#), Brother Smith applies in prophetic time. The one hour of [17:12](#), he says is an indefinite period, while [Rev. 18:10, 17 and 19](#) he makes no mention of in his book, the old edition. It would seem that in order to be consistent, we should take our stand on one or the other of these interpretations. I believe we can find a reason for Brother Smith's hesitancy for not interpreting [Rev. 17: 12](#) in prophetic time. He applies that verse during the first supremacy of the papacy; which is positively correct, as these prophecies

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apply during the long prophetic periods, but as this prophecy applies during the last generation, it certainly applies under the sixth plague, and during the death decree. Here is Bro. Smith's comments on [Rev. 17:12](#).

"The Ten Horns;—On this subject, see remarks on [Dan. 7:7](#), where they are shown to represent the ten kingdoms that arose out of the Roman empire. They receive power one hour (Gr. Hora, an indefinite time) with the beast: that is, they reign a length of time contemporaneously with the beast, during which time they give to it their power and strength. Crowley, in his work on the Apocalypse, offers this comment on verse 12: 'This prediction defines the epoch of the papacy by the formation of the ten kingdoms of the Western empire.' 'They shall receive power ONE HOUR with the beast,' The translation should be, 'in the same era.' The ten kingdoms shall be contemporaneous, in contradistinction to the 'seven heads,' which are successive.'

"This language must refer to the past, when the kingdoms of Europe were unanimous in giving their support to the papacy. It cannot apply to the future; for after the commencement of the time of the end, they were to take away its dominion to consume and to destroy it unto the end ([Dan. 6:26](#)); and the treatment which these kingdoms are finally to bestow upon the papacy, is expressed in [verse 16](#), where it is said that they shall hate the harlot, and make her desolate and naked, and eat her flesh, and burn her with fire. A part of this work the nations of Europe have been doing for years. The completion of it, burning her with fire, will be accomplished when [Rev. 18:8](#) is fulfilled.; D&R page 706, Old Edition. (Is the papacy being made desolate and naked by the European nations today?)

Why does Elder Smith make no mention of the ONE HOUR of [Rev. 18:10, 17 and 18](#)? Could it be that since the one hour was referred to three times in the [last verses](#) of [Rev. 18](#), it was obvious to him that, that hour had reference to a definite period, either literal or prophetic, but

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that since he had no explanation to offer, he thought it best to disregard that point entirely? At the time Elder Smith wrote his book, the scroll of [Rev. 5:1](#)—the book of Daniel as it is unsealed in the Revelation—had not been unsealed. That scroll was not to be unrolled until the time of the end, and the time of the end was not to be until 'many should be running to and fro, upon the earth and scientific knowledge should be increased.' And at that time, when many should be running to and fro upon the earth, and scientific knowledge should be increased, God's remnant of the remnant would be running to and fro in the prophecies of Daniel and the Revelation, observing and thinking upon time, (the time prophecies) and knowledge regarding that time (the time of the end during the last generation) should be increased. That time was not to be until "many, (the 144,000) should be purified, and made white, and tried.' So it should be easy for us to understand why it was impossible for Elder Smith to have a full understanding of all these prophecies. The Laodicean church will never understand these things; and why? because they are not interested in any new light! They are not interested in a preparation for translation But there is still a greater reason: They are afraid of the hierarchy!

"And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her,

and lament for her when they see the smoke of her burning, Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come;" [Verses 9, 10.](#)

Now let us keep in mind that this eighteenth chapter, from the eighth verse on down to the end of the chapter, is fulfilled after the close of probation; and although the first six plagues are poured out on all the wicked of the earth after probation closes, great Babylon does not really come in remembrance before God until under the seventh plague, after God's people have been delivered. This is

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made very plain by Sr. White's statement in GC 637: "Babylon the great has come in remembrance before God, 'to give unto her the cup of the wine of the fierceness of His wrath.' Great hail stones, everyone 'about the weight of a talent are doing their work of destruction. The proudest cities of the earth are laid low.'" It seems evident that from verse 9 and onward, we are given a picture of the desolation of great Babylon under the seventh plague.

When do the kings of the earth bewail her, and lament for her, when they see the smoke of her burning? Is this immediately after the close of probation? No, I believe not; it is under the seventh plague, after the saints are delivered. The kings of the earth, and of the whole world are still deceived clear down to the end of the death decree, when the saints are delivered. And after the saints are delivered is when the burning of great Babylon takes place. It is the voice of God that delivers His people: and it is the voice of God that causes the great earthquake; and it is the earthquake that lays the cities low and causes the burning of great Babylon; this is when [verses 12, 13, 14](#) are fulfilled. It is at this time that the wicked inhabitants of the earth become undeceived. It is at this time that the kings of the earth bewail her, and lament for her, when they see the smoke of her burning, saying, Alas, alas, that great city Babylon, that mighty city! for in one (prophetic) hour, (fifteen days) is thy judgment come." That this is a prophetic hour, and not a literal hour, is made plain by the fact that in GC 640, under the chapter 'God's People Delivered', Sr. White says, "The voice of God is heard from heaven, declaring the day and hour of Jesus' coming," So there must be days between the time God's people are delivered and the time when Christ appears in the clouds of heaven.

There are two chapters in GC that begin with the same event: the chapter "God's People Delivered," and "Desolation of the Earth." These chapters both begin at the deliverance of God's people at the beginning of the seventh plague. The chapter "God's People Delivered," deals with

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the subject of God's people from the time they are delivered at the beginning of the seventh plague until they are translated at the coming of Christ and ends with the destruction of the wicked at the end of the thousand years. It is during this interval—the one prophetic hour, fifteen days—that great Babylon comes in remembrance before God.

"And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise anymore; The merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and souls of men. And the fruits that thy soul lusteth after are departed from

thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.” [Verses 11-17](#).

The real smoke of her burning takes place under the seventh plague. As we have said before; God’s people are delivered at the beginning of the seventh plague, and it is the voice of God that delivers His people; and it is the voice of God that causes the great earthquake; and it is the great earthquake that causes the cities to crumble; which of course causes the terrible fires; and it is at this time that the merchants of the earth are represented as weeping and wailing over great Babylon. No man buys her merchandise any more. Let us notice some of the articles of merchandise, listed here, that great Babylon has for sale right today. In these verses are listed many of the

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very articles we see displayed in the great shopping centers and department stores of our day. Among them are “odors,”—perfumes; “ointments,” medicines and cosmetics; “wine,”—liquors of all kinds; “oil,” is there not some merchandising in oil? “fine flour,”—every kind of flour one can think of—all devitalized; “wheat,”—one of the commodities on the Stock Exchange; “beasts,”—trainloads after trainloads; “and souls of men,”—yes there is traffic in the souls of men. The different religious organizations are trafficking in the souls of men, but there is more to this; the Catholic church—great Babylon, is probably the greatest trafficker in the souls of men! But how about the liquor and tobacco industries? are they not trafficking in the souls of men? Do not they bind men to soul destroying habits? Are we not living in the last days? Has this traffic increased since 1844? Is not this another sign of the end?

“For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What great city is like unto this great city! And they cast dust on their heads and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.” [Verses 17-19](#).

Let us think of these things in this way: The great controversy began in heaven, when Satan caused dissatisfaction in heaven among the angels by insinuating that the inhabitants of the universe were not free, but were bound by laws. After he was cast into this earth he usurped Adam’s position as the representative of this world. He has had six thousand years, —six working days of eternity—in which to demonstrate his idea of a perfect government—the ideal which he proposed to the angels, before he was cast out. In our study we have come down to the end of Satan’s “wonderful experiment?”

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How many of the redeemed, or of the inhabitants of the universe, will ever want to experience another such demonstration? In [verse 19](#) we have the “One Hour” mentioned for the third time: WHY? It must be because it is the most important period in the history of Satan’s “wonderful experiment?”—The most fearful and agonizing one prophetic hour (fifteen days) the inhabitants of this world and the universe have ever experienced or beheld—the one hour in which great Babylon comes to her end, this side of the 1,000 years!

Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you of her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatever craft he be, shall be found any more in thee and the sound of a millstone shall be heard no more at all in thee; And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of the prophets, and of saints, and of all that were slain upon the earth. [Verses 20-24](#).

At the beginning of the twentieth verse, we have come down to the end of the great controversy, so far as this old earth is concerned, this side of the millennium. There is no question but that the pope of Rome is the head of great Babylon, and he is Satan’s representative here upon this old earth. Now comes the fulfillment of the prophecy in [Eze. 28:1-19](#), in which is predicted, under the symbol of the prince of Tyrus, the complete annihilation of both Satan and his representative—the Pope of Rome:

“And the word of the Lord came again unto me, saying, Son of man, say to the Prince of Tyrus, (the Pope of Rome), Thus saith the Lord God; Because thine heart is lifted up, (is this true of the pope?) and thou hast said, I am a God, I sit in the seat of God, (has the Pope ever made any such claims?) in the midst of the seas; (in the midst of the peoples, and multitudes, and nations, and tongues.) yet thou art a man, and not God, though thou set shine heart as the heart of God: Behold thou art wiser than Daniel; there is no secret that they can hide from thee: (Daniel was Prime Minister of ancient Babylon, under King Nebuchadnezzar, and as Prime Minister, he was supposed to know what was going on in the world: the Pope is prime minister of modern spiritual Babylon, under Satan, and he knows more about what is going on in the world than Daniel did). With thy wisdom and shine understanding thou hast gotten thee riches, and has gotten gold and silver in thy treasures: By thy great wisdom and by thy traffic hast thou increased thy riches, and shine heart is lifted up because of thy riches. (Is not this true of the head of the Catholic church?). Therefore thus saith the Lord God; Because thou hast set shine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: (Under the seventh plague) and they shall draw their swords against the beauty of thy wisdom and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas (in the midst of the ‘peoples, and multitudes, and nations, and tongues’.) Wilt thou yet say before him that slayeth thee, I am a God? But thou shalt be a man, and no God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.” [Eze. 28:1-10](#).

In this eighteenth chapter of Revelation we have been studying about the events connected with the destruction

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of great Babylon. This is the last prophetic hour of the history of that abominable system of persecution, brought to view in Daniel’s prophecies over twenty five centuries ago. The first ten verses of Eze. 28 give us a picture of the events that are to transpire in connection with the end of popery, and that end is by no means an enviable one! And so we have the reward of great Babylon— “Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill unto her double.” From [verses 11-19](#) of this 28th chapter of Eze. we have a prophecy of the utter destruction of Satan, the king of Tyrus:

“Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty O Thou hast been in Eden the garden of God; every precious stone was thy covering, the Sardus, the topaz, the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou west created. Thou art the anointed cherub that covereth; and I have set thee so: thou west upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou west perfect in thy ways from the day that thou west created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee. O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of shine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of

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thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more.” [Verses 11-19](#).

The eighteenth chapter of Revelation brings us down to the end of the last battle in the conflict between Christ and Satan which has been in progress for the last six thousand years. What we have quoted from Eze. 28, takes us clear down to the end of the thousand years, and to the destruction of sin, sinners, and Satan. The first ten verses of [Rev. 19](#) tell us of the song of the redeemed, and the rejoicing throughout the universe, now that the last great battle has ended and the conflict of the ages is over. The 144,000, which are the firstfruits—the first fully ripened, fully matured heads of spiritual grain, have triumphed. Now the antitypical wave sheaf can be presented before the Father, and the harvest of the earth—the dead of all ages can be gathered. The [last eleven verses](#) of the nineteenth chapter, present a picture of Christ, as He comes in the glory of His Father and the glory of the heavenly host, to smite the wicked inhabitants of the earth with a rod of iron, and to gather His redeemed from one end of heaven to the other. “And when he had opened the seventh seal there was silence in heaven about the

space of half an hour.” (Seven Days) [Rev. 8:1](#).

