

PROPHETIC TIME

Part #5: GOD'S DENOMINATED PEOPLE-THE TIME OF THE END

We are going to begin with just a sentence speaking about people in our day and age that are misapplying prophecy; this is one of the things they are in error about.

“They do not see and understand the time of the end, or when to locate the messages.” *Evangelism*, 612–613.

The ‘time of the end’ is a specific item in Bible prophecy. It’s not simply a term that identifies the end of the world or can be used at random, it’s a phrase that Daniel uses in a very specific way and in Adventism today, we do not seem to remember or understand that he uses it in a specific way. I chose this verse of Daniel 8:14 to introduce this concept. This is the foundation verse of Seventh-day Adventists. This is where everything that we are about comes from.

“And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” Daniel 8:14.

Daniel 8 speaks of a vision that begins with the Medes and the Persians and goes all the way to the end of the world. In his presentation he uses two Hebrew words that get translated into one English word, ‘vision’. This word ‘vision’ in this chapter can either mean the entire vision, or the little glimpse. By understanding the differences of which word, ‘vision’, is used in chapter 8, you can isolate more specifically what Daniel is speaking about in the chapter.

Time of the end for the 2300-day prophecy

Sometimes in talking about the ‘vision’ he is talking about the entire vision, but sometimes he wants to speak just about Daniel 8:14, the ‘cleansing of the sanctuary’ which is the heart of the Advent message. In those verses he uses the word that means just the little glimpse. So by the use of Daniel’s words for ‘vision’, you can dissect this chapter. If you look at Daniel 8:26, it says:

“And the vision [**little glimpse**] of the evening and the morning which was told is true: wherefore shut thou up *the vision*; [**the entire vision**] for it shall be for many days.” Daniel 8:26.

Now in that verse both the words translated as ‘vision’ are found. The vision of the ‘evening and morning’ is the little glimpse, and Daniel is told to shut up the ‘whole vision’ in that verse. So you have both those words illustrated in that one verse.

We want to look at Daniel 8:14, at the vision of the ‘evening and the morning’; the cleansing of the sanctuary; the 2300 day prophecy. In verse 17, we

see this vision identified, and we see a phrase that Daniel's going to apply to this 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*. [little glimpse]” Daniel 8:17.

At the time of the end shall be this little glimpse of the evening and the morning. That's what's understood here by understanding that this word 'vision' is little glimpse, it's not the entire view. Verse 19, still talking about this vision says:

“And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.” Daniel 8:19.

This 'evening and morning' of Daniel 8:14 is the 'little vision' in Daniel 8, but Daniel was told that at the time of the end the vision takes place. As Seventh-day Adventists we know that the cleansing of the heavenly sanctuary began on October 22, 1844. 'At the time of the end', is when this cleansing of the sanctuary begins; the 'evening and the morning' work begins. So 'at the time of the end' is at the very end of the 2300 day prophecy.

I am suggestion here that this phrase, 'the time of the end', to Daniel meant one thing; it meant the end of a time prophecy. The very end of it, the last day of a time prophecy is 'the time of the end', and also, according to Daniel, it is 'the time appointed'.

“And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at **the time appointed** the end shall be.” Daniel 8:19.

We can come to this conclusion because Daniel establishes this fact in a couple other time prophecies in Daniel. Have you ever thought about how many time prophecies there are in the book of Daniel?

The 11 time Prophecies in the Book of Daniel

There are 5 in the 2300 day prophecy; one more in the 1260; one more in the 1290; one more in the 1335; one more in the 70 years which Daniel recognized from the book of Jeremiah; one more in the 7 times which passed over Nebuchadnezzar; one more in the 360 year prophecy of pagan Rome.

The prophetic study in the book of Daniel is the one that is most full of time prophecies, so some of these characteristics about how Daniel identifies time prophecies are extremely important for us to understand.

The Time of the end for pagan Rome

“He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his

fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time." Daniel 11:24.

What is being described here is Pagan Rome's time to rule the world. The very last phrase here is speaking of Pagan Rome; 'even for a time'. Pagan Rome was going to rule the world 'even for a time'. If you go back into the pioneer writings which are a safe source for prophetic information, you'll find that the pioneers understood that this 'even for a time', was a 360 year time prophecy predicted by Daniel where Pagan Rome would rule the world, and sure enough if you go back into the history books, Pagan Rome ruled the world for 360 years.

In verse 24 we see Pagan Rome given a time prophecy but if you drop down to verse 27 and you compare this with what the pioneers understood it to be, it says:

"And both these king's hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. Daniel 11:27.

Now what this verse is talking about is the end of the time prophecy when Pagan Rome ruled the world, and it says 'the end', for Pagan Rome was going to be at the time appointed. It's the same phrase that Daniel used for the end of the 2300 day prophecy. We have two time prophecies illustrated, and Daniel when he wants to identify the end of that time prophecy he calls it the 'time appointed'.

And if you look down to verse 29, still speaking about the ending of Pagan Rome's time to rule the world it says:

"At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter." Daniel 11:29.

And the pioneers understood this also to be describing things that were taking place when Pagan Rome's time to rule the world arrived. So I hope you see here, that Daniel clearly identifies the end of the 2300 day prophecy as the 'time appointed' and he also identifies the end of the 360 year time prophecy of Pagan Rome as the 'time appointed' for the end.

Now if you aren't familiar with Daniel 11 as we should be as Seventh-day Adventists, because the pioneers had a clear understanding of it at least up to verse 36, the rest some still thought was in the future, but in verse 31 the pioneers clearly saw the transition from Pagan Rome to Papal Rome and from verse 31 onward we see Papal Rome illustrated.

The Time of the end for Papal Rome

Papal Rome has a time prophecy connected with how long it will rule the world, and I hope we are all familiar with that because it is the most identified time prophecy in the Bible, it is mentioned 7 times in the books of Daniel and Revelation. It is the 1260 years that Papal Rome would rule the world from the year 538 to 1798; this is an important time prophecy. In verse 31 where we see

the Abomination of Desolation being set up, placed, the pioneers correctly understood that as the beginning of the time period that the Papacy would rule the world.

In the next verses you find the characteristics of what took place once the Papacy took control of the world and that was persecution and purification of God's people. You see this illustrated in verses 32-34; and then we get to verse 35 and it says this:

“And some of them of understanding shall fall, (still talking about this persecution) to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.” Daniel 11:35.

Now when Daniel is talking about the 2300 day prophecy, the time of the end is Oct. 22, 1844, when the 2300 day prophecy comes to an end. When he's talking about the time period when Pagan Rome would rule the world and it's time for that 360 years to come to an end, he says it's 'the time appointed'. Now that he's talking about Papal Rome, which also has a time prophecy, he says the time appointed is at 'the time of the end'.

So the 'time of the end' to Daniel, is the end of a time prophecy, not one time prophecy, there are at least three of them here that are identified in the book of Daniel, it's when the time prophecy comes to conclusion.

Now these verses in Daniel 11 from 35 onward just continue to describe the role of the Papacy and when you get to verse 40 it says:

“And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.” Daniel 11:40.

The 'King of the North' is the Papacy, and this verse is describing a war that takes place between the Papacy, the 'King of the North', and the philosophy of atheism, 'the King of the South', at the 'time of the end'. The time prophecy that's associated with Papal Rome is 1798; and sure enough in 1798 history tells us that France was being motivated and directed by the philosophy of atheism, and Napoleon Bonaparte sent his general to Rome and took the pope captive. So this 'time of the end' is right when this war begins in history.

Let's see if Sister White confirms this concept that 'the time of the end' is identifying the end of a time prophecy. This may not be significant to you at this point, but remember the sentence that we began with? Talking about those who are going to be teaching false prophecy at the end of the world—they do not see or understand the 'time of the end' or when to locate the messages. This is more important than many of us realize.

The First angel's Message is the 'time of the end'

Now in *Testimonies to Ministers*, 115, Sister White says this:

“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.” *Testimonies to Ministers*, 115.

So Sister White says the ‘time of the end’ is when the first angel’s message would be proclaimed to the world. If we can locate when the first angel’s message began to be proclaimed to the world, we can locate when she says the ‘time of the end’ was and see if she’s in agreement with Daniel’s presentation:

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed.” *Selected Messages*, book 2, 104–105.

Now what’s the definition of the time of the end in Daniel? The definition of the time of the end in Daniel is the end of a time prophecy. And the end of one of Daniel’s time prophecies is 1844 the 2300 day prophecy. Here Sister White says the ‘time of the end’ is when the first angel’s message began to be presented and she identifies not only 1844, which would be the end of the 2300 day prophecy, but she says 1843.