“We all entered the cloud together, and were seven days ascending to the sea of glass.” EW 16.

There is one more item in the nineteenth chapter of Revelation that should be noticed before we close our study on the prophecies of Daniel and the Revelation; that item is in regard to Christ’s marriage to the New Jerusalem, and His reception of His kingdom. According to GC 427, 428, Christ is represented as being married to the New Jerusalem and receives His kingdom at, or just before, the close of probation; but in

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[verses 7, 8](#), which is at the end of the seventh plague, we have these words:

“Let us be glad and rejoice, and give honor 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.”

According to GC 427, 428, the marriage of the Lamb takes place at the close of probation, but according to chapter nineteen, it appears that the marriage does not take place until at the end of the seventh plague. How are we to explain this apparent discrepancy? When does the marriage of the Lamb really take place? In EW 279, 280 we read:

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested with His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.

“I saw angels hurrying to and fro in heaven. An angel with an inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, ‘It is done’. And all the angelic host laid off their crowns as Jesus made the solemn declaration. ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:

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and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’

“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received his kingdom, having made the atonement for His people and blotted out their sins. The subjects of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation and Jesus was to reign as King of kings and Lord of lords.” So we see that the marriage of the Lamb is completely consummated, just before, or at, the close of probation. At that time Jesus receives the Holy City, the New Jerusalem, which is the capitol of His kingdom. But a city, however beautiful and grand it might be, would be a most dreary and uninviting place if nobody lived there. But certainly the saints do not occupy the New Jerusalem at the close of probation. After the close of probation, the 144,000 are still to meet the greatest test that has ever been brought upon any group in the history of God’s church upon the earth. It is not until after the coming of Christ, and the translation of the 144,000, and the resurrection of all the righteous of the past ages, that the saints occupy the Holy City. Now let us read those three verses again: ([Rev. 19:7-9](#)). “Let us be glad and rejoice, and give honor to him: for the marriage of the lamb is come, and his wife hath made herself ready.” Yes, evidently the marriage was consummated some little while before this, for the church is spoken of here as the Lamb’s wife: not the Lamb’s bride! Now let us ask this question: During what period had the Lamb’s wife made herself ready? Was it not during the time of her test, —during the period of the seven last plagues’ and especially during the death decree? Now let us notice here that the church is those who are alive at this time, and the only ones who have made themselves

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ready during the seven last plagues, are the 144,000—they are the ones spoken of as the Lamb’s wife.

“And they sing a new song before the throne, a song which no man can learn save the hundred and forty and four thousand. It is a song of Moses and the Lamb, —a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is a song of their experience, —an experience such as no other company has ever had. ‘These are they which follow the Lamb whithersoever He goeth’.”

These are evidently the Lamb's wife; does not the wife follow her husband where ever he goes? "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." Who are those who are called to the marriage supper of the Lamb? The Lamb and His Wife are one at this time. Does the wife have to have a special invitation—as a special guest to the marriage feast? But there are guests; who are they? Are they not the saved of all ages?

May each of us strive to have Christ reign supreme in our lives and be faithful to Him that we may be among the 144,000—the Lamb's wife.

The parable of the ten virgins has applied in the past; it applies today, and it will apply again in the future.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five were foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and like the third angel's message has been fulfilled and will continue to be present truth till the close of time Are we wise virgins, or must we be classed among the foolish? This is the question we are deciding today by our character and attitude. The state of the church represented by the foolish virgins is also spoken of as the Laodician state." RH Aug. 19, 1890.

The parable of the ten virgins applied to the Jewish

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church at the time Christ gave it to His disciples on the mount of Olives. It applied again to God's people in 1844. It applies in our time, at the time of the judgment of the living, and it will apply again to a certain extent at the time of the coming of Christ in the clouds of heaven. But the parable applies more particularly at the time of Christ's coming to the judgment of the dead in 1844, and to the time of the judgment of the living in our day. It is perhaps unnecessary to go into an extended study of how it was interpreted to apply in 1844. It is sufficient to say that the pioneers of this Advent movement took their Bibles and went forth to meet the bridegroom Oct. 22, 1844. "Five were wise, and five were foolish." Probably not more than one half of those who professed to be looking for the coming of the Lord had studied the prophecies for themselves, and by the aid of the Holy Spirit had become convinced that the end of all things was at hand. The foolish virgins were relying upon the conviction and faith of others to take them through. Up until the disappointment it was not possible to detect any difference between the two classes, but when the time of test came a separation took place between the wheat and the tares; between the wise and foolish virgins. The foolish virgins could not depend upon the wise for oil in the emergency.

"Many who professed to be looking for Christ had no part in the work of the message. The glory of God which they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth; but they had not been converted; they were not ready for the coming of their Lord." EW 239.

"While the bridegroom tarried, they all slumbered and slept." According to their first calculation of the time, William Miller and his coworkers placed the end of the 2,300 days in the Spring of 1843, but after reconsideration they realized that the full year did not end until the Spring of 1844. It was during this time that they all slumbered and slept. It was not until the passing of the time in the Spring

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of 1844 that they found that the decree to rebuild Jerusalem went into effect in the Autumn instead of the Spring. This also coincided with the time of the typical cleansing of the earthly sanctuary on the tenth day of the seventh month, Jewish time, or Oct. 22, our time. It was during the Summer of 1844 that the message went forth in the very words of the parable, "Behold, the bridegroom cometh, go he out to meet Him," and this cry was very closely associated with the second angel's message announcing the fall of Babylon: Go ye out—out of the fallen churches—to meet the Bridegroom.

"Then all those virgins arose and trimmed their lamps." This evidently represents the time when all these virgins made their decision to leave the world and the fallen churches, and stand individually and alone.

"And the foolish virgins said unto the wise, Give us of your oil; for our lamps are gone out." As has been stated, these virgins were depending upon others to supply their lack of the Holy Spirit. These were following man instead of depending upon the Holy Spirit for guidance, and when the test came they were unable to cross the river of disappointment.

"Others took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth, or a genuine work of grace in the

heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.” GC 394.

“But the wise answered, saying, not so; lest there be not enough for us and for you; but go ye rather to them that sell and buy for yourselves.” Who is it that offers truth for sale? It is not Christ and His Father, through the medium of the Holy Spirit. This shows plainly that these

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foolish virgins had not been dealing with the heavenly Merchantman. They had depended upon their fellow men to supply that which heaven alone could bestow upon them.

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.” Although both the wise and foolish virgins were disappointed, the wise still clung to their faith, and waited patiently until further light should be given, while the foolish gave up everything and joined with the world to mock and deride those who remained faithful.

We have been applying this parable to the experience of God’s professed people in 1844—the Spirit of prophecy applies it at that time. Let us consider the experience of God’s true people prior to 1844. God has always had His true church: there has always been a remnant. “From the beginning faithful souls have constituted the church on earth “ AA II. From the time Christ ascended to heaven, after His death and resurrection, until 1844, God’s true people had worshipped in the holy place or first apartment of the heavenly sanctuary. The door into the most holy place was not opened until Christ entered it in 1844. It was in the first apartment of the earthly sanctuary that the priests offered the “daily” sacrifices, the blood of bulls and goats, But Christ offered His own blood in the first apartment of the heavenly sanctuary up until 1844, when He entered the second apartment. This is very clearly brought to view in [Heb. 7:27](#).

“Who (Christ) needeth not daily, as those high priests, to offer up sacrifices; first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”

The “daily sacrifice” is spoken of many times in the Spirit of Prophecy. In PP 352 we have this reference to the “daily” and “yearly” sacrifices—

“The ministration of the sanctuary consisted of two divisions, a daily and a yearly service. The daily

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service was performed at the altar of burnt-offerings in the court of the tabernacle, and in the holy place; while the yearly service was in the most holy.”

“The daily service consisted of the morning and evening burnt-offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.” See also GC 418 etc.

Thus the first apartment was referred to as the “daily.” In the days of the earthly sanctuary when God’s people sinned, they came and offered their sacrifice—they went back and sinned again, and came and offered their sacrifice. This they did over and over. The same thing was true while Christ was ministering in the holy place in the heavenly sanctuary. When God’s people sinned they had “an advocate with the Father, Jesus Christ the righteous.” [1John 2:1](#). Christ ministered “daily” in the first apartment of the heavenly sanctuary until Oct. 22, 1844, and it was in the “daily” or first apartment, that God’s people worshipped up until that time.

Now the big question that presents itself is this—What happened in 1844? Christ entered the most holy place for the judgment of the dead in 1844, but what became of His professed people? Did they enter by faith with Him into the most holy place? Was the door to the first apartment dosed in 1844? If God’s people entered with Him into the most holy place in 1844 why has not the work been finished? If they did not enter with Him into the second apartment, and the door into the first apartment was closed at that time, where have they been worshipping since 1844? Or has God had no church since 1844? Certainly these are very important questions.

There is no question in any of our minds but that God’s people have given the first and second angel’s message in the power of the Holy Spirit prior to 1844. But the all important question is—Why has not the third angel’s message been given? And the answer to this question seems to hinge on the question as to whether or not God’s

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professed people entered with Christ into the most holy place in 1844. If they did enter with Him at that time why did they not give the third angel’s message as faithfully as they had given the first and second angel’s messages? Is there no answer to this question? So far this writer has been able to determine, there is no direct statement to the

effect that the Advent people did enter with Christ into the most holy place in, or after 1844. It is true that in EW 254, 255 it is indicated or at least assumed that they did, but there is no specific statement to that effect.

“The third angel closes his message thus: ‘here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.’ As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, etc.”

“After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God’s law. (at Sinai) . . . As they by faith enter the most holy, they find Jesus, and hope and joy spring up anew It was represented to me that the remnant followed Jesus into the most holy place and beheld the ark and the mercy seat, and were captivated with their glory, etc.”

Now there are also statements to the effect that Jesus closed the door to the holy place, where His people had been worshipping prior to 1844, and opened the door into the most holy place, which would also indicate that His people had entered with Him into the second apartment.

“Jesus has risen up and shut the door of the holy place of the heavenly sanctuary and has opened the door into the most holy place and entered in to cleanse the sanctuary I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment a great darkness

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settled upon those who had heard and rejected the message of His coming, and they lost sight of Him.” EW 250, 251.

How can we reconcile these statements with other statements in the Spirit of prophecy, and especially the statements in GC 458 which says— “As they (the Advent people) refused to do the work which He had appointed them, others were raised up to proclaim the message?” Surely if God’s people had entered with Him into the most holy place in 1844, they would not have refused to do the work which He had appointed them.

“The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place, where Jesus has gone to make an atonement for his children.” RH Feb. 25, 1890.

Here is a positive statement to the effect that God’s people had not entered with Him into the second apartment as late as 1890, and in spite of the seeming contradiction, we who believe in the Spirit of prophecy know that the fault is not the result of a lack of divine inspiration, but a lack of our understanding of the position and condition of God’s professed people after 1844. We do know, however, that if the Advent people had understood, and had entered into the spirit of the third angel’s message immediately after 1844 they would have been in the kingdom years before 1888.

“In the great disappointment their faith (The faith of the early Advent believers) was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel’s message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought

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mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people But as they refused to do the work which He had appointed them, others were raised up to proclaim the message.” GC 457, 8.

From this, and many other statements in the Spirit of prophecy, it is very evident that God’s professed people did not enter with Him into the most holy place in 1844. “Great Controversy” was copyrighted in 1888, and from the above statement it is a positive fact that the Lord could have come years before 1888, and the reason why He did not come before 1888 was because the third angel’s message was not given before 1888, and the third angel’s message could not be given until God’s people had accepted the message of righteousness by faith, and that message was turned down in 1888. The message of righteousness by faith is the third angel’s message, as is clearly stated in TM 92.

“It, (the message of righteousness by faith) is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” “Several have written to me, inquiring if

the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.'" Review and Herald, Apr. 1, 1890.

These are plain statements that the message of righteousness by faith is the third angel's message. Let us ask the question—Did the Seventh-day Adventist church accept the message of righteousness by faith in 1888? We may answer that they did accept the message IN THEORY ONLY, but they certainly did not enter into the experience. Is not the same thing true with regard to the early Advent believers entering into the most holy place in 1844? We have just quoted the statement from Great Controversy

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stating plainly that God's people did not receive the third angel's message in 1844, nor did they proclaim it in the power of the Holy Spirit. Now if the message of righteousness by faith is the third angel's message, and if the early Advent believers did not receive the third angel's message, and if the righteousness of Christ is the wedding garment by which the wise virgins are admitted to the marriage, then we must conclude that the early Advent believers did not possess the wedding garment and for that reason they did not enter into the most holy place in 1844. Can this argument be disputed?

THE MESSAGE OF RIGHTEOUSNESS BY FAITH

Let us study briefly the message of righteousness by faith. Was the message of Christ's righteousness that came to God's people in 1888 the same message that was preached by the reformers, or by the pioneers of the Advent movement. If it was the same message that was preached by the pioneers, and if it was the same message that had been preached during the intervening years between 1844 and 1888, why did the Spirit of prophecy attach so much importance to the proclaiming of it in 1888? And if, as our leaders contend, we had always believed in righteousness by faith, and if, as they also insist, we had never lost sight of that message, then why, as is conclusively proven by the Spirit of prophecy, was that message rejected by the leadership in 1888?

Was the message of 1888 the same doctrine that was taught prior to 1888, or was it a new message, or in other words an additional message of present truth that the Lord had for His people right at that time? We have always understood that the Lord has a message of present truth for every generation. Was this the message of present truth for His people in 1888? The 2300 days—or years—pointed down to the cleansing of the sanctuary in 1844. The first, second, and third angel's messages were given to prepare God's people for the coming of Christ immediately after 1844. Now if, as is very clearly evidenced by the Spirit of prophecy, the message of 1888 was rejected by

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the leadership, and if the message of righteousness by faith is the third angel's message, then the third angel's message was rejected in 1888; and reasoning from the same premise, if as is plainly stated in GC 457, 8, God's people did not receive the third angel's message in 1844, then they did not receive the message of righteousness by faith in 1844, if the message of righteousness by faith is the third angel's message. And if they did not receive the message of Christ's righteousness, then they did not enter with Christ into the most holy place in 1844 for the simple reason that the righteousness of Christ represents the wedding garment by which His people enter with Him into the marriage which takes place before probation ends.

The message of righteousness by faith is the message of the loud cry of the third angel who is to lighten the whole earth with his glory. It is the beginning of the outpouring of the Holy Spirit in the latter rain. The church has long looked forward to the time when the Holy Spirit would be poured out in the latter rain, but is it not possible that God's professed people may be in such a state of spiritual declension that they shall not recognize the showers of the latter rain when they do fall? It seems that, in spite of all the warnings given through the Spirit of prophecy, the church still maintains the idea that the latter rain is to be poured out in order to give power to the preaching of the denominational doctrines as they have been taught since 1844, and therefore they are in no condition to receive any new light the Lord may have for them. We must receive the former rain before we can receive the latter rain. In other words, we must be living up to all the light the Lord has given us in the past before we can receive any further light.

"But there must be no neglect of the grace represented by the former rain. Only those who are living up to all the light they have, will receive greater light. Unless we are daily advancing in the exemplification of acting Christian virtues, we shall not recognize the manifestation 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.” TM 507.

Those who enter with Christ into the most holy place are those who receive the message of Christ’s righteousness which is the third angel’s message in verity. These are they who receive the outpouring of the Holy Spirit in the latter rain, and they are the wise virgins who have oil in their vessels with their lamps. When the Holy Spirit comes, He comes with a message. When He came to John the Baptist, He came with a message. When He came to the early reformers, He came with a message for them. Before 1844 He gave William Miller a message to prepare God’s people for the time of the judgment; and again in 1888 He came with a message to Jones and Waggoner to bring before God’s people the special message of Christ’s righteousness which was to prepare them to enter with Christ into the most holy place for the judgment of the living—into the translation church. The Holy spirit comes to prepare God’s people for future events.

“Howbeit when he, the Spirit of truth is come, he will guide you into all truth: . . . and he will shew you things to come.” [John 16: 13](#).

When He came with His message in 1888 He was criticized, ridiculed, and rejected. And when He comes again with His message, He will be criticized, ridiculed, and spoken against by the majority; but the message He brings will be a message that will prepare God’s true people, the wise virgins, to enter with Christ into the translation church. It will be a message of Christ’s righteousness—the third angel’s message in verity. That message will bring the latter rain which is to prepare the people of God to stand through the time of trouble such as never was, and “He will shew you things to come.” These are the messages that cleanse the human temple from all the defilement of sin.

According to the “thesis,” “*1888 Reexamined*,” by Weiland and Short; about the only ones who entered wholeheartedly into message of righteousness by faith in

1888, were Mrs. White and Jones and Waggoner, the two men through whom the message was given, together with possibly a very few others. If this is true, could it have been that these few were the only ones who were numbered with the wise virgins at that time? Could it be that these few were the only ones who had oil in their vessels with their lamps, while the great majority, including the leadership, were classed with the foolish virgins? What a warning is this for us! If they, back there, accepted only the theory of the third angel’s message; if they accepted only the theory of Christ’s righteousness; if they accepted only the theory of entering with Christ into the most holy we do any better than they, if we fail to enter into the real experience of these messages? It would be interesting to study, right in this connection, the third and fourth chapters of Hebrews. Study these two chapters and compare the expression—“Today, if you will hear his voice, harden not your hearts,” with the experience of the children of Israel in the wilderness, and also the experience of the Adventist people in 1844 and in 1888.

THE INVESTIGATIVE JUDGMENT

Christ entered the most holy place in 1844 for the investigative judgment of the dead; and also the judgment of the living could have been carried on simultaneously, and would have been carried on simultaneously if God’s people had entered with Him into the second apartment at that time. But since they refused to enter with Him at that time, the judgment of the living had to be postponed until a later date.

“The judgment is now passing in the sanctuary above. For years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living.” GC 490.

The generation in 1844 refused the most wonderful opportunity that had ever been offered to God’s people down through the ages, and so, like the generation which came out of Egypt refused to enter the promised land, and had to go back and die in the wilderness; so the

generation that refused to enter with Christ into the most holy place in 1844, had to go back and die in the spiritual wilderness until another generation should arise who would gladly accept the offer.

Now the judgment of the dead, and the judgment of the living, are separate and distinct, one from the other. The dead have already sealed their destiny, but not so with the living. All who have died since Adam are judged after they are dead; but the investigative judgment of the living takes place while they are still alive upon the earth. Before Christ’s first advent, the services in the sanctuary here on earth had to do only with the living; nothing in that service pertained to the dead. At the time of the judgment of the living, which was represented by

the day of atonement, the door into the first apartment was closed, and no one entered that apartment while the high priest was ministering in the most holy place. And so it is with the antitype. When the judgment of the living begins the door into the first apartment is closed. If God's people in 1844, had entered with Him by faith into the most holy place, the judgment of the living would have begun, and the door into the first apartment would have been forever closed. But the judgment of the living did not begin in 1844, so the door into the first apartment still remains open until such time as the judgment of the living begins.

Although God's people were in the Philadelphian condition in 1844, they still lacked much of the truth that was to be revealed to them. They were well on their way to perfection, and if after they had accepted the Sabbath and the other foundation truths of the Advent message, they had entered into the experience of the righteousness of Christ they would have given the third angel's message in the power of the Holy Spirit, and in a very short time they would have entered the heavenly Canaan. But from our perspective we see what happened back there. As they lost their love of the message they gradually drifted into the Laodicean condition. The Laodicean church is the resurrection church, while the Philadelphian church is the translation church.

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HISTORY OF THE ORGANIZED CHURCH

Now before we go into this study any further let us turn our thoughts to the past for a little while and see what human organization has done for the church of God in the past. Let us begin with the church in the wilderness. In PP 380, we read—

“The Lord permitted Moses to choose for himself the most faithful and efficient men to share the responsibility with him. Their influence would assist in holding in check the violence of the people, and quelling insurrection; Yet serious evils would eventually result from their promotion. They would never have been chosen had Moses manifested faith corresponding with the evidence he had witnessed of God's power and goodness. But he had magnified his own burdens and services, almost losing sight of the fact that he was only the instrument by which God had wrought. He was not excusable in indulging, in the slightest degree, the spirit of murmuring that was the curse of Israel. Had he relied fully upon God, the Lord would have guided him continually, and would have given him strength for every emergency.”

It seems that whenever men are exalted to any degree it opens up a channel through which Satan can work through human nature to frustrate the plans of God for His people. Later the Lord led His people by Joshua over into the land of Canaan where He continued to lead and guide them by His prophets until through their desire to be like the nations around them, they demanded a king. The Lord told them plainly what would happen to them if their request was granted, but in spite of the Lord's warning they still demanded a king. We are familiar with the whole story, how their desire to be like the nations around them led them into an apostasy that finally nailed the Son of God to the cross.

Now let us consider the history of the Christian church;

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beginning with the days of the apostles. As organization began to creep in, men began to exercise jurisdiction over their fellow men. This evil of men exercising authority over their fellow men is nothing short of “the abomination of desolation, spoken of by Daniel the prophet.” This is the “mystery of iniquity” which the apostle Paul said he could see working in his day. [2Thess. 2](#). That little seed that was planted back there in the early church, has grown into this great spiritual Babylonian tree which fills the whole earth, and has its counterpart in the great tree of Nebuchadnezzar's dream of Daniel four, and which represented literal Babylon. Spiritual Babylon represents the great apostasy which the apostle Paul saw developing in his day.

Coming on down to the time immediately after 1844 we find the same condition prevailing among the Advent believers. In 1844 the church was in the Philadelphian condition: they were not bound together by any human organization. Christ was the head of the church and they were not exalting any human being, but they failed to stand the test of their disappointment, and very soon they began to enter again the very same condition of the churches they had so recently left. The following is an excerpt from an article written by Elder Joseph Bates—Fairhaven, July 24, 1851. Published in the Review and Herald Saratoga Springs, N.Y., Tuesday, Aug. 19, 1851.

“The principal men of this church, (the Philadelphia church of 1844) however, soon laid a plot, by confederating and leaguering together, to reverse all that the Saviour had said, and have the door open into the holy place again.

On the 29th of April 1845, they associated themselves together in the city of Albany, N.Y., and there

counseled together and devised their plans, the very opposite to what they had affirmed to before God and the world, but a few months previous. Yet they have moved out from this association, and have been proclaiming an open door from that time to the present, their teaching

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and practice the very opposite to what they were, when they were organized in the Philadelphian church. Thus they have organized the Laodicean church.”

Here we have the Laodicean church worshipping in the first apartment, the holy place. This seed of human organization planted back there after 1844, has grown into a great tree, similar in many respects to the great Babylon tree which had its roots in the organization of the early Apostolic church. The roots and branches of this great Laodicean tree reach out, and enter into, and manipulate every phase of human endeavor within its jurisdiction; thus taking the place of the Holy Spirit, and planting itself between God and His people, —“the abomination that maketh desolate.” But God’s last church will not be dominated by any human organization: that seed of apostasy will never be planted without her borders. It will be the Philadelphian church, developed into the first ripened grain of the great final harvest—the incarnation of the living Christ in every individual. This is the church of the wise virgins—the church that enters with Christ into the most holy place—the church triumphant—the translation church.