Is there a time prophecy that comes to conclusion in 1843? Yes, there is a time prophecy in the book of Daniel that comes to a conclusion in 1843; it’s the 1335 days. So when Sister White says that the ‘time of the end’ is in 1843 and 1844 she is in total agreement with Daniel as to what the ‘time of the end’ is.

1798 is the time of the end

Now in a couple places Sister White says this:

“The apostle Paul warned the church not to look for the coming of Christ in his day. ‘That day shall not come,’ he says, ‘except there come a falling away first, and that man of sin be revealed.’ 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the ‘man of sin,’ can we look for the advent of our Lord. The ‘man of sin,’ which is also styled ‘the mystery of iniquity,’ ‘the son of perdition,’ and ‘that wicked,’ represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798.

It is this side of that time that the message of Christ's second coming is to be proclaimed.

“No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

Sister White here identifies 1798 as the ‘time of the end’ as well; but this is also in agreement with Daniel because the ‘time of the end’ to Daniel is the end of a time prophecy, and the time prophecy that comes to an end in 1798 is Daniel's 1260 year time prophecy.

Testing Truth

“From the light that the Lord has been pleased to give me, you are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the time, in the history of the faith of the people of God. You recognize these facts in Bible history as true, but apply them to the future. They have their force still in their proper place, in the chain of events that have made us as a people what we are today, and as such, they are to be presented to those who are in the darkness of error. The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.” *Selected Messages*, book 2, 102–103.

That which was testing truth to those people that we call pioneers or Millerites; that which was testing truth to them is testing truth to us. Now what was testing truth to the Millerites? Was it the health message? No. Was it the Sabbath message? No. Was it country living? No. Was it true education? No.

The test to the Millerites was the correct understanding of the prophecies of Daniel. It was the correct understanding to where those prophecies were located in history. And that's testing truth to us today according to the Spirit of Prophecy. When you really wrap your mind around this you can see that it's testing truth to Adventism today.

I can think right off the top of my head, of three different groups in Adventism that are being confronted by this truth and it doesn't appear that they're passing. You have one group that doesn't care one way or another about the prophecies. They have their head in the sand; they don't know what happened before or what's coming. It's testing truth to them because without knowing that, once these end time events began to unfold, they're going to be lost without a compass in the midst of a storm.

Now another group in Adventism that's being tested by this truth is a group that says, "Well the people that are studying this, they're just speculating about all this prophecy. This is just speculation. The focus of our message is the doctrines of Adventism". Brothers and sisters, we have a sure word of prophecy to manage end time events and there is a certain amount of speculation demanded of a student of prophecy because how can we come to God's Word and profess that we know it all before we get there?

If we don't use our reasoning abilities to draw these conclusions, then we don't come to any conclusion. And our reasoning demands a certain amount of speculation, a hypothesis to search out and test. Brothers and sisters, the revival that is intended to come to Adventism, comes from prophecy. That's the promise. If we refuse to enter into this study of prophecy because we think that would be speculation, we are in the second group out in Adventism that is flunking this testing truth.

Now the third group in Adventism are those that are taking the very predictions of Daniel that were understood as being fulfilled by the pioneers and putting them off in the future; Moving the landmarks; Changing the pillars.

A thorough study of this subject tells you that this is the thing that Sister White warned about more than all the other problems. This passage that we just read here was saying that what was testing truth to them is testing truth to us, and it was addressed to someone doing that very thing. He was taking these truths that had been established by God, the truths of the 1260-year prophecy, of the 1335-year prophecy, of the 2300-day prophecy, and putting it off in the future. That's the third group in Adventism today that are flunking the test.

Now one other quote, the one we pulled the sentence from to begin with. Consider this closely because we're told that all these things happened as an example for those of us who are at the end of the world, and brothers and sisters I submit to you that we are at the end of the world. The things that are recorded in the word of God are for examples to us. And in Testimonies 5, 19 times just in that one book, Sister White says that Adventism today is walking in the footsteps of ancient Israel. What ancient Israel did in their day is they didn't even know when the Messiah came that He was the Messiah. Now with that kind of lead in, listen to this quote:

"In our day as in Christ's day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ's appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of

Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.

“And many are doing the same thing today, in 1897, [2001] because they have not had experience in the testing messages comprehended in the first, second, and third angel’s messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, BUT THEY FAIL TO GIVE THEM THEIR PROPER PLACE IN PROPHETIC HISTORY. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about ‘higher education.’ They know not the signs of Christ’s coming, or of the end of the world.”
Evangelism, 612–613.

The prophecies that established the Seventh-day Adventist church, and the rules that were used by the pioneers to understand these prophecies, is testing truth to us and it’s a test that we can’t avoid. To refuse to enter in to that understanding, to that study, is a sure-fire way to be lost. We have to understand these truths.

1260 Years

I want to give you an illustration of why we have to understand these truths. One of the time prophecies in the book of Daniel that has a ‘time of the end’ is the 1260-year prophecy. It seems to be the most important time prophecy in the Bible. I say that because it is one that is mentioned 7 times in the Word of God. The Lord doesn’t repeat anything that isn’t significant, but this particular time prophecy you can find seven times in the Word of God.

Let’s look at the places where we can find it:

1. 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 for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:7.

Now this time, times and an half, we understand to be the 1260 years in Bible prophecy. And this particular passage in Daniel is an excellent one to confirm what Sister White says over and over again that the books of Daniel and Revelation go together. Jump forward to Revelation 12:14 and you see John using this same phraseology:

2. 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. Revelation 12:14.

Here is a direct connection between the books prophetically and they are one book according to Sister White. John choosing this particular phraseology that identifies the 1260 years reached right back into the book of Daniel to do so.

Now another place in the book of Daniel where this 1260 years is mentioned is in Daniel 7:25:

3. 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. Daniel 7:25.

4. 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 threescore days. Revelation 12:6.

5. 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 shall they tread under foot forty and two months. Revelation 11:2.

6. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Revelation 11:3.

7. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. Revelation 13:5.

Seven times the Lord gives us this time period when the Papacy would rule the world because He wants us to understand something very important about this.

The promise was that at the time of the end according to Daniel 12, people would begin to understand prophecy and what they were going to understand were these time prophecies of Daniel. Initially in the history of the Millerite movement the Millerites basically only understood the time prophecies themselves. The larger content of these time prophecies came after the Great Disappointment.

We didn't identify the United States as the second Beast of Revelation 13 until 1845, the year after the Great Disappointment. These people were so on fire about the year for a day principle and realizing that there were prophecies in Daniel that were coming to a conclusion in their lifetime that it was enough for them to understand, according to their misunderstanding, that the Lord was about to return. They acted upon that understanding and went out and proclaimed a message that was designed of God. But as we look back at it, they didn't have all the understanding about those messages that we do.

The characteristics of the Papacy when described in connection with the time prophecies of 1260 years:

Even though they understood the 1260-year time prophecy it wasn't for several years that they started pulling together the rest of the prophecies of Daniel and Revelation and the Bible to identify in a broader sense who the Papacy was.

Now if you want to see what kind of message the 1260 year time prophecy conveys to us, you just take those seven passages that we read and merge them

all in one. Let me tell you what these seven verses are conveying as far as the 1260 years. The 1260 years are identifying the Papacy and each of those verses has a little aspect of what would take place during that time period; whether it was the persecution of the church, or the blasphemous statements by the pope; but when you put them all together it's quite a stark statement:

"He shall speak great things, blasphemies, and great words against the most High."

Sister White tells us that the 'speaking' of a nation is an action of its legislative and judicial branches; when we see the pope here, the antichrist, speaking things in Bible prophecy, it means he is going to be legislating things. There's going to be laws, human laws passed in agreement with what he's saying; and sure enough the history of the Papacy tells us that that's one of its main characteristics.

What's ahead of us is once again when there is a human law that's directly connected to the Papacy, the Sunday Law, which will be passed.

"He will think to change times and laws.

"He will wear out the saints of the most High. They will be given into his hand, and the power of the holy people will be scattered."

Now this scattering is addressed more fully in the series the 'Purification of God's Church'. This scattering in our day is the spiritual scattering that comes to God's people when so many false doctrines and winds of doctrines are swirling through the church.