But, someone may object—Do you mean to say then, that the Seventh Day Adventist organization was not approved of God? Do you mean to tell us that the organization was not founded upon the inspiration of the Holy Spirit? To these questions, we may answer. There is not the least doubt in any of our minds but that the organization was fully approved of God, and that it was built up under the direct supervision of the Holy Spirit, but not until God’s professed people after 1844 had refused to accept the third angel’s message and proclaim it in the power of the Holy Spirit. That movement was not completely organized until 1863. That was 19 years after 1844. If God’s people had entered into the spirit of the message, instead of accepting it as a theory, the work could have been finished long before the church was organized, and there would never have been any need of a human

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organization. This is very definitely indicated in the paragraphs we have already quoted from Great Controversy 457, 8.

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the Advent movement, even as He led the children of Israel from Egypt

It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief’. Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message.”

According to these statements, has the Adventist church followed in the footsteps of ancient Israel? Because of ancient Israel’s unbelief, backsliding and apostasy, they were deemed a home in the land of Canaan, and another generation was raised up to enter the promised land; is not the same thing true of modern spiritual Israel? If God’s people, immediately after 1844 had entered with Him into the most holy place of the heavenly sanctuary, they would have remained in the Philadelphian condition, they would have been the church triumphant, and at least some of the members of that church would have been translated.

THE RESURRECTION CHURCH AND THE TRANSLATION CHURCH

From Adam’s time clear on down to the closing days of this earth’s history God’s people have been worshipping

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in the “daily” or first apartment of the sanctuary. While it is true that Christ did not enter the first apartment of the heavenly sanctuary until after His death and resurrection, it is nevertheless true that the types and ceremonies prior to His first advent directed the minds of His people to the time when His ministration would begin in that

apartment. Since Christ did not enter upon His work in the second, or most holy place until after 1844, it goes without saying that no one could have worshipped in that apartment until after that time. During all these ages God's people have had access to the throne of grace for the forgiveness of sins right up to the time of death. All those who have worshipped in the "daily" or first apartment, belong to the resurrection church. It was necessary that they should taste death, go down into the grave and be resurrected before they could have eternal life. Only those whose characters are so perfected that they can stand without a mediator are enabled to step from this old sin-cursed earth over into eternity without seeing death. In other words, none who insist upon worshipping in the "daily," or first apartment can be translated. And why is this? Simply because those who are sinning and repenting, and sinning and repenting, are worshipping in the first apartment, while those who enter the most holy are those who, through the righteousness of Christ are putting every sin out of the life, they are those who are to be without spot, or wrinkle, or any such thing. We have the record of only two who have been translated in the past, and they were types of those who are to be translated at the coming of Christ. Now the next question that comes to our minds is this—Will all who enter the second, or most holy place be translated? Will none who enter with Christ into the most holy place die before the Lord comes?

Let us remember that we are applying this parable of the ten virgins to the Seventy Day Adventist church. Not only are we applying it to the Seventh-day Adventist church, but we are applying it to the last generation of that church. We are applying it to the time of the open

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and shut doors, to the sealing of the 144,000. We are applying it to the time of the change of ministration from the holy to the most holy place in the heavenly sanctuary, and more than that we are applying it to those whose names are registered in the Lambs book of life. We are living in the antitypical time of the change of ministration from the earthly sanctuary to the first apartment of the heavenly sanctuary, so let us go back to the type.

At the time of Christ's death, resurrection, and ascension, there was a change of ministration from the sanctuary here on earth to the first apartment of the sanctuary in heaven. When that change took place the veil of the sanctuary was rent in twain, and the door to the sanctuary here on earth was forever closed. Those who had formerly worshipped in the sanctuary here on earth had lost their Saviour; but the wise virgins had oil in their vessels with their lamps, and through a diligent study of the prophecies they found that the Messiah had come, and that there had been a change of ministration, and now they found Him in the heavenly sanctuary. But this one thing we must not overlook: although the door to the earthly sanctuary had been closed at the death of Christ, yet a period of probationary time was still granted to the Jewish church in which to repent. At the end of that period, the Jewish church, as a church, was completely rejected.

Again let us come back to the antitype. At the time when Christ enters the most holy place for the judgment of the living, the door to the "daily" or first apartment is forever closed, and those who have been worshipping in the first apartment have lost their Saviour, but a period of time is still granted to the wise virgins—those who have the oil in their vessels with their lamps, and who are willing and anxious to study the prophecies in order to find out their position—a period of time is allotted to them in which to enter with the Bridegroom into the wedding. After the close of this period of time, the door into THE MOST HOLY is closed to those who would not enter. It is after this period of time and during the loud cry, that the

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foolish virgins realize their condition and plead for entrance into the wedding.

WHO HAVE A PART IN THE INVESTIGATIVE JUDGMENT OF THE LIVING?

Now there is still another phase of the judgment that we must not overlook. The investigative judgment of the living had to do only with those whose names have been registered in the Lamb's book of life. The investigative judgment is referred to many times in the Spirit of prophecy, but we can only quote a limited number of these statements here. First, let us consider a Bible statement regarding the judgment.

"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? [1Pet. 4:17, 18.](#)

If the sinner's name is not even registered in the book of life, he certainly will have no part in the investigative judgment.

"The book of life contains the names of all who have entered the service of God." GC 480, also PP 326.

“Not all the names registered in the church books are registered in the Lamb’s book of life.” 5T 278.

“So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God.” GC 480.

In the above statements three points are very clearly presented—First, the investigative judgment has to do only with the professed people of God: second, the professed people of God have their names registered in the Lamb’s book of life; and they are the only ones who have ever entered the service of God; and third, there are those whose names are on the church books, but who have never entered the service of God, and their names have never been registered in the Lamb’s book of life. All this is easily understood when we take into consideration the following statement—

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“While the Lord brings into the church those who are truly converted, Satan at the same time brings persons who are not converted into its fellowship. While Christ is sowing the good seed, Satan is sowing the tares.” TM 46.

Thus it is evident that there are three classes brought to view in the study of the investigative judgment. First, the tares—those who have never been converted: these are Satan’s agents, brought in by him for the purpose of corrupting the church. Their names are not registered in the book of life. Then there are the two other classes, the wise and foolish virgins. The wise virgins have their names retained in the book of life, while the foolish virgins have their names blotted out of the book of life. These two classes, the wise and foolish virgins were once united, but after the judgment of the living in the church these two classes are separated as far as the east is from the west, the one is all light while the other is perfect darkness. We also have this statement from GC 483 regarding the foolish virgins—

“When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the records of their good deeds will be erased from the book of God’s remembrance.”

It is very evident then that the unconverted in the church represent the tares: the foolish virgins represent those whose names are blotted out of the book of life, and the wise virgins represent those whose names are retained in the Lamb’s book of life.

After the investigative judgment of the living in the church militant (after the wise and foolish virgins in the church have been separated) God’s true church stands out separate and alone, their names are forever retained in the Lamb’s Book of Life: there are no tares nor any foolish virgins in that church, for their names are written in heaven—Satan cannot get the names of his agents registered there, for—

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“And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb’s book of life.” [Rev. 21:27](#).

But these statements we have just quoted are not the only statements in regard to the judgment that should give us grave concern. The following is a very solemn and serious appraisal of the condition of the church many years ago.’

“It is a solemn statement that I make to the church, that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner . . . Those who claim to be Christians and who will confess Christ should come out from among them and touch not the unclean thing and be separate.” Review and Herald, May 17, 1892.

This statement dates back to 1892 when there were comparatively few believers in the Advent message. At that time there was only one in twenty who were ready to meet their life’s record. How about it today when the church numbers over a million? Are God’s professed people today striving harder to enter in at the straight gate than they were sixty-five years ago? If we divide one hundred and forty-four thousand into one million the answer is about seven. In other words, in order for the 144,000 to come out of the church today, there should be one in every seven who are ready to meet their Lord in judgment, whereas there was only one in twenty back there. And here is something to think about—It is through the experience of Christ’s righteousness that the 144,000 are to enter with Christ into the most holy place for the judgment of the living in our day, but sixty-seven years ago there was not one in one hundred who understood for himself the Bible definition of Christ’s righteousness.

“There is not one in one hundred who understands

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for himself the Bible truth on this subject (justification by faith) that is so necessary to our present and eternal

welfare.” Review and Herald, Sept. 3, 1889

No wonder the question is asked, “Who then, can be saved?” But we are not to trust in any human organization. The Lord has promised to finish the work in a way that is contrary to any human planning, and when He does take the reins onto His own hands the following promises will apply—

“Who are thou, O great mountain? before Zerubbabel thou shalt become a plain . . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel (Christ) with those seven; They are the eyes of the Lord which run to and fro through the whole earth.” [Zach. 4:7 and 9](#)

From our study thus far it is quite evident that the investigative judgment of the living has to do only with the wise and foolish virgins; and if that is true then at one time all ten of these virgins had their names registered in the book of life.

When they first started out both wise and foolish virgins had their lamps, (Bibles) and these lamps had oil in them. This oil represented the fundamental doctrines of the Advent movement; but there comes a time when the Lord has additional light for His people, and this is the time when additional oil is needed, (the oil represents the guidance of the Holy Spirit) and only the wise virgins possess the additional oil Only the wise virgins accept the righteousness of Christ, and they are the only ones who enter with Christ into the most holy place. These constitute the translation church—they belong to the church of the 144,000—this is the Philadelphian church—the church triumphant. The foolish virgins are the Laodiceans—the church militant, and they belong to the resurrection church, and they are those who insist on worshipping in the ‘daily,’ or first apartment after the door to that apartment has been closed. They fail to accept the imparted

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righteousness of Christ, and refuse to enter with Him into the most holy place. There comes a time when the church of the foolish virgins is fully rejected and ceases to exist.

With these thoughts in mind let us go back to those two questions again—Will all who enter the second, or most holy place die before the Lord comes? We have come down now to the time when the door to the most holy place has been forever closed to the foolish virgins: the Seventh Day Adventist church has been judged, and the wise and foolish virgins have been forever separated. The names of those who are still worshipping in the first apartment are blotted out and they are destined to come up in the second resurrection. Let us keep in mind that those who are still worshipping in the daily, or first apartment are those who have refused to purify their lives through obedience to the truth. They are those who have been sinning and repenting and sinning and repenting. Behold, to obey is better than sacrifice, and to harken than the fat of rams. [1Sam. 15:22](#). This is the class that has been rejected: now let us turn our attention to the other class.

It is quite evident from both the Bible and the Spirit of prophecy that there are those of God’s true people—those who have entered with Christ into the most holy place, who will lose their lives before the close of probation. There are some who will not be able to go through the time of trouble such as never was because of their physical condition, and there are still others who will give their lives in witness for the truth. In [Rev. 6:9-11](#), the fifth seal, it is said of the martyrs of the past—

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given to every one of them; and it was said unto them, that they should rest yet a little season, until their

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fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

There are also many statements in the Testimonies of the Spirit of prophecy that indicate that at least some of God’s true people will sacrifice their lives in testimony for the truth. In GC 581 we have this statement—

She (the Papacy) is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated.

In [Rev. 14:13](#), immediately following the recording of the three angel’s messages we have this encouraging promise to those who die during the giving of these messages—

And I heard a voice from heaven saying unto me Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Now the question arises: What time is referred to here? Does this have reference to all those who have died since 1844? Before we undertake to answer these questions let us notice a statement in GC 637.

All who have died in the faith of 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.