The power returns to God's people when they come into unity. And unity is based upon the Word of God! Only on the Word of God! The Papacy scattered God's people through closing the doors to access to the Word of God and re-interpreting it with man's traditions and man's customs, and they scattered the power of God's people.

"The saints or woman will fly or flee into the wilderness. During this time the two witnesses, God's Word, shall prophesy or speak, though clothed in sackcloth."

This takes place during the 1260 years. God's Word did not cease to have effect on the world but it was greatly limited by the fact that it had to be proclaimed while under persecution.

"The reason for this *sackcloth* testimony is because the holy city is being trod under by the papacy.

"But this treading down ceases when judgment comes, as symbolized by the giving of the court unto the Gentiles."

Now the focus of this study 'God's Denominated People' is going to deal with these last two sentences in a more specific way. We're going to establish that when the 2300 days comes to an end, the city of God, the Holy city will cease to be trampled under by the Papacy. It will once again be established in its rightful place because the terms and symbols used to describe this trampling down of the Holy City have to deal directly with the work Christ does in the Most Holy place and that's in the future, but here's my point, when you pull these seven passages of this 1260 year time period out of the Word of God, it gives a clear description of the characteristics of the Papacy, and what it was going to do during that time period.

This time prophecy coming to a close in 1798, would be one of the foundations of Seventh-day Adventism and when Sister White talks about no one removing the foundations, this is one of the foundations that we can't move. But there are people in Adventism today that are taking this 1260 days and they are putting it off in the future.

They'll say about what Sister White states in both these quotes; 'yes, they agree with the truth of these messages back then, but there is another truth here at the end of the world.' Well, the truth back then *is* the truth that exists today. It's the truth that in 1798 the Papacy received a deadly wound but the deadly wound is about to be healed.

The reason 1798 needs to stay historically where it is, if you just go through the Great Controversy and look at the history and the implications of these histories that are associated with 1798, you'll see what a cornerstone to Adventism it is!

Speaking of 1798, we already read one of Sister White speaking, quoting from Paul that there'd be a falling away first before the end of the world could take place, and that this couldn't happen until the persecution, this 1260 year time period had passed. So one aspect of 1798 that is addressed to prophecy, is that you had to get to that point in history before the Lord could return. This is just a way to keep your bearings about how it fits in. Here's another one:

“Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: 'In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.' Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

I'm suggesting here another thing that 1798 does and the reason that it can't be moved; it gives you the bearings on where to tie Matthew 24 and the end time events. Perhaps the most important prophecy of end time events is the one that Christ gives in Matthew 24, and by understanding that the persecution He's speaking of is the 1260 years, Sister White here clearly marks when His Prophecy takes effect. It's directly connected with 1798, move 1798 and where are you going to put Matthew 24 with any kind of confidence. You're not.

Here's another one:

“When they shall have finished [are finishing] their testimony.’
The period when the two witnesses were to prophesy clothed in sackcloth,

ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as 'the beast that ascendeth out of the bottomless pit.' In many of the nations of Europe the powers that ruled in church and state had for centuries been controlled by Satan through the medium of the papacy. But here is brought to view a new manifestation of satanic power. .

"According to the words of the prophet, then, a little before the year 1798 some power of satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh and the licentiousness of Sodom." *The Great Controversy*, 269.

1798 is a historical marker that identifies when this attack against the Bible is located in history. Not only that, it's identifying what she called 'a new manifestation of Satanic power', that was going to oppose God's people and His truth. A clear understanding of end time events tells us that in Revelation 16, we have a beast, a dragon, and a false prophet, that come together at the end of the world to resist God and his people. The dragon is the one that symbolizes most fully this new manifestation that arises in 1798. New in the sense that it's now under the guise of Atheism. To look at the history of Atheism's interactions with Catholicism and with Christianity since 1798 is nothing more than to look at the history which leads to the very end of the world. But it's the 1798 time period that allows us to bring these things into focus. It allows us to bring these symbols of end time events into relation with one another.

Here's another one that is important to the 1798 time period:

"'And he had two horns like a lamb.' The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as 'coming up' in 1798." *The Great Controversy*, 441.

In 1798, the end of the 1260 years, we see a new manifestation coming up, Atheism. But we also see the United States coming up and we know the United States is destined to become the False Prophet of Revelation 16 that leads the world to Armageddon. The United States is the beast that's going to force the whole world to worship Catholicism in Revelation 13.

1798 is a point in history that must be guarded. Not only must be guarded, these historical dates are not the only part to emphasize about it; another part to emphasize is this is our message! This is the message that was handed off by the pioneers to us, the message about who the dragon is; who the beast is; who the false prophet is; and they all come to life here at the 'time of the end', 1798, 1843, and 1844. We must guard those dates if we're going to have a clear understanding of what these events and issues are.

Here's another one:

“The infliction of the deadly wound points to the downfall of the papacy in 1798.” *The Great Controversy*, 579–580.

This week, once again we have the Pope of Rome on the cover of Newsweek, now celebrating the fact that he's going to Cuba and he's going to knock down another atheistic stronghold possibly. If you aren't seeing it, the deadly wound is healing. The deadly wound won't be completely healed until the Papacy returns to its former position of power but there's a great deal of PR that goes on in advance of that and that PR is taking place in our lifetime right now.

We are being bombarded by the pope, in his glorious plans for the world, constantly. This is part of our message. If we're going to wait to give the message about the Sunday Law until after the Sunday Law then we're giving an incomplete message because we're supposed to warn against the Sunday Law. To warn against the Sunday Law is to identify that the deadly wound is being healed and in that case, when did the deadly wound arise? It arises 1798. You move that 1260-year time prophecy somewhere else, you do not have the ability to give a logical presentation of the advent message.

There are other places where 1798 is addressed by the Spirit of Prophecy and we're going to pass by some of those and look at the ramifications about misunderstanding these texts. There are some in Adventism today that are unwilling to identify who the antichrist of Bible Prophecy is. I would hope that they would consider this quote in relation to the time period we are in, when nearly every major Protestant denomination that started with the fundamental belief that the pope of Rome WAS the antichrist of Bible prophecy, have all backed away from it now and the only Protestant church that's still around that should uphold that understanding would be Adventism. And it's not happening consistently across the board in Adventism. For those who are unwilling or have figured out another way to present the message without addressing that, they should consider this quote:

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God's people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy's last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist. There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which every one should understand. These

prophecies are to be witness in the world. By their fulfillment in these last days, they will explain themselves.” *The Kress Collection*, 105.

What prophecies are to be a witness in the world? The prophecies of Daniel and John. What are the prophecies of Daniel and John identifying? The antichrist of Bible prophecy. Where do you get your historical location to establish this truth? In the time prophecies of Daniel and those began to be understood at the time of the end. When was the time of the end? It was when those time prophecies came to fulfillment; 1798, 1843 and 1844.

“The preaching of a definite time for the judgment, in the giving of the first message, was ordered by God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies.” *The Great Controversy*, 457.

I don't how much clearer you can get. The focus of this series is God's denominated people. We have learned that if you are not going to understand the 'Daily' of Daniel correctly, what it symbolizes and its historical fulfillment then we can't understand the time prophecies of Daniel.

This presentation is hopefully establishing that the fulfillment of these prophecies has a specific place in history that we need to guard and protect, and that they establish the very message that we have as Seventh-day Adventists. It's the cornerstone that we build all our further studying, about what our message is, upon. But there is more to it than that.

There was something specific that was going to happen with God's people during this time period. In 1844, for the second time in history, God took a people and 'married them'. He took a people and made a covenant with them. He took a people and He gave them His name. That is what 'denominated' means.

The implications of that are serious and solemn. This took place in the 1843, 1844 time period, in the time period when these prophecies we've just been talking about were fulfilled.

What this means to us as God's people, just one small tidbit of what it means to us as God's people to try to encourage you to read the next presentation, Sister White says that we should repeat over and over again the reasons why we are God's denominated people. That's almost a word for word quote.

Denominated means to be named; we are the people that God has named. What does it mean in the Bible to be named? What does a name symbolize? We are the people that are ordained to receive the character of Christ at the end of the world, when these time prophecies came to pass. When you begin to see what's under discussion, when you consider God's denominated people, then the message takes on a much more serious and solemn implication.

One of the ways that you establish this truth that hasn't been dwelt upon much in Adventism, is you go back and you look at the history that transpired in the Pioneer movement. Sister White tells us to do this in many different places. There was an experience that took place at that time and that experience must be understood by us.

“The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book, that, which should take place in the closing scenes of this earth's history.

“After the passing of the time, (Oct 22, 1844) God entrusted to His faithful followers the precious principles of present truth.”

The Millerites didn't understand what we understand. They were being led by the Holy Spirit on these time prophecies, but because they thought the Lord was returning at the end of these time prophecies, they didn't spend a great deal of time researching what all these things were implying, because they didn't think it went beyond the return of the Lord.

But after the passing of the time, we maintained their correct understanding of the fulfilment of these prophecies, and then the Lord started to teach us what it really meant. What it really meant was the healing of the deadly wound; that the pope's once again going to take the world captive through the power of the United States; but also that God was going to raise up once again a people that He was going to call His own, and that they would be the ones to give this final warning message. Continuing on:

“These principles were not given to those who had had no part in the giving of the first and second angel's messages. They were given to the workers who had had a part in the cause from the beginning.

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value.”

What are the waymarks? The waymarks are those prophetic fulfillments of those time prophecies. Those are the waymarks.

Prophetic Time Series: 1— God's Denominated People: The Time of the End

“They can speak from personal experience regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. (not removed, strengthened) We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.

“The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin.”

We see that the medical missionary work has been degraded by the introduction of sin in Adventism. Continuing on:

“There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.”
Manuscript Releases, vol. 20, 150–151.

In our next article we're going to rehearse the experience of the man that had a part to play at the very beginning of this movement. Sister White says that God's people will, when the work is about to close, go back to this history and look at it closely, because it's this history that we need to understand. It's this history that identifies that in 1844 God took a people unto Himself once again as He did ancient Israel at mount Sinai and gave them His name; and the implications of that are tremendous.

I would hope that none of us would have the burden to take these time prophecies that have been the foundation of Adventism and reapply them at the end of the world. There's enough information associated with the historical fulfilment of those prophecies to keep a student studying until the Lord returns. There's no reason to think of a strange new way of applying them.

PROPHETIC TIME

Part #6: GOD'S DENOMINATED PEOPLE--THE END OF THE DAYS

We have learned that only one other group of people in history were God's Denominated People, and that was ancient Israel. Only ancient Israel and Seventh-day Adventists does Sister White identify as God's Denominated people. As we progress, we're going to touch the truth that the Christian church from the time of AD 34, when ancient Israel was divorced of God, until 1844 was not God's denominated people; it was the Christian church no doubt, but there is an understanding connected with being God's Denominated people, that is a step above simply being a 'Christian'.

In our study on the 'Daily' we saw that many today in Adventism are taking the time prophecies of Daniel 12 and placing them into the future and by doing so they're undermining the very foundations of Adventism. They are undermining the truths that established the advent people; that brought them to 1844; that brought them to the experience and position where they became God's Denominated people.

Then we began to look at Daniel 12 more closely and to show that Daniel used the phrase 'Time of the end', to identify the end of a time prophecy. You can see that in Daniel 8:17, 19 where when the 2300 days prophecy is identified; Daniel refers to the very end of that time prophecy as either the time appointed or the 'time of the end'. We saw the time prophecy in Daniel 11:24 which identified how long Pagan Rome would rule the world, a 360 year time period. If you follow down in that narrative of Pagan Rome you find that Daniel identifies when that time would close as the 'time appointed'.

A third time prophecy where he uses the phrase 'time appointed' or 'time of the end', is the 1260 year time prophecy in verses 31 and onward in Daniel 11. In agreement with the Pioneers, we identify this as referring to the Papacy and when the 'abomination that maketh desolate' is placed in verse 31, we mark that as the starting point of the 1260 years. From that point on the verse describes the persecution that took place.

Still continuing this narrative of the Papacy, when you get into verse 35, Daniel says that at the time of the end and the time appointed and he's speaking there of the 1260 year time-period when it comes to its end. We are making this emphasis because we want to be sure what the time of the end is, as we address these prophecies of Daniel 12.

This study from Daniel 12:13 is titled "The End of the 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.**" Daniel 12:13.

You'll notice this word 'days' is plural. Daniel is going to stand in his lot at the end of the days, plural.

When we look at this passage at the very end of Daniel 12, we understand, especially with the information from the Spirit of Prophecy, that the ‘end of the days’ being addressed here by Daniel, is not the end of the world, it’s the end of these different time-prophecies. When these various time-prophecies end—these different ‘times of the end’—then Daniel would stand in his lot.

We’re going to look at some Spirit of Prophecy quotes connected with this and we’ll try to focus in on why it is important to know where Daniel is when he ‘stands in his lot’. There are a few understandings of where Daniel is in history when he stands in his lot, some of them are accurate, but for the purpose of understanding prophecy you want to be focused in on the most specific one.

We’ll begin with Prophets and Kings, 547.

“Honored by men with the responsibilities of state and with the secrets of kingdoms bearing universal sway, Daniel was honored by God as His ambassador, and was given many revelations of the mysteries of ages to come. His wonderful prophecies, as recorded by him in chapters 7 to 12 of the book bearing his name, were not fully understood even by the prophet himself; but before his life labors closed, he was given the blessed assurance that **‘at the end of the days’**—in the closing period of this world’s history—he would again be permitted to stand in his lot and place. It was not given him to understand all that God had revealed of the divine purpose. ‘Shut up the words, and seal the book,’ he was directed concerning his prophetic writings; these were to be sealed ‘even to **the time of the end.**’ ‘Go thy way, Daniel,’ the angel once more directed the faithful messenger of Jehovah; ‘for the words are closed up and sealed till **the time of the end.** . . . Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at **the end of the days.**’ Daniel 12:4, 9, 13.”
Prophets and Kings, 547.

The ‘end of the days’ is this ‘time of the end’ time period when these time prophecies in Daniel 12 were coming to a conclusion; the 1335 days came to conclusion in 1843; the 1260 came to conclusion in 1798; the 2300 days came to a conclusion in 1844.

Sister White says in the closing period of this earth’s history is when Daniel is going to stand in his lot. These time prophecies came to fulfillment in the closing periods of this earth’s history, that’s where Daniel is located. His book was sealed until that time.

“Daniel has been standing in his lot **since the seal was removed** and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at **the end of the days.**” *Sermons and Talks, volume 1, 225–226.*

The ‘end of the days’ is when the time period came to pass, that we understand to be described in the Millerite movement.

“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.” *Testimonies to Ministers*, 115.

Sister White says this understanding we are dealing with is of infinite importance and she specifically tells us that the book of Daniel is unsealed in the book of Revelation, and we need to know where at in Revelation this book is unsealed if we’re going to rightly address the information found in Daniel.

Standing in his Lot

What was unsealed in the book of Revelation was unsealed when Daniel ‘stands in his lot’. What standing in the lot is addressing is when his writings have a purpose that will be used by God’s people at the end of the world.

“When God gives a man **a special work** to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready to fulfill His purpose.” *Manuscript Releases*, volume 6, 108.

A man stands in his lot when he is ready to fulfil his purpose and the purpose of the book of Daniel was fulfilled when these time prophecies came to pass in the Millerite time period.

Now another place where Daniel stands in his lot; not simply in that historic period when the prophecies were being fulfilled; and not simply when Daniel is resurrected at the end of the world; but another place is in the judgement.

“Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene **when the judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days.**” *Evangelism*, 221–222.

Daniel in another sense stands in his lot when his name comes up in the judgement, but this isn’t in disagreement with what we’re saying about the time prophecies, because that judgment begins when the 2300 day time prophecy came to fulfilment. So this is where Daniel is standing in his lot and we

understand that this part of Daniel comes into connection with the book of Revelation in Chapter 10.

This is a starting point for a more thorough study of God's Denominated people. We'll start by looking closely at Revelation 10 with a passage from *The Seventh-day Adventist Bible Commentary*, volume 7, 971. There are a lot of important pieces of information here.

“After these seven thunders uttered their voices, (Rev. 10) the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to future events which will be disclosed in their order. **Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.**

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was **a delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but **no further light was to be revealed before these messages had done their specific work.** This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that **time should be no longer.**

“**This time**, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, **but of prophetic time**, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.

“The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. **The truth in regard to the time** of the advent of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

There's much we can look at here; we see that Daniel is standing in his lot at the end of the days in this passage in Revelation. John hears seven thunders and he's told not to write them. This is the one part of Revelation where John is told to seal up something. Sister White tells us that what he's sealing up is the

delineation of events that would transpire under the first and second angel's messages.