This of course has reference to the special resurrection. So all those who have died during the giving of the third angel's message will come forth in the special resurrection. But since when has the third angel's message been given? We might put the question in this way—How many in the past have died in the faith of the third angel's message? What is the third angel's message, and when is it to be given? or has it already been given? Any good Seventh Day Adventist who is willing to be consistent must admit that if the third angel's message had been given in the past the work would have been finished, the Sunday laws would have been enacted, the time of trouble such as never was since there was a nation, and the seven last plagues, would all be in the past. Years ago God's people would

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have been in the kingdom if they had received the third angel's message and proclaimed it in the power of the Holy Spirit. But, as has been stated before, it is one receive the theory of the third angel's message, and quite another thing to enter into the spirit of the message. The message of righteousness by faith is the third angel's message, but the third angel's message, like the message of Christ's righteousness, has been accepted in theory only. Let us study very carefully the third angel's message.

And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [Rev. 14:9-11](#).

Along with this text let us read a few statements from Great Controversy 604-5.

“Fearful is the issue to which the world is to be brought. THE POWERS OF EARTH uniting to war against the commandments of God, will decree that all, ‘both small and great, rich and poor, free and bond’, shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts. With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey in

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stead of God The Sabbath will be the great test of the point of truth especially controverted. When the final test shall be brought to bear upon men, the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, as an evidence of loyalty to the Creator. While one class, by accepting the sign to earthly powers, receives the mark of the beast, the other, choosing the token of allegiance to divine authority, receives the seal of God.

But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God had declared to be the sign of His authority, and honor in its stead that which Rome has chosen as a token of her-supremacy, they will thereby accept the sign of allegiance to Rome—‘The mark of the beast’. And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men that those who continue in transgression will receive ‘the mark of the beast.’

These statements clearly indicate when the third angel's

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message applies. It is a positive fact that it does not apply until a national Sunday law is enacted and enforced or at least it applies during the time the national Sunday law is enforced, and certainly no national Sunday law has been enacted and enforced since Great Controversy was written.

It is during the giving of the third angel's message that the statement in [Rev. 14:13](#) applies.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. [Rev. 14:13](#).

All who have died in the faith of 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. GC 637.

These are beautiful statements; and they should be a wonderful inspiration to God's people in these last days. Those who die from natural causes, and those who give their lives in witness for the truth will be raised in the special resurrection to witness the triumph of those who have stood through the seven last plagues, and who have kept their garments spotless during the time when there was no Mediator to wash away any taint of sin in their lives.

The third angel's message may have been given in the power of the General Conference, but it certainly has not been given in the power of the Holy Spirit. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit years ago the work would have been finished.

The Connection Between the Twenty-fourth Chapter of Matthew and the Parable of the Ten Virgins

In order to get the connection between the twenty-fourth chapter of Matthew and the parable of the ten virgins, let us consider the last verses of the preceding chapter, beginning with the [42nd verse](#).

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Watch ye therefore: for ye know not what Lord cloth come.

It is evident that this verse does not apply to the coming of the Lord in the clouds of heaven, for in Great Controversy we are told that we will know the day and hour of His coming.

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. GC 640.

As we are applying this parable to the time of the judgment of the living, this verse must apply to the time when our names come up in the judgment. This is not hard to understand when we realize that our ability to stand before the Son of man at His coming in the clouds of heaven depends upon how we stand before Him in the judgment of the living. Even though the Lord should reveal to us the time of the beginning of the judgment of the living, we have no way of knowing when our names are taken upon the lips of the great Judge.

But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

We may infer from this that the goodman of the house had been warned in regard to the coming of the thief, but because he did not know in what watch to expect him, he became drowsy and indifferent, and ceased his watchfulness; and so the thief came upon him unawares. We may exclaim, what a foolish householder! But is he more foolish than the professed people of God who slacken their vigilance in these perilous times?

Who then is a faithful and wise servant, whom lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say

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The wise servant must be the same as the wise virgins. The meat in due season must have reference to the giving of the Laodicean message, and the Lord's blessing is pronounced upon those who are proclaiming the present truth" for the closing days of this earth's history. "Over all His goods." This must refer to all the spiritual goods the Lord has for His people in these last days. How appropriately these verses apply to the very times in which we are living!

"But if that evil servant shall say in his heart, my lord delayeth his coming; And shall begin to smite his fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrite: there shall be weeping and gnashing of teeth."

It seems that these two servants were set on an equal footing over their Lord's household while he was away on his journey. For some time they get along very well together, but when the master of the house does not return

at the expected time, a difference develops between the two, as each manifests his true character. These two servants represent the professed people of God in these last days. They both profess to be serving the same Master. Their names appear side by side in the Master's list of His servants, but as the time of the Master's return is prolonged, the evil servant begins to say in his heart, (not openly, of course) my Lord delayeth His coming. He begins to partake of the spirit of the world. He begins to eat and drink with those who are drunken with the cares of this life, and when his fellow servant begins to prepare for the soon return of the Master, and begins to give the household spiritual meat in due season, this evil servant rises up in wrathful opposition to the message, and then what happens? Oh, the Lord of that servant comes to his name in the judgment of the living at an hour that he is not aware of, and appoints him his portion with the hypocrite. Is not

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this a true picture of the condition as it exists in the church today?

THE PARABLE AS IT APPLIES TODAY

Now in the light of what we have been studying let us apply the parable of the ten virgins to the time of the judgment of the living, in the closing days of this earth's history.

"Then shall the kingdom of heaven be likened to ten virgins, which took their lamps, and went forth to meet the bridegroom."

"Then." The twenty-fourth chapter of Matthew and the parable of the ten virgins apply at the same time—during the closing scenes of this earth's history. Then shall the kingdom of heaven (The kingdom of grace here upon earth) be likened to ten virgins. Notice that all these maidens are virgins; none of them are numbered with Babylon. They all profess a pure faith; they all, like the wise and evil servants, profess to serve the same master, and like the wise and evil servants, they are all expecting the bridegroom to return. There is no doubt but that these virgins represent God's professed people in these last days, as is clearly brought to view in the following statements.

"Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church." GC 427.

"The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people" GC 393.

These all take their lamps, or their Bibles, and go forth to meet the bridegroom. But when do they take their lamps and go forth to meet the bridegroom? Was it in 1844, or is it since that time? Although it is true that the Advent people did take their Bibles and go forth to meet the bridegroom in 1844, nevertheless we are applying this parable to the last generation that is to be upon the earth, and so these virgins must represent this last generation.

Now before we go any farther, let us make this statement—Regardless of how this parable has been interpreted to apply in the past, we are applying it to this last

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generation, and we believe it may apply a little differently now, to what it has applied in the past.

"And five were wise, and five were foolish."

Here we believe is where the parable has a little different application than what has been given it in the past. Five were wise, and five were foolish. Here it seems they were equally divided, and this, as it seems to us, is as it should be. Up to the time of the judgment of the living, these ten virgins represented the true church of God. "From the beginning, faithful souls have constituted the church on earth," AA 11. All of these virgins have their names written in the Lamb's book of life. During the time of judgment of the dead, and up to the time of the beginning of the judgment of the living, all of these virgins have been worshipping in the "daily" or first apartment of the heavenly sanctuary—they all belong to the resurrection church. All ten of them, equally divided, have their names registered in heaven. "This parable has been, and will be fulfilled to the very letter." Review and Herald, Aug. 19, 1890. Mrs. E. G. White.

"While the bridegroom tarried, they all slumbered and slept."

The Bridegroom has tarried since 1844. His coming has been prolonged because His people have refused to do the work which He has appointed them, but there comes a time when His promises "shall be no more prolonged." [Eze. 12:21-28](#). Also [Heb. 2:1-4](#).

"And at midnight there was a cry made, Behold the bridegroom cometh; Go ye out to meet him. Then all those virgins arose and trimmed their lamps."

And at midnight there was a cry made. This must represent the first angel's message as it pertains to the judgment of the living.

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

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This is the Laodicean message in verity. Who are worship? him that made heaven, and earth, and the sea, and the fountains of water, to worship the Lord of the Sabbath. This is a message calling God's people away from the worship of human organizations, to the worship of the true God. And when does this message go forth? At the midnight hour. The midnight hour is the dividing point between the day that has passed, and the day that is coming. It is the dividing point between the church militant and the church triumphant. This is the hour of decision. And what is the message? Behold, the bridegroom cometh; GO YE OUT (out of an apostatized church) to meet Him. The disciples came out of the rejected Jewish church to meet the Bridegroom. The pioneers of the Advent movement came out of the fallen churches in 1844 to meet the Bridegroom. And so the message, Behold, the bridegroom cometh, go ye out to meet Him, is the counterpart of the second angel's message.

"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](#).

But how could this be a call for those who are in the Adventist church to come out of Babylon? Is the Seventh Day Adventist Church Babylon? No, not at all. Not any more than the Israelites were Babylon when they were taken captive by Nebuchadnezzar. The Israelites were taken captive because of their apostasy; because of their intercourse with the nations around them. Even so has spiritual Israel partaken of the sins of modern spiritual Babylon: and the message, "Go ye out to meet Him" is a definite call to God's people to separate themselves from those who are partaking of the sins of Babylon, and that they receive not of her plagues. The cry, Behold, the bridegroom cometh, GO YE OUT to meet him; is the call that separates the wise and foolish virgins.

We wish to requote a statement that we have already quoted in this book, but it contains an admonition that we

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do well to heed right at this very time.

"It is a solemn statement that I make to the church, (the Seventh Day Adventist church) that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner . . . Those who claim to be Christians and who will confess Christ should come out from among them and touch not the unclean thing and be separate." Review and Herald, May 17, 1892. Mrs. E. G. White.

True, God's people should come out from the world, but is it God's will that we should bind ourselves up with the tares in the church; are not the tares to be bound in bundles to be burned?

"Then all those virgins arose and trimmed their lamps." This certainly brings to view the "shaking" that takes place during the giving of the Laodicean message. "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." EW 270. Do we see anything of this kind taking place today? This is, "The solemn testimony upon which the destiny of the church hangs." Almost every Review and Herald has an article denouncing this message as heresy. Oh yes, prophecy is fulfilling right before our very eyes;—all these virgins have arisen, and are trimming their lamps.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and for you: but go ye rather to them that sell, and buy for yourselves."

We have come now to the most important phase of the parable. Up to this time very little, or no difference is discerned between the virgins. All of them have had their lamps; all have been fully convinced in regard to the fundamental truths of the Advent movement, and all have

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been worshipping in the "daily," or first apartment—in the church—"the Lord's sanctuary." But now the time has come for a change of ministration. The door into the first apartment is about to be forever closed, and the judgment of the living is about to begin. All of these virgins have been carefully instructed to depend upon the General Conference for light and truth. The minister provides his flock with spiritual food at the eleven o'clock hour every Sabbath day, while the General Conference Sabbath School Department very carefully provides a

portion for each day of the week. While it is within the Jurisdiction of the General Conference to provide the sermon and the study, it is completely beyond its power to provide that, which alone can make either the sermon or the Sabbath School lesson study effective—the oil—the Holy Spirit. We have had good sermons, and good Sabbath School lessons for many years, but these sermons and Sabbath School lessons have not finished the work. We could go on having good sermons and Sabbath School lessons for the next 1000 years, but unless there should be a complete revival and reformation, and a thorough reorganization, we would be farther from the finishing of the work 1000 years from now than we are today. “The church is advancing, but in the wrong direction.” The church organization may sell each of its members a Bible and a set of the Spirit of prophecy books, but without the power of the Holy Spirit to make these truths effective in the lives of its members, they are worse than worthless. And when the General Conference undertakes to supply the lack of the Holy Spirit; when it undertakes the work of the Holy Spirit in interpreting the Bible and the Spirit of prophecy to the church, it becomes the “abomination” that leaves the church desolate.