So John hears something and he seals it up and what he seals up has something to do with the history that took place that took place during the 1842-44 time period. This is the history that the prophecies of Daniel bring us to. Through inspiration, God, and Sister White emphasize it in this passage. She says one of these books is a prophecy and the other a revelation; one book is sealed and the other opened. The open book is the book of Revelation but there's one part of the book of Revelation that is sealed and that is the exact place where the testimony of Daniel interacts with Revelation. It's where it comes in.

Prophetically what we're seeing here is an identifying mark by the Holy Spirit saying, "Here is a passage in Revelation that is sealed, just like Daniel's sealed book, here's where the book of Daniel interconnects with the book of Revelation. This is where Daniel's time prophecies come into the history of Revelation; this is where the 1260 years, the 1335 and the 2300 day history coincides with what's being given to John the Revelator."

These books are one book and it isn't an accident that the Spirit allows this sealing of the seven thunders in order to try to get us to understand exactly where Daniel comes together with Revelation.

When speaking about the first and second messages here as well, Sister White says, this was information for the Millerites but they would receive no further light until these messages had done their specific work. These messages that took place in the first and second angel's messages were testing messages to the Millerites.

The statement said, "What was testing truth to them, is testing truth to us." But what was this 'testing truth' to them were simply these time prophecies of Daniel. It wasn't the health message; it wasn't Sabbath; it wasn't true education; it wasn't country living; it was simply these time prophecies. Sister White is saying here that this was the test that they had to go through here, and there would be no further light revealed before these messages have done their work. The work of these messages was to eliminate the dross from God's people. It was to do a work like Gideon's army; people that were professing to love the return of the Lord were confronted with these testing messages along the way until it got down to fifty people. God's church was down to the very hard-core people that were willing to walk by faith.

Then further light began to be given to them, the light that we come to understand as the truths of Adventism. But the test that they went through, these testing messages, are tests to us today as well. We talked about how some in Adventism are flunking these tests today by putting these prophecies off in the future.

Daniel's testimony interacts in Revelation 10 and this is where we want to begin our historical look at what identifies God's Denominated people.

"Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing

work must be done. A great work will be done in a short time. **A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony.**

“The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The Papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power.”
Manuscript Releases, volume 2, 20.

Here's another place Daniel stands in his lot, during the 'Loud Cry' message. Once again Daniel's going to stand in his lot. She's speaking about these messages that were given in 1843-44, there's something about these message that we once again need to re-evaluate and put it into context of present truth. There's something about these messages that will contribute to the three angel's message swelling to a Loud Cry. We understand that to be the message of Revelation 18:1-4, the Latter Rain message.

Revelation 10—Thou Must Prophecy Again

Let's look at these messages in Revelation 10. Sister White referred to the seven thunders that John was told to seal up and that's in verse 4 of Revelation 10. Verse 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, as he hath declared to his servants the prophets.”

We understand that the Mystery of God is “Christ in you, the hope of Glory”. In the time period when the seventh angel was going to begin to sound, the climax of the gospel will begin in the sense that God is going to perfect a group of people that are going to demonstrate his character to the entire world, during the time period that the Spirit of God is removed from the world; the time period when you are either totally for the Lord, or totally against Him.

Verses 8-10 we understand as describing the Great Disappointment of 1844. Then verse 11 says this after the testimony turns bitter in the stomach of John and he is symbolizing here those people in the Millerite movement who had consumed this truth of these time prophecies of Daniel; had given those messages faithfully and then were confronted with the disappointment of Oct. 23, 1844. When what they expected to happen didn't come to pass, then John, symbolizing these people in verse 11 is told:

“And he said unto me, **Thou must prophecy again** before many peoples, and nations, and tongues, and kings.”

Now what they had presented before this time was the time prophecies. They came to their bitter disappointment and the angel says, “You're going to have to prophecy again. The following verses, I would suggest are telling us what we're going to have to prophecy again. You're not simply going to prophecy again and there's no information about what you're going to prophecy. The

following verses identify what God’s people would present to the world after the Great Disappointment. Revelation 11:1-3

“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. 2 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 shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”

Measure

Now they’re told they’re going to have to prophesy again and this is part of the information that they’re going to have to present to the world. This measuring of the temple symbolizes something in prophecy.

“The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshippers thereof. Remember, when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, that God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate.” Sermons and Talks, volume 2, 53.

In prophecy when something is being measured it’s being judged and in 11:1, one of the things that these Millerites after the Great disappointment were going to have to prophesy or present to the world was that the judgment was beginning in the temple of God.

Now before we move past this verse, please remember that directly connected with this judgment beginning is one of the time prophecies of Daniel; the 2300 days time prophecy brings us to this verse. Before the bitter Disappointment they incorrectly understood this 2300 day prophecy but here they’re going to have to present the truth of this 2300 day prophecy identifying that the judgment was beginning in heaven.

Now, the next verse is perhaps our most important verse as far as launching into this study of God’s denominated people. After John is told to measure the temple and the worshippers therein, he says in verse 2:

“But the court which is without the temple leave out, and measure it not;”

Now if measuring means judgment, to measure not, means don’t judge. There’s a distinction being put here about judging and not judging. But there’s also a distinction being made about the temple and the court. Judge the worshippers that are in the temple— when? Oct. 23 1844 judgment begins. You must prophesy again, you need to preach again to the world about judgment beginning in the temple—and the worshippers that are in the temple, but don’t

judge the courtyard where the gentiles are, is what verse two is saying. Now this distinction isn’t an accident. In this distinction is a truth that is very clearly identified here with much historical background in the Bible and Spirit of Prophecy. The courtyard of the sanctuary in Christ’s day and age was open to gentiles but they could not enter into the inner confines of the sanctuary. Only a Jew could, there was a distinction being made between Jew and Gentile in the sanctuary of old and part of what Christ did at the cross is that He removed this separating wall between these two entities, the Jews and the Gentiles. But here in these two verses we’re seeing this distinction once again applied.

In October 23 1844, the temple is once again segregated into the courtyard and the inner confines of the sanctuary. In Spirit of Prophecy volume 2 it says this:

Measure Not the Outer Court

“In the temple at Jerusalem there was a partition wall separating the outer court from the inner one. Gentiles were permitted to enter the outer court, but it was only lawful for the Jews to penetrate to the inner inclosure. Had a Samaritan passed this sacred boundary, the temple would have been desecrated, and his life would have paid the penalty of its pollution.” The Spirit of Prophecy, volume 2, 149–150.

Here’s a distinction that existed in the earthly sanctuary, the courtyard was for the gentiles the inner sanctum was for the Hebrews.

“Christ . . . taught [often] in the outer court of the temple, that the Gentiles might hear His words.” Ministry of Healing, 20.

“The time was approaching when he should leave his followers, but he promised them that the Spirit should come to lead them into all truth, to illuminate to their minds the Scriptures which he had himself given to patriarchs and prophets. No longer were the Gentiles to be kept in heathenism, or, as it were, in the outer courts of the temple.” Signs of the Times, December 10, 1894.

The outer courts of the temple represent the gentiles; it’s where the gentiles could go. The inner temple represented the place where God’s denominated people, the Jews could go. At the cross this separation, this dividing wall was destroyed and there was no longer a distinction made between Jew and gentile. But the very heart of Revelation that is identifying where the book of Daniel intersects with the book of Revelation, that identifies where the Advent movement begins, and the fulfillment of the 2300 days prophecy in 1844, we see Scripture once again segregating the inner part of the temple from the courtyard.

In 1844, there is a group of people that are going to carry the distinction of being God’s denominated people. This is why Sister White only calls ancient Israel God’s denominated people and Seventh-day Adventists, God’s denominated people.

Now this partition wall that separated the Jews and the Gentiles in Christ's time is a very tricky subject. If you are familiar with it you probably have some questions already in your mind. There was more than one partition wall that was existed between the Jews and the gentiles.

One of them that Christ came to remove was one that God had never erected and that's the one that's most often referred to when speaking of the wall of partition.

The Wall of Partition

“The opinion is held by many that God placed a separating wall between the Hebrews and the outside world; that His care and love, withdrawn to a great extent from the rest of mankind, were centered upon Israel. But God did not design that His people should build up a wall of partition between themselves and their fellow men.” Patriarchs and Prophets, 368.

The Jews built up that wall. That wasn't God's design; there was a wall put there that Christ was going to remove that was built by the Jews. In *Desire of Ages* Sister White says this:

“The partition wall which Jewish pride had erected, shut even the disciples from sympathy with the heathen world. But these barriers were to be broken down.” *The Desire of Ages*, 400.

In this passage she is speaking about the disciples' inability to go to the gentiles because they had accepted this Jewish tradition that you were not supposed to touch the unclean gentiles. That was going to be broken down when the Gospel went to the gentiles.

“The Jews had erected a partition wall between themselves and every other people, but this was not after the direction of the Lord.” *The Signs of the Times*, October 9, 1886.

This partition wall wasn't His design it wasn't after His direction.

“Priests and rulers had interposed themselves between the people and God, and they sought to interpose between them and the great Teacher, even as they do in this day. How great will be the responsibility of men who seek to hinder souls from entering into the kingdom of heaven! The whole tenor of Christ's teaching was contrary to that of the rabbis. In his sermon on the mount he tore away the middle wall of partition that separated men one from another through national prejudices, and taught the exercise of a love that was to embrace the human race.” *The Signs of the Times*, October 17, 1895.

This separation between God's people and people outside of them is something that is made by human pride and it isn't God's design. In *Ephesians 2*,

this particular partition wall is addressed and it's clearly speaking about the distinction between the Jews and the gentiles, the circumcised and the uncircumcised.

Ephesians

Ephesians 2:11-22 “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.”

There was a time when there was a partition wall that separated the Jews from the gentiles and at the cross that was abolished. It was done away with. This partition wall was symbolized or represented in the sanctuary by the courtyard and the inner confines of the sanctuary. This was done away with.

There was also a partition wall in connection with this truth that was established in the sanctuary, the Jews misunderstood or misapplied this truth and they began to believe that anybody outside of the Jewish religion was unclean and you shouldn't associate with them. Christ destroyed that partition wall. But He also destroyed the partition wall that was established in the sanctuary because at His cross among other things that took place, was that Israel was divorced of God.

It is understood on a continuum, there's a place where Sister White says Israel was divorced from God at the cross and there's a place where it says it happened at the stoning of Stephen. This was over a period of time that they fully became divorced of God but when they were divorced of God, they were no longer His bride. It's at that point they ceased to be His denominated people because denominated means to be named.

It's what a wife receives in a marriage. And when we look closer at the denominated people we'll find that Israel became God's denominated people at Mt. Sinai and they continued to be God's denominated people until the stoning of

Stephen or as Ephesians says, at the cross. When this partition wall is destroyed and there’s no longer a distinction and the gentiles, they’re simply Christians.

But at the end of the world, at the time period where Daniel is going to stand in his lot; at the time period where Daniel’s time prophecies are coming to fulfilment, once again there’s going to be a group of people that are going to be established as God’s denominated people. The opportunity for misunderstanding here is to take what I’m going to say and say that I am making the same type of distinction between Adventists and non-Adventists as the Jews made about Gentiles— that’s not what I’m saying.

What I’m saying is that God’s denominated people in this day and age have the responsibility to proclaim the everlasting gospel which includes that whosoever will receive Christ, will be among Christ’s people, they will be one of God’s denominated people.

The purpose for God having a denominated people is significant in the issues that take place at the end of the world, because one of the things that God’s denominated people do; is that they carry the law of God. They carry the oracles of God. There needed to be a group of people that would carry the law of God during the Sunday Law issue. There had to be a group of people that God could use to illustrate this truth during a crisis at the close. So there is much connected with what is associated with God’s denominated people.

Here’s another one about the ending of the partition wall:

“As Jesus hung upon the cross, and cried, It is finished, the veil of the temple was rent in twain, from the top to the bottom, to signify that God would no longer meet with the priests in the temple, to accept their sacrifices and ordinances; and also to show that the partition wall was broken down between the Jews and the Gentiles. Jesus had made an offering of himself for both, and if saved at all, both must believe in Jesus as the only offering for sin, and the Saviour of the world.” *Spiritual Gifts*, volume 1, 102.

This distinction of a group of people that were God’s representatives on earth ceased at the cross.

“The Christian church was at this time entering upon an important era. The work of proclaiming the gospel message was now to be prosecuted with vigor among the Gentiles; and the church, as a result, was to be strengthened by a great ingathering of souls. The apostles who had been appointed to lead out in this special work, would be exposed to suspicion, prejudice, and jealousy. Their teachings concerning the breaking down of the middle wall of partition that had so long been maintained between the Jewish and the Gentile world, would naturally subject them to the charge of heresy; and their credentials as ministers of the gospel would be questioned by many zealous, believing Jews. God foresaw the difficulties that his servants would be called upon to meet; and in order that their work should be above challenge, he caused them to be invested with unquestionable authority from his established church. Their

ordination was a public recognition of their divine appointment to bear to the Gentiles the glad tidings of the gospel.” Review and Herald, May 11, 1911.

This truth about this partition wall was one of the main obstacles of the early Christian church. It was their message that there was no longer a distinction among the nations. Everyone came to Christ in the same way. When we understand how important that truth was at that time of the opening of the gospel message, and I’m not sure we do understand how important or how hard it was, but if we did, there would be a more serious recognition when we get to Chapter 11:2 of Revelation, for once again we see this distinction being made.

In Chapter 11:1, it’s clear that what the Millerites after the Great Disappointment, were to proclaim was that judgment begins in the Heavenly Sanctuary above, but associated with that judgment, for another time in history there’s a distinction being made between Jew and Gentile, only this time we are talking about spiritual Jews, demonstrated by the faith of Abraham and all the other Bible messages that confirm this.

“The same agencies that barred men away from Christ eighteen hundred years ago are at work today. The spirit which built up the partition wall between Jew and Gentile is still active. Pride and prejudice have built strong walls of separation between different classes of men. Christ and His mission have been misrepresented, and multitudes feel that they are virtually shut away from the ministry of the gospel. But let them not feel that they are shut away from Christ. There are no barriers which man or Satan can erect but that faith can penetrate.” The Desire of Ages, 403.

Now that’s the truth; there are no barriers between someone that knows nothing of Christ, and Christ. Any barrier that exists is instantly destroyed when that person exercises faith. But there is a distinction between God’s denominated people and the rest of the people of the world, we are strictly denominational.

“Everything should be carefully written that light shall shine forth as a lamp that burneth. Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1–13; 5:1–33.” Manuscript Releases, volume 8, 427.

Why are we the denominated people of God? I suggest to you that it is a truth that is NOT repeated and repeated in Adventist churches and basically is a dead, forgotten truth. Sister White refers us to Deuteronomy 4:1-13 and 5:1-33. If you look at these references you will see the characteristics of God’s denominated people. Those that are hearing the oracles of God—the Truth of God; Those that have entered into a covenant relation with Him; those that have married Christ; it’s those that receive His name.

“We are to invite everyone—the high and the low, the rich and the poor, all sects and classes—to share the benefits of our medical institutions. We receive into our institutions people of all denominations. But as for ourselves we are strictly denominational; we are sacredly denominated by God and are under His theocracy. But we are not unwisely to press upon anyone the peculiar points of our faith.

“In order that men might not forget the true God, Jehovah gave them a memorial of His love and power—the Sabbath. He says: ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you.’ Exodus 31:13. Concerning Israel, the Lord declared: ‘The people shall dwell alone, and shall not be reckoned among the nations.’ Numbers 23:9. To us as well as to ancient Israel these words apply. God’s people are to stand alone. The observance of the seventh-day Sabbath is to be a sign between them and God, showing that they are to be a peculiar people, separate from the world in habit and practice. Through them God will work to gather from all nationalities a people for Himself.” Testimonies, volume 7, 109.

So when we’re talking about this separating wall being broken down, the distinction between the people of God and the people of the world today is still intact. It’s in agreement with verse 2 of Revelation 11. Once again in 1844, God brought a denominated people to light, for only the second time in history and you’ll notice in this last passage, that when speaking of us as strictly denominational, and for our need to stay separate from the world, that she refers to ancient Israel as an example of this separateness that we are to have as God’s denominated people.

“Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in co-partnership.” Mind, Character, and Personality vol. 2, 559.

So this mystery of God that is finished when the seventh angel begins to sound is finished when God is glorified in His people. He can’t be glorified in us until we stand forth separate and distinct as His denominated people. This is a mighty truth that we are entering in on in the next few studies.

It’s also a truth that relates to the 2300 day prophecy in a way that probably many of us have not looked at and it ties in with other Bible prophecies and we’ll look at that later on.