God’s people cannot be saved by worshipping Him in the same way, or by the same means by which they have been worshipping Him since 1844, any more than the early disciples could worship Him by the same means that was employed by the Jews before Christ’s first advent. The

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Jews worshipped God through the sanctuary here on earth: but after Christ’s death, resurrection and ascension to heaven, there was a change of ministration, and those who were still trying to worship Him in the sanctuary here on earth were left in total darkness. The same is true today: there has been a change of ministration, and the door into the daily apartment for the church militant—is forever closed, and those who are still trying to worship in that apartment are left in darkness. It is absolutely necessary now that we enter with Christ into the second, or most holy place—into the church triumphant. Those who have entered there have accepted Christ’s righteousness, and through that righteousness they are given power to cleanse the life from sin, and are thus being prepared for translation.

“The time has come when those who choose the Lord for their present and future portion must trust in Him alone. Everyone professing godliness must have an experience of his own.

I saw that in looking heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us and every good soon pass away. There is no help for us but in God; . . . Greater light shines upon us than shown upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers did. In order to be accepted and blessed of God as they were, we must imitate their faithfulness and zeal—improve our light as they improved theirs—and do as they would have done had they lived in our day. We must walk in the light that shines upon us, otherwise the light will become darkness The truth which has reached our understanding, and the light which has shown upon the soul, will judge and condemn us, if we turn away and refuse to be led by them.” Vol. 5; 262, 30 And the foolish said unto the wise, Give us of your for our lamps are gone out.” Are we to expect the foolish

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virgins to come to the wise and admit that they do not have the oil which represents the Holy Spirit? If so when does this take place? Does it take place before probation closes, or after? There will surely come a time when the foolish virgins realize and confess their terrible mistake—a time when they will understand that they have not been led by the Holy Spirit, but will that happen before probation closes, or after? There is a statement in [Amos 8:11, 12](#) that bears directly upon this subject

“Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.”

Regarding this awful time, the Spirit of prophecy has this to say—

“Then I saw Jesus lay off His priestly attire and clothe Himself with His most kingly robes. Upon His head were many crowns, a crown within a crown. Surrounded by the angelic host, He left heaven. The plagues were falling upon the inhabitants of the earth. Some were denouncing God and cursing Him. Others rushed to the people of God and begged to be taught how they might escape his judgments. but the saints had nothing for them.

Those who had not prized God’s Word were hurrying to and fro, wandering from sea to sea, and from the north to the east, to seek the Word of the Lord. Said the angel, They shall not find it. There is a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.” EW 281.

Again in Great Controversy, in the chapter entitled “The Time of Trouble,” which certainly comes after the

close of probation, and during the seven last plagues, we
“These plagues are not universal, or the inhabitants

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of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. All the judgments upon men, prior to the close of probation, have been mingled with mercy. The pleading blood of Christ has shielded the sinner from receiving the full measure of his guilt; but in the final judgment, wrath is poured out unmixed with mercy.

In that day multitudes will desire the shelter of God’s mercy which they have so long despised. ‘Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it.’ GC 628, 9.

These statements bring to view a time when not only the foolish virgins, but all who have rejected the three angel’s messages will seek with agony of spirit for that which, but a short time before, they considered of little value. But this all takes place after probation closes. The question is, will there be a time before probation closes when the foolish virgins realize their condition?

The ten virgins represent the Seventh Day Adventist Church. We know that there is to be a separation between the wise and foolish virgins. We know that this separation takes place at the time of the harvest, and we know that the harvest is the time of the investigative judgment of the living in the church. We know that the church is to be judged first, and after the church has been judged, the loud cry of the third angel goes to the world to call out God’s people who are in Babylon. Now let us ask this question—After the church has been judged, and the door into the most holy place has been forever closed to the foolish virgins, and during the loud cry before probation closes for the world, will the foolish virgins realize that they have sinned away their day of grace, and that they are forever lost? Is there any evidence for such a conclusion?

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We understand of course that the loud cry is given before the close of probation when the seven last plagues begin to be poured out.

“I saw that God has children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully.” EW 33.

“The commencement of the time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time while the work of salvation is closing, trouble will be coming upon the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain’, or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” EW 85.

The time of trouble brought to view in the above statements must take place just a short time before the close of probation; and the events that are to take place in the following statements must of necessity take place at the same time. All of these statements refer to the time of trouble just before the close of probation.

“The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. 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.” 9T 97.

“The Jews made the courts of the temple a scene of sacrilegious traffic . . . Today this sacrilegious work is more than repeated. There will be messages borne and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity

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which will appear terrible in the ears of those who have heard the pleadings of divine love, and have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, so it will be in the work for these last days. The woes that will be pronounced upon those who have had the light from heaven, and yet did not heed it they will feel. But will have no power to act. This is represented by the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace To discern the clear light or accept it they cannot light their lamps and join

the procession that goes in to the marriage supper of the lamb.” Special to Ministers, No. 7, pp 54, 55. Mrs. E. G. White.

These statements must correspond to the time when the foolish virgins beg for oil from the wise. The oil represents the Holy Spirit; and according to Zech. 4 the oil comes from the two olive trees; and in GC 267 we are told that the two witnesses are the two olive trees which represent the Old and New Testaments, and so from these quotations we conclude that the Old and New Testaments and the Holy Spirit are inseparable: that is, one cannot understand the Scriptures without the aid of the Holy Spirit; neither can he possess the Holy Spirit without a knowledge of the Scriptures. This agrees fully with what Jesus said in [John 16:13](#).

“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.”

The Holy Spirit reveals light and truth to us through God’s word; and since the wise virgins have an extra supply

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of oil, or the Holy Spirit, they receive light in advance of the foolish virgins, and thus they are enabled to enter with Christ into the second apartment—into the translation church. Those who worship in the translation church are those to whom Christ’s righteousness is imparted Christ, by His life of righteousness has broken the power of Satan, and through faith in His life of righteousness, the wise virgins have that life of righteousness imparted to them that they reflect the image of Jesus fully. They are without spot, or wrinkle, or any such thing. No guile is found in their mouths, they are without fault before the throne of God; their characters will stand through the “time of trouble such as never was” without a Mediator.

“And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.”

Those who have worshipped in the resurrection church have depended upon the imputed righteousness of Christ for eternal life. They have worshipped in the first apartment where they have sinned and repented, sinned and repented. This does not mean that no transformation has ever been wrought in their lives, but it does mean that they have never perfected a mature Christian character. They will grow to the full measure of the statue of Christ after the resurrection of the just. But according to the verse under consideration, there comes a time when they can no longer worship in the first apartment—the door to that apartment is closed, and they are without a Mediator—they cannot relight their lamps and join the procession that goes in to the marriage—probation for them is closed.

The foolish virgins had the same opportunity to study for themselves that the wise virgins had. They might have discerned the time of their visitation, but they, like the Jews in Christ’s day, were relying upon those in authority to study the Scriptures for them. They rejected light and truth; they have slighted the pleadings of the Spirit of God until withdrawn—the door is

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shut, and they are left in total darkness

The oil represents the character wrought in the individual by the work of the Holy Spirit upon the heart. This is the righteousness of Christ—the covering which the Lord draws over His remnant to shield them from the attacks of the enemy. These have “that mind which was in Christ Jesus;” Satan cannot tempt them, not even by so much as a thought.

“The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet . . . they had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy . . . still the evil angels pressed around them, but could have no power over them.” Vol. 1; 181, 2. Also EW 271.

The oil represents a character such as no other group have ever developed down through the history of God’s people upon the earth. Heretofore the grim reaper death has harvested the grain before it was fully developed—before it was fully ripe—before it had received the “latter rain” which is to prepare the great final harvest for translation Then “He shall see the travail of his soul, and shall be satisfied.” This is the 144,000 who are to be translated without seeing death: these are the first fruits of the great final harvest: they are the first fully ripened grain, and not until they have been fully developed can the millions of earth’s harvest be resurrected.

“With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.” GC 598. “Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who

have not resisted the evidences of truth, silencing

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every other voice but that which comes from Him who is the truth. GW 287

It is by eating the flesh, and drinking the blood of the Son of man that we are to gain an entrance into the translation church; and according to the Spirit of prophecy, we eat the flesh, and drink the blood of the Son of man by the study of the word of God and by prayer for the guidance of His Holy Spirit. May we each rely only upon the guidance of the Holy Spirit as we study the Word.

What Is The True Church?

Careless seems the Great Avenger,
History's pages but record,
One death grapple in the darkness,
'Twi'xt old systems and the Word
Truth forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above His own.

James Russell Lowell

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

I will come, and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages
Be trampled like pearls before swine.

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I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes.
I share in the sorrow and crosses,
Of the naked, the hungry, and cold,
And dearer to me are their losses,
Than your gains and your idols of gold.
I will wither the might of the spoiler,
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.

“EVEN SO, COME, LORD JESUS.”

“From the beginning, faithful souls have constituted the church on earth.” AA 11.

“Ye shall know the truth, and the truth shall make you free.” [John 8:32](#).

It is safe to say that there is no question of greater importance in the religious world today than the unity of the Christian Church.

With so many hundreds of different sects and denominations, the question naturally arises—Which is the true Church?

The Roman Catholic Church quickly answers that theirs is the only true church, and every Protestant, when driven to a final analysis of the case, while more careful in his statements, will admit that he believes that his particular sect or denomination is the only true church.

Now with all of these conflicting opinions and positive assertions made by hundreds of different sects, and denominations, with all of their bickerings, and discussions about

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forms and creeds, is it any wonder that many are all at sea to know what to do? Hence the question becomes one of transcendental importance.

Which Is The True Church?

The Bible, and it alone, can determine this question, and no matter how long a denomination has been in existence, or who its founders were, the Bible is the court of last resort.

Certain it is that age cannot sanctify an error, nor names of great men authenticate a delusion. Hence we ask, What says the Bible? Did Christ establish a denomination? Is any human organization the Church of Christ?

We have in the book of the Acts of the Apostles, thirty-two years of inspired history of the Christian church, given under the direct influence and guidance of the Holy Spirit; and that thirty-two years of inspired history, coupled with the epistles of God’s inspired apostles, gives us fifty-seven years in all; a record of over half a century of Divine leading in the church of Christ. Here, and here alone is our guide, and no other authority can be received by the true follower of our Lord and Saviour, Jesus Christ.

It is certain that we cannot go outside the Bible to seek the truth, for nothing is so clouded with the mist of tradition, error and deception as early church history. The historian, Dr. Dowling said:

“There is scarcely anything that strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity which are embodied in the Romish system took their rise.” —History of Romanism, Page 67.

There is not one standard history of early Christianity, no matter what apologies are made for the early rise of error, and the decay of apostolic simplicity, which does not betray the fact that soon after the death of John, the last of the apostles, strange conditions arose and many changes were made in the Christian church. Many of these

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changes were not only unscriptural, but some were actually heathenish. The apostle Paul with more than human foresight said:

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” —[Acts 20:29-30](#).

We turn to the thirty-two years’ history of the church of Christ, immediately following Pentecost, as recorded in the Books of Acts, and what do we find? Just this, —That the church of Jesus Christ had no form of human organization but that the believers in Christ considered themselves one in Him, and had their assemblies in different communities and cities. These are called in our English version “churches.” The word “church” is from the Greek word “ekklesia” and means “the called out ones” or “the assembly.” Hence the church at Jerusalem was literally “the assembly or called out ones” at Jerusalem. The same was true of every city and town where there were Christians.

These assemblies, or churches as we call them, were as independent of each other as are the stars and planets which whirl through space, and yet all held together by the same power.

A member of one church or assembly was a member of any church or assembly wherever he might be at the time.

The Holy Spirit was the only bond of union and the church book of membership was kept in heaven, hence the language of the apostle Paul:

“The general assembly and church of the firstborn, which are written in heaven.” —[Hebrews 12:23](#).

All real Christians, everywhere are members of this church, and no human membership in any earthly church is of any avail.

The church of Christ having no human organization, cannot, of course, have a human head. All who hold positions

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as heads of churches called by the name of Christ, are interlopers whether they be Popes, Bishops, Presbyters or Presidents of Conferences. All of these are in the same class.