I’m suggestion to you in closing in verse 11 of chapter 10, after we see these time prophecies of Daniel and come to an understanding in Revelation 10, we see Daniel standing in his lot in the sense that this is when the light, the truth contained in his time prophecy is recognized.

John in this chapter, symbolizing the Millerite people, understands these truths from Daniel’s prophecies as present truth and that’s it, that’s all they understand; they don’t understand the Sabbath, the sanctuary, the health

message, country living, all they understand is these time prophecies and they arrive at the Great Disappointment. The few of them that knew by faith that their experience was genuine, at the Great Disappointment, decided they must carry on. The Lord begins to answer their questions and He says “You’re going to have to preach again”. Then chapter 11 unfolds and begins to tell what they’re going to have to preach about.

You’re going to have to tell about the sanctuary in heaven and the judgment that began at the close of the 2300-day prophecy of Daniel. Verse 2 is the 1335-day prophecy that brings us to 1843. From 1843-1844 is a holy year. Daniel says, Blessed is he who arrives in 1843 and John tells us immediately after the third angels message is identified in Revelation 14, is ‘Blessed are they that die in the Lord henceforth’.

This year from 1843-1844, the Great Disappointment, begins and ends with a blessing. And it’s during this year that the parable that Sister White says identifies the experience of the Advent people is fulfilled and that parable is the 10 virgins. It is identifying a group of people that enter into a marriage with Christ.

During this so-called holy year the marriage begins and it’s in this marriage that these people receive the Name of the Lord, they receive His character. A name symbolizes character in Bible prophecy. This year opens to us the announcement of a wedding that is once again going to raise up a denominated people. There is going to be a distinction between the temple and the courtyard.

We know that verse 2 also mentions the 1260 year prophecy that the Papacy was going to trample down the holy city. So we see established here that the message that we’re going to preach again is once again established upon the time prophecies of the book of Daniel.

Once again I’d like to counsel us, that if we’re going to take those time prophecies and put them off in the future, the message we have for today is totally undermined. It is totally lost sight of. There’s a great deal of information still recorded in these verses for us to understand that we have not been focusing on as God’s people.

If you continue on in the narrative of chapter 11, we see that in verse 7 it says that ‘when they shall have finished their testimony’, and who is ‘they?’

3 “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.”

The Old and New Testaments were going to speak during the dark ages, the 1260 year time period that the Papacy ruled the world. And in verse 7 says when this is over, when the Papacy receives it’s deadly wound, in 1798 when they finished that testimony of sackcloth, then the beast that ascends out of the bottomless pit shall arise.

We understand that this is none other than the philosophy of Atheism that contributed to the French Revolution and this philosophy of Atheism is one of the powers that impacts the world to the very end. We see that power come crashing down in 1989, but it still exists. The government of the United Nations, which is

destined to rule the world for one hour with the beast, is sustained upon the political design of Atheism, which we know as socialism.

It's still here, so part of the message that we're to preach is not only that the judgment began, not only that God's denominated people have been raised up a second time in earth's history, but the history that brings us to the Millerite movement is emphasized in this chapter as the message that we're to take to the world.

Chapter 12, can be summarized simply as the Great Controversy. This is also the message that we're to take to the world. Chapter 13, we see the first thing, the Papacy's deadly wound being healed, through the power of the United States. This is also our message and it leads us into the three angels' messages of Revelation 14.

When we're told in chapter 10 that we're going to preach again; we're to preach about the healing of the deadly wound to the world. We're to give a warning against receiving the mark of the beast. We're supposed to establish that by the history that took place from 1798 onward, when the Papacy received its deadly wound, but we're also to preach that there's a judgment going on in heaven and that probation is about to close.

The truth that is not proclaimed by Adventists today is the first two verses of Chapter 11. We are to understand that for the second time in earth's history, God raised up a denominated people. But more than that, we're to internalize this truth.

We have to be a distinct people. Sister White tells us that when we live as we should we're going to be called a singular, straight-laced, peculiar people. This must take place according to the one passage that we read; it has to take place before God can be glorified in us.

So as we look at what it means to be God's denominated people in our next studies, I hope that we will take the information personally and internalize it. I hope that we will reevaluate the significance of Daniel's time prophecies because if you didn't catch it, one of our early quotes says that it will be his time prophecies that will swell to the Loud Cry. It will be those very time prophecies that brought the Millerite movement to such a fervor in 1843-44.

PROPHETIC TIME

Part #7: GOD'S DENOMINATED PEOPLE: THE CITY WHICH THE LORD DID CHOOSE

“The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1–13; 5:1–33.” *Manuscript Releases*, volume 8, 427.

In my experience in Adventism, I've never heard a sermon ever about why we are God's denominated people other than the few times that I've given this presentation before. Yet in my studies about why we are God's denominated people I've found a very rich vein of truth and not just truth, present truth.

We spoke a little bit about the types and anti-types that were reflected in the story of Moses in Egypt and how those have a role to play in our understanding at the end of the world. One of the main prophetic principles in the study of prophecy is that the literal things that ancient Israel acted out were representing the symbolic things that spiritual Israel would have to act out.

1 Kings 14:21. “And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.”

The Lord chose Jerusalem to put His name there with literal Israel. Sister White uses the word 'denominated' many times and she only uses it in regard to ancient Israel and Seventh-day Adventists. The denominated people are only defined as ancient Israel and modern Israel.

DENOMINATED, *pp.* Named; Called. *Noah Webster's 1828 American Dictionary of the English Language.*

This passage in Kings is speaking about the first time God called a group of people and gave them His name; and in Bible prophecy we understand that name is symbolic of Character. It was the Lord's purpose to take ancient Israel and make them a special people unto God and they would demonstrate God's character to the world around them.

In the book of Zechariah he speaks twice about choosing Jerusalem. In Kings here it is past tense, Jerusalem was chosen during the days of ancient Israel. But in Zechariah he's talking about a future time when Jerusalem would once again be chosen by the Lord.

“Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. . . And the Lord shall inherit Judah his

portion in the holy land, and shall choose Jerusalem again.” Zechariah 1:17; 2:12.

This choosing of Jerusalem is not a minor subject in scripture. When we understand what it is symbolizing and representing to us, we will see that it is a very important concept. God needed a people that were carrying His law, His character, which were in a covenant relationship with Him in order to fulfill the purposes of end time events.

One of the principles in the study of prophecy which I like to personally remind us of when I'm sharing prophecy, is found in *The Signs of the Times*, January 13, 1898.

“The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. ‘Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.’ ‘All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.’ The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful lustre than ever before.” *The Signs of the Times*, January 13, 1898.

The principle I hope we see here is that prophets spoke MORE for our day than the days in which they lived. Their message applied to their day, but it applies MORE to our day, especially if we believe that we are the generation that is living amid the last scenes of this earth's history. And brothers and sisters, we are, there's no reason why any one of us now is going to die of old age before the Lord returns. This is the last generation and all the prophetic signs are active in the world today, we don't have another 150 years.

So these prophets of old were speaking for our day. A prophet that has an abundant amount of information for our day is Zechariah. In my mind, Zechariah is the Revelation of the Old Testament, if you go through Zechariah using the rules of prophecy, you'll see that Zechariah is laying out the truths of the book of Revelation from his perspective.

In our first three presentations of God's denominated people, we talked about recognizing the 'Daily' of Daniel as did the pioneers, that the Daily identified Paganism. If you remove that truth, you have no starting point for the time prophecies of the book of Daniel, but if you uphold that truth the time prophecies come to fulfillment in 1798, 1843, and 1844.

Then we spoke about how Daniel identified the end of a time prophecy as the time of the end. During the time of the end when the time prophecies would come to pass, there would be an understanding of the book of Daniel that would bring together a group of people and in our third presentation we identified that the time period that Daniel would stand in his lot at the end of the days, those end of the days was speaking of those time prophecies.

When those time prophecies came to conclusion in 1798, 1843, and 1844, Daniel would stand in his lot in the sense that his prophecies would fulfil their purpose in Bible prophecy and they would come to understanding right in Revelation 10, where we see John eating the little book that's sweet in his mouth but bitter in his belly.

We discussed briefly that after this bitter experience in Revelation 10, that God's people would be told that they have to prophesy again. And what they had to prophecy again found in verse 1-2 of chapter 11. Measure the temple of God and leave out the courtyard, the holy city by the way is going to be trampled down for 1260 years. That's what those first two verses are about.

As we focus in on some of this understanding, let's remember one thing; the ancient prophets spoke for our day, more than the days in which they lived. Was John the Revelator speaking about the last days? Yes.