Jesus Christ, and He alone, is the head of the Christian church; for it is written of Him:

“And hath put all things under His feet, and gave Him to be the Head over all things to the church, which is His body, the fullness of Him that filleth all in all.” —[Ephesians 1:22-23](#).

The headship of man is a repudiation of the headship of Christ, and every church which has a human head says in effect: “We will not have this man (Christ) to reign over

When driven to a last stand the advocates of human church organization refer to the [15th Chapter of Acts](#) to sustain their cause. They tell us that this records a church council or conference with James as presiding Bishop, President or Chairman, and is proof of conference organization or church federation. Nothing could be further from the truth than this.

The record in the [15th Chapter of Acts](#) cannot be even remotely construed to sanction human organization in any form or human control in the early church. A critical study of this chapter is not necessary to refute this position. The most superficial reading of the chapter makes it clear.

First: —It appears that certain men from Judea, (evidently from the church at Jerusalem), had gone out among the other churches teaching circumcision as a requisite to salvation ([Verse 1](#)).

Second: —Paul and others met these errors and dissensions, and it caused them no little worry. ([Verse 2](#))

Third: —It was the most natural thing in the world for these men, (Paul, Barnabas and others), to go straight to Jerusalem, to the church from which these Judaizers had come—which they did. ([Verses 2, 3](#)).

Fourth: —This was not a conference or council but a meeting of the assembly or church at Jerusalem with the

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Apostles. ([Verse 4](#)).

Fifth: —It is quite likely that someone presided by general consent, possibly James, but there is no proof of this in the original. The unfortunate words which the translators of the King James version put into the mouth of James are misleading. He is made to say: —“My sentence is” ([Verse 19](#)) whereas the record goes on to state that the final action was taken by the entire church or assembly ([Verse 22](#)).

Both the English and American revised Bibles render the words of James in [verse 19](#), as follows:—
“My judgment is”—

It is apparent that James spoke with more authority than either Peter, Paul, or any of the others; no doubt because of his position in the church at Jerusalem from whence those Judaizing teachers had gone out.

There is not a particle of evidence to indicate that this meeting was other than an assembly of the church of Jerusalem to hear complaints about certain of its own members, who probably taught their Judaizing doctrine in the name of the Apostles and backed it up by the fact that they came from the church at Jerusalem.

With this chapter cleared up, the advocates of human organization, councils, conferences, federations, Popes, Bishops, Presbyters and Presidents, are left with no more ground to stand upon than had Absalom when his head was caught in the tree; and his position was no more awkward and helpless than that of our present church dignitaries, who as lords over God’s heritage, assume control of Christ’s church.

It may cause these humanly appointed Popes, Bishops, Presbyters and Presidents to wiggle a bit to sustain their position, but no true Christian, guided by the Holy Spirit, will be deceived, for Christ Jesus is “The head of the church in all things”—

The best Bible scholars know that there is not a vestige of authority in Holy Writ for human church

organization, and the best historians know how human organization took

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its rise. We will quote:—

“There was among primitive Christians a uniform belief that Jesus was the Christ, and a perfect harmony of affection. When congregations multiplied so that they became too numerous to assemble in one place, they parted into separate companies, and so again and again, but there was no schism: on the contrary all held a common union, and a member of one company was a member of all. If any person removed from one place to reside at another, he received a letter of attestation, which was given and taken as proof and this custom very prudently precluded the intrusion of imposters. In this manner was formed a universal church. One company never pretended to inspect the affairs of another, nor was there any dominion or any shadow of dominion over the consciences of any individuals”—Robinson’s “Researches,” Chapter 8.

The foregoing is to the point and gives us a good idea of the Christian church for over one hundred years after Christ left the earth.

While the church was made up mostly of Jewish converts, there was little danger of its losing its simplicity, but as the truths of Christianity were carried among the Greeks and Romans, and many of these accepted the preaching of Christ, a gradual change took place.

These Gentile converts had been schooled in the heathen philosophical teachings of Plato, Aristotle and hundreds of lesser lights of heathen learning. The Christian system, with its simple worship, stood out in contrast with the elaborate temples and forms of heathenism, and slowly but surely these new converts from heathenism brought their forms and customs into the Christian church, until the whole form of Christian worship and church government was changed to conform to the Greek and Roman systems. Only a few years after the death of the beloved John, these heathen customs were introduced into the church, and before the close of the second century the whole outward form of the church was so changed that if the Apostle Paul

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had been alive he would hardly have recognized it. Mosheim says of the second century:

“In this century many unnecessary rites and ceremonies were added to the Christian worship, the introduction of which was extremely offensive to wise and good men.” —Mosheim’s Ecclesiastical History; —2nd Cent. Chap. 2, Par. 1.

In less than one hundred years after this, the changes had become so marked that the historian, Neander, says of the third century:

“There certainly entered into the Christian church, many counterfeit Christians, who brought with them heathenish crimes. The outward form of the Christian church was also changed in consequence of greater prosperity.”—Neander’s Church History, Page 84. (Translated by Rose).

Down at the bottom of all the errors which took their rise in these censures was church federation, or human organization. Before God’s people are prepared for the final conflict and the second coming of Christ, they will leave every human denomination, and church organization, and get back to pure apostolic simplicity—nondenominational and nonsectarian Christianity.

GC 464. Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word.

It is necessary to understand how human organization or federation of the assemblies, or churches of Christians, took its rise. For the sake of brevity we will give an extract from Mosheim’s Church History, showing the manner in which church federation or human organization

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was brought about, A careful reading of this will prepare the reader to understand denominationalism and the iniquity of human church organization. Mosheim said:

“During the greater part of this century, the Christian churches were independent of each other; nor were they joined together by association, confederacy, or any other bonds but those of charity. Each Christian assembly was a little state, governed by its own laws, which were either enacted, or at least approved by the society. But in process of time all the Christian churches of a province were formed into one large ecclesiastical body which, like

confederate states, assembled at certain times, in order to deliberate about the common interests of the whole. This institution had its origin among the Greeks, with whom nothing was more common than this confederation of independent states, and the regular assemblies which in consequence thereof, at fixed times, were composed of the deputies of each respective state. But these ecclesiastical associations were not long confined to the Greeks; their utility was no sooner perceived, than they became universal, and were formed in all places where the gospel had been planted. To these assemblies, in which the deputies or commissioners of several churches consulted together, the name of synods was appropriated by the Greeks; and that of councils by the Latins; the laws that were enacted in these general meetings were called canons, i.e. rules. These councils, of which we find the smallest trace before the middle of this century, changed the whole face of the church, and gave it a new form; for by them the ancient privileges of the people were considerably diminished, and the power and authority of the bishops greatly augmented. The humility, indeed, and prudence of these pious prelates prevented their assuming all at once the power with which they were afterwards invested. At their first appearance in these general councils they acknowledged that they were no more than the delegates of their respective churches, and that they

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acted in the name, and by the appointment, of their people. But they soon changed this humble tone, imperceptibly extended the limits of their authority, turned their influence into dominion, and their councils into laws; and openly asserted at length, that Christ had empowered them to prescribe to his people authoritative rules of faith and manners. Another effect of these councils was, the gradual abolition of that perfect equality, which reigned among all the bishops in the primitive times. For the order and decency of these assemblies required, that some one of the provincial bishops, met in council, should be invested with a superior degree of power and authority; and hence the rights of the Metropolitans derive their origin. In the meantime, the bounds of the church were enlarged; the custom of holding councils was followed wherever the sound of the gospel had reached: and the universal church had now the appearance of one vast republic, formed by a combination of a great number of little states. This occasioned the creation of a new order of ecclesiastics, who were appointed, in different parts of the world, as heads of the church, and whose office it was to preserve the consistence and union of that immense body, whose members were so widely dispersed throughout the nations. Such was the nature and office of the patriarchs, among whom, at length, ambition, being arrived at its most insolent period, formed a new dignity, investing the bishop of Rome and his successors with the title and authority of prince of the patriarchs.

The Christian doctors had the good fortune to persuade the people that the ministers of the Christian church succeeded to the character, rights and privileges of the Jewish priesthood; and this persuasion was a new source both of honors and profit to the sacred order. This notion was propagated with industry some time after the reign of Adrian, when the second destruction of Jerusalem had extinguished among the Jews all hopes of seeing their government restored to its former luster,

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and their country arising out of Rome. And accordingly, the bishops considered themselves as invested with a rank and character similar to those of the high priests among the Jews, while the presbyters represented the priests, and the deacons the Levites.”—Mosheim’s Ecclesiastical History—Part. 2, Chap. 2.

Other histories might be quoted, but the foregoing is so true to the point that the reader can understand that the whole system of human church organization and federation is derived from the Greeks, who patterned the church after their governmental system.

We still have this old Greek system with us, in the multiplicity of sects and denominations, and at the same time there are many, very many, honest Christians today who are the “Called out ones” who have withdrawn from human organization, and have their assemblies in different places very much after the order of the assemblies or churches in apostolic days.

While the slogans, “Loyalty to the church,” “Loyalty to the cause,” “Loyalty to the denomination” and “Loyalty to the conference,” are heard so often, the writer with many others is preaching “Loyalty to Christ,” the Head of the Church. This is the first angel’s message.

The writer has no disposition to trace the workings of human church organization and federation from the third century to the present time. Suffice it to say that through the councils and conferences of humanly organized churches, all the errors and deceptions which gave rise to the much divided state of Christendom are due, and God’s people will never be free from these until they repudiate human organization, and human leadership.

The history of organized Christianity from the third century to the present time is extremely bad. It is a history of corruption, error, blood and butchery. Error always in the ascendancy and truth always the slaughtered lamb

Here is where infidelity finds its arguments, its “shiboleth” against truth, its “Big stick” against the Christian.

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Hold the infidel down to the Bible and to the Spirit-led churches of the first century and his cause is gone.

Let him drift into church history, and the corruptions of human organization and federation from the third century to the present time, with its errors, cruel persecutions, and lust for blood and gold, and he is in his glory.

The only man today who can show the infidel his “Waterloo,” is the one who has “Come out of” human organization, and denominationalism, and stands for Bible Christianity, and Bible rule, with Christ, and Christ only as the Head of the Church.

The necessity of human organization is argued from the standpoint of unity and missionary endeavors. The question is asked—How can the people be held together without human organization? How can we carry on our work in the mission fields?

The above questions might be answered by asking: What held the early Christian assemblies together? How did they perform such wonders in missionary effort? They had no human head or organization.

God has organized His Church better than it can possibly be done by human agencies. What holds the worlds in space? Can any man, or set of men or all the men in the world, united, change the course of one of these? No. Can one of them be stopped in its mighty march through space? Never, and why not? Ah, because—

“He (God) upholdeth all things by the word of His power.”

The same God who holds the worlds in space can and does hold His people together without any human bonds or federation, and this He does by His Spirit.

The church is the body ([Col. 1:24](#); [1Cor. 12:27](#)), and Christ is the head ([Col. 1:18](#)). The church is controlled by the mind of Christ, as the human body is controlled by the human mind. When a man loses his mind (he becomes insane), then he is incarcerated and others control him.

Are we willing to admit that the head (Christ) cannot control the body (the church).

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The very selection of a human head shows that the moral sensibility of the church is gone, and harsh as it may seem, it is a fact that denominationalism is spiritual insanity.

The very hymnology of the sects betrays this lack of reason. Beautiful as the sentiment of that hymn, “Onward Christian Soldiers,” is, it is made ridiculous when sung by more than five hundred denominations; all at variance in faith and doctrine, and especially is this true of the last part of verse three:—

**“We are not divided, All one body we,
One in hope and doctrine
One in Charity.”
And they all sing it. It might be more true if sung thus:
“We are all divided,
Many bodies we,
Many forms and doctrines
Little Charity.”**

Sad as this divided state of denominational Christianity is, there is also the happy thought, that God is calling His people out of all sects, all denominations, and away from all creeds, to the simplicity of the apostolic faith, the—

“Church of the first born which are written in heaven.”