So when Zechariah was speaking, he was speaking for our day. The generation placed at the end of the world. Let's look at Zechariah 2:1-7:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him, 4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: 5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. 6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. 7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zechariah 2:1-7.

John in chapter 11 is told, go measure Jerusalem; Zechariah placed at the end of the world sees a man measuring Jerusalem. I wonder if Zechariah saw John measuring Jerusalem. Even if it wasn't John he saw, he saw the same event. We pulled Spirit of Prophecy passages out where this measuring is identifying the judgment. So Zechariah is pointing forward to the judgment time just as John did in Revelation 11:1, 2.

Part of the truth about this judgment time, which we know began in 1844, when the 2300 day prophecy of Daniel arrived. Part of the truth about this judgement time is that Jerusalem is going to be inhabited again. Once again Jerusalem is going to be chosen by the Lord for the second time in history. He's going to raise up a people that receive His name and we can certainly verify that Sister White understood this truth.

Now the last couple verses we read there says 'Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.'

This is a reference, a symbol of the call out of Babylon that's going to take place in the 1843-1844 time period. The conclusion of these time prophecies of Daniel takes place in the second angel's message, which is the call out of Babylon, and this is what Zechariah is referring to. If we had time to look at the book of Zechariah you'll find that at least three times he refers to the second and fourth angels' message calling people out of Babylon, placing his message at the end of the world. This is present truth for us.

Another place where he makes reference to this is in Zechariah 4:8-10 and the reason I want to look at this is we need to see where Zechariah's prophecies are pointing; they're pointing to this movement. This movement that began at the second angel's message, third angel's message, first angel's message, when these messages came to conclusion the Advent people began their work that will be finalized under the outpouring of the Later rain and the fourth angel's message.

Zechariah is referring to this, although it is cloaked in Bible symbols and I would like to remind us here that we are all called to be students of prophecy. We should be more and more familiar with these truths the closer we get to the end of the world. But in Zechariah 4:8-10 we'll see the second and fourth angel's message once again identified symbolically.

The Day of Small Things?

“8 Moreover the word of the LORD came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.” Zechariah 4:8-10.

Now if you read this passage in Zechariah in it's totality, it's talking about the rebuilding of Jerusalem, it's talking about when once again Jerusalem is going to be established, spiritual Jerusalem is going to be established as a Holy City once again at the end of the world, God is going to have a denominated people. It's talking about the Advent movement.

The way you see the second and fourth angel's message symbolized here is in the name Zerubbabel, this brother that was involved in the rebuilding of Jerusalem back there has the name Zerubbabel which means offspring of Babylon—out of Babylon. His name is identifying the call out of Babylon.

In this passage it says this call out of Babylon, Zerubbabel, he's going to begin the work and he's going to finish the work. This movement was begun in the second angel's message with a call out of Babylon. That's when the power came into the movement. If you go back into the writings of the Spirit of Prophecy, you'll see that the second angel's message was empowered by an

outpouring of the Holy Spirit and this movement will finish it's work under another outpouring of the Holy Spirit but the message will be once again 'Come out of Babylon'.

Zerubbabel, this symbolic message of come out of Babylon, is going to begin this work as it did in 1843-1844, and when the fourth angel's message begins in Revelation 18, once again Zerubbabel, the call out of Babylon will finish this work.

Now it asks a question, and I'd like you to ask yourself the question about whether you understand what is being implied here in the middle of this passage. It says 'For who hath despised the day of small things.' This in referring to the beginning of establishing a denominated people, establishing the final work for the world, and it was established under the second angel's message 'Come out of Babylon' and it will be finished under the fourth angel's message, 'Come out of Babylon'. But in the middle of this narrative it says, "for who hath despised the day of small things?"

These movements of the second and fourth angel's message are movements of the Holy Spirit. Perhaps, for a Christian, the greatest movement of the Holy Spirit would be Pentecost. But Pentecost was nothing more than a feast day that was reminding the Jews of the receiving of the Law at Sinai, which was the first time God denominated a people unto himself, and let me ask you this, is there any Jew that doesn't know the story about when God gave the Ten Commandments? Is there virtually anyone in the world that doesn't know that story? Even the people that don't believe it! I mean, way before I was a Christian in the United States anyway, I think everybody including me saw the movie the Ten Commandments, everybody knows the story about the law being given to the Jews on Sinai, even the people who don't believe it.

There is virtually no Christian that doesn't understand the significance of Pentecost, there's a whole false wing of Christianity that builds its whole experience on Pentecost. Pentecostalism, the charismatic movement, everyone knows what Pentecost is about in the Christian world and many outside. Are we in agreement with that? Pentecost typified the giving of the law.

These are things that are well understood. But at the end of the world is the climax of the gospel. The Latter Rain at the end of the world is going to be the most glorious manifestation of the outpouring of the Spirit of God of all times. It's going to far surpass Pentecost; it's going to surpass the majesty that took place when the Lord gave the Law on Sinai. Do we understand that?

This is the focus of the prophets, this final manifestation of the outpouring of the Holy Spirit and do you know when that began? Do you know when the first part of that was? The second angel's message in 1843-1944; the beginning of the call out of Babylon. The beginning of the final warning message for the world that was confirmed and established by the out-pouring of the Holy Spirit took place under the midnight cry, the parable of the ten virgins.

Are we aware of that? Even in Adventism today we don't spend much time on that truth, but do you know what that is? That's the beginning of the climax, the conclusion, of the gospel! And let me tell you, how many people in the world know about it? How many people in the world know about the history connected with the fulfilment of the parable of the ten virgins? It's a small thing.

You can find it in the history books, it's recorded there, even worldlings can find it in history books. But it's a small thing, even in our church there's not much emphasis put on it—it's been despised. That's what Zechariah is talking about; he's asking the question, who has despised these small things, these small pieces of information, about the second and fourth angel's message? Not only has the world despised it, but we have.

It's during this time the judgement takes place. It's during this time that God brings a people unto himself and we don't understand as God's people how significant it is that he calls a people out once again to himself and gives them His name.

The reasons why we are God's denominated people needs to be repeated and repeated; this is the climax of the gospel. This is where once again God marries a people unto Himself.

“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 shall they tread under foot forty and two months.” Revelation 11:1–2.

This holy city, this treading under foot is identifying that the Holy city is no longer holy. In our next presentation we'll look at that. In prophecy we have strangers passing through Jerusalem. There is a promise that strangers will pass through Jerusalem no more because it will be made holy once again at the end of the world. Isaiah talks about this much.

Once again it's going to be set apart, but the courtyard left out. There's a distinction made between God's people and the gentile world. And Sister White's clear that a gentile is someone that doesn't profess the truth. We were given the truth in 1844; we make that profession even if we don't live it.

“We are to invite everyone—the high and the low, the rich and the poor, all sects and classes—to share the benefits of our medical institutions. We receive into our institutions people of all denominations. But as for ourselves we are strictly denominational; we are sacredly denominated by God and are under His theocracy. But we are not unwisely to press upon anyone the peculiar points of our faith.

“In order that men might not forget the true God, Jehovah gave them a memorial of His love and power—the Sabbath. He says: ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you.’ Exodus 31:13. Concerning Israel, the Lord declared: ‘The people shall dwell alone, and shall not be reckoned among the nations.’ Numbers 23:9. To us as well as to ancient Israel these words apply. God's people are to stand alone. The observance of the seventh-day Sabbath is to be a sign between them and God, showing that they are to be a peculiar people, separate from the world in habit and practice. Through them God will work to gather Himself.” *Testimonies*, volume 7, 109.

Now what's the purpose of God once again taking a denominated people unto Himself? We just read it; because through them, through that people, the Lord is going to gather from all nationalities a people for Himself. We need to understand that. If we understood that in Adventism today there wouldn't be this tearing down the distinctions between us and them in order to draw them unto us.

We may not insist on confronting people right off the bat with the peculiar points of our faith but we would certainly hold the standards, the truths of Adventism, at their highest level as we sought to bring people into these truths.

This is the holiest calling of all times; this is the climax of the gospel, the call to these people that the Lord uses to finish the work. This calling began in 1843-1844 time period. One of the passages that we've looked at says that we are to continue to preach and publish the messages of the three angels, showing their order, There cannot be a third without the first and second. She says that these truths need to be repeated to those that come in and we need to show the applications of the prophecies that bring us to where these prophecies were fulfilled.

What she's saying is, we need to continue to present the prophecies of Daniel that bring us to 1798, that