The true relationship of Christ to His church is illustrated in Scripture by the relation of husband and wife. Paul said:

“The husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church is subject to Christ, so let the wives be to their husbands in everything” —[Eph. 5:23-24](#).

Can the reader see the logic of the situation? When the wife chooses another man, she rejects her lawful husband and becomes an adulteress. If there is any sense or reason in the analogy used by Paul, then when the church chooses a human head instead of Christ, it becomes an

adulterous church, and that is just what Christ through the Revelator calls the humanly organized churches.

“Babylon the mother of harlots and abominations of the earth.” —[Revelation 17: 5](#).

Dr. Adam Clarke says, on this text:

“No doubt can now be entertained that this woman (Babylon) is the Latin church . . . She effects the style and title of our Holy Mother the Church but; she is, in truth, the mother of harlots and abominations of the earth.”

With this interpretation agree all of the leading Protestant commentators.

If Babylon (the Romish Church) is the mother, who are the daughters? It must be those denominational churches which have followed the Romish system of human organization; and not one sect or denomination is excluded, if it has a human head; call him what you will, Pope, Bishop, Presbyterian or President of a conference.

We will now give a few extracts from prominent Protestant authorities to show that the foregoing statement is none too strong, but that many Protestants frankly acknowledge that the Romish church is the mother and that their churches are the daughters.

The Religious Encyclopedia, referring to the spurious Christians in the Roman Church, says:—

“If such persons are to be found in the mother of harlots, with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles.”—Article, Antichrist.

Lorenzo Dow, the great Methodist reformer, said:—

“If she (The Roman Church) be the mother, who are the daughters? It must be the corrupt, national, established churches that came out of her.”—Dow’s Life, Page 542.

The Tennessee Baptist said:—

“This woman (popery) is called the mother of harlots and abominations. Who are her daughters? The

Lutheran, the Presbyterian, and the Episcopalian churches are all branches of the (Roman) Catholic.” Bishop Randolph S. Foster, D.D., LL. D., of the Methodist church, said—

“Protestantism emanated from her (the Roman Catholic church) bosom, and comes into line of consecutive and organized Christianity and antiquity, by tracing itself back to her and through her. Condemn her as we may, she is our mother,”—Quoted from the Independent, in Susquehanna Journal, May 15, 1886. Now let us look at one of the last denominations to go into human organization and we get a good idea of its insidious working, and stealthy progress.

Here is a Striking Example

The Seventh Day Adventist Church had no human organization from its rise in the year 1845, to 1863. Our leaders, and most spiritual ministers preached against it. Presidents were elected. These conferences were in turn federated into a general conference, and a general conference president was elected. At first the general conference president was elected for one year, but after a time he was elected for two years, then four years, and finally, at a general conference meeting, they elected the president to serve for eight years. There is only one more step, and that is to elect him for life, and then we will have a pope. Year after year this denomination added cog to cog, and wheel to wheel, until today we have a piece of human machinery unequalled by any other denomination, and red tape enough to shame the Papacy.

The Seventh Day Adventist church is the most federated confederation of all the Protestant sects. It is second only to the Papacy, and yet, we are so blinded by our own weakness that we point the finger at all other sects and denominations, and call them Babylon, while we claim that ours is the only true church.

What a spectacle is here presented. Each of the denominations calling the others Babylon, and yet all of them in such a spiritual condition that God through the Revelator says:

“Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”—[Rev. 3:17](#).

If denominational Christianity could only be brought to realize its fallen condition there might be some hope, but we are so busy piling up our massive structures, seeking wealth and the influence of this present world, that we do not see our lost opportunities; we do not sense our real destitution, and God tells us that we do not know that we are wretched; and miserable, and poor, and blind, and naked. But God knows, and the very fact that we do

not see our real condition is evidence of the truthfulness of God's Word which says: "Thou knowest not." Not one humanly organized church is exempt; not one is excluded.

If anything is or can be certain, it is that the people of God must, and will leave all forms, creeds, human organizations, and churches before Christ comes again. Paul said to the church at Corinth:

"I am jealous over you with a Godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."—[2Cor. 11: 2](#).

The Revelator, looking down the ages to the coming of Christ and to those who will be translated at His coming, said:

"These are they which were not defiled with woman (humanly organized churches) for they are virgins.

These are they which follow the Lamb (Christ) whithersoever He goeth."—[Revelation 14:4](#).

The time has come to declare to the world the sin of human organization, which makes the church a reproach in the world. In the Book of Revelation we get a view of the closing work of God in the earth. The whole earth is lightened with the glory of the message.

Where is the minister or layman who will dispute the following propositions?

First— That there are honest Christian men and women

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in every church, sect and denomination.

Second— That there are honest Christian men and women who are not members of any church, sect or denomination.

Third— That not all church members are Christians, but that a majority of those who are church members and have their names on church books are Christians in name only, and not in fact.

Now admitting these three propositions, what is the test of real Christianity? Is it not to have our names written in Heaven?

The members of Christ's Church, or "The Church of the first born which are written in heaven," are members of the only true church. Hence the only true church today is an invisible, scattered company, partly in and partly out of human church organization.

Human church organization is made up of part Christians and part unbelievers or non-Christians. Are these churches Christian in fact, or in name only? Are not Christians "Unequally yoked together with unbelievers" in all denominations and human organizations?

The great European war coined a new phrase among Americans. Sympathizers with the nations at war, whether German-Americans, Irish-Americans, Scotch-Americans French-Americans or others, were called hyphenated Americans. The call was heard everywhere— "Drop the hyphen and be a straight American."

Now there are today, Catholic Christians, Protestant Christians, Episcopalian-Christians, Presbyterian-Christians, Methodist-Christians, Baptist-Christians, Adventist-Christians and numerous other hyphenated Christians.

Drop the hyphen, brother, and be a straight Christian, a member of the "Church of the first born which are written in heaven."

Paul met a similar condition on a smaller scale at Corinth. He said:

"For it hath been declared unto me of you my brethren, by them which are of the house of Chloe,

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that there are contentions among you."

"Now this I say, that everyone of you saith, I am of Paul; and I am of Apollos; and I am of Cephas; and I am of Christ,"—[1Cor. 1:11-12](#).

If this had been allowed to go on, we would have looked back to sectarianism even in Paul's day—Paul came right to the point when he asked:

"Is Christ divided? Was Paul crucified for you?"—[Verse 13](#).

They were trying to be loyal to men. Paul points to Christ, the head of the church, and calls for loyalty to Christ alone.

It is high time to awaken out of sleep. The day of God is near. Soon the opening heavens will reveal the coming King.

The best Bible students the world over are agreed that the Gospel will close with more power than when it began.

Another great outpouring of the Spirit of God is just before us. Like the rainy seasons in Palestine during the most prosperous days of Israel, while that nation was true to God, the promise of heaven came upon them in two

rainy seasons. The first rainy season came immediately after the seed was sown, to cause it to germinate and grow; the latter or second rainy season, came just before the harvest, to ripen off the grain and fruit. ([Deut. 11:13-14](#)). So God made promise of two outpourings of the Holy Spirit, under the terms “early rain” and “latter rain.” (See [Joel 2:23](#) and [28-32](#) and [Hosea 6:3](#)).

After the seed of the Gospel was sown came the first or “early rain,” and now, just before the harvest will come the mighty outpouring of the Holy Spirit, called in Scripture the “latter rain.” ([Ezekiel 23:26](#)).

This outpouring of the Holy Spirit in the “latter rain” is the same as the lightening of the earth with God’s glory in the proclamation:—of [Rev. 18:1-4](#).

There is a prophecy in the book of Zechariah which is little understood today, and this prophecy applies just before the day of God, and in the time of the “latter rain.”

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The Lord says:—

“Ask ye of the Lord rain in the time of the latter rain.”—[Zech. 10:1](#).

There can be no doubt as to when this applies.

Just before this, in verse [14 of the 9th chapter](#) we find these words:—

“And the Lord shall be seen over them, and His arrows shall go forth as the lightning: and the Lord God shall blow the trumpet.”

The blowing of the trumpet is at the second coming of Christ (see [Matt. 24:31](#) and [1Thess. 4:16](#)), Hence these texts bring us to the time just before Christ appears for the salvation of His people. In [verse 13](#) we read this significant statement:

“I have . . . raised up thy sons, O Zion, against thy sons, O Greece.”

Dr. Adam Clarke who is perhaps the greatest authority known, says on this text:—

“I am inclined with Bishop Newcomb to consider that the language of this prophecy is too strong to point out the trifling advantage which the Maccabees gains over Antiochus It is probable that these prophecies remain to be fulfilled.”

And of [verse 16](#), which is a part of this prophecy, he says:

“These verses must refer to some final victory over the enemies of God’s people.”

Remembering what has been quoted in another part of this book, from Mosheim’s Eccl. History, that all human church organizations originated with the Greeks, who patterned the early church organization or federation after their government system, the significance of the statement from Zechariah, quoted above, is apparent.

The “sons of Greece” are the denominationalists of today—the logical successors of those who corrupted the simplicity of the early church with human organization.

Zion is the Church of Christ, and the “Sons of Zion” are God’s people, members of “The church of the first born which are written in heaven.”

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The whole statement—

“I have . . . raised up thy sons, O Zion, against thy sons, O Greece,” signifies that before the blowing of the trumpet of God, and the latter rain, the Children of God will oppose the sons of Greece (all who are in human church organizations), and that the honest, God-fearing Christians will be called out into the liberty of the Gospel simplicity with Christ, the Head of His Church.

Another remarkable prophecy is recorded in the eighth chapter of Isaiah. This prophecy applies, as does the fore going, just before the second coming of Christ, as is evidenced by [verse 17](#) as follows:

“And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for him.”

In the verses just before this, [from verse 9 and on](#), we have a wonderful message from God to His people. He says:—

“Associate yourselves, O ye people, and ye shall be broken in pieces.” —[Verse 9](#).

Reference is here made to human organization, which is as frail as the material out of which it is made, and must be broken in pieces. All of the plans of human organization, no matter how successful they may seem, will ultimately fail; for says the Lord: (Read TM 300):

“Take council together, and it shall come to naught; speak the word and it shall not stand; for God is with us.” —Verse 10.

Then comes the call to God’s people to have nothing to do with human organizations, denominations or confederations. He says:

“For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear and let him be your dread.”
[Verses 11-13](#). (Also see [Rev. 14:6](#)).

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Some take the position that these verses refer to labor unions and secret societies. Nothing can be farther from the truth. God is not concerned with what the world does. He gives this message to and for His people today, to come out of these confederations. (humanly organized churches and denominations) and calls upon every individual Christian to sanctify the Lord God Himself.

He wants you, yourself, independent of every other person to sanctify the Lord Himself.

It is an individual matter, and you must, and will stand or fall on that proposition.

Now, what is the only true church?

It is not any human organization or denomination, but it is the invisible church.

“The church of the first born which are written in heaven.”

God is calling His people out of the denominations and away from creeds to be the “Assembly” or “Called out ones” who shall be presented as “chaste virgins to Christ” at His coming. ([Rev. 14:4](#)).

Christians: —Get rid of man rule, of every entanglement that binds you, and heed God’s message to you.

“Ye shall know the truth and the truth shall make you free.”

“The solemn messages that have been given in their order in the Revelation are to occupy the first place in the minds of God’s people. Nothing else is to be allowed to engross our attention.” Vol. 5,302.

“Amid the confusion of delusive doctrines, the Spirit of God will be a guide and a shield to those who have not resisted the evidences of truth, silencing every other voice but that which comes from Him who is the truth.” G.W. 289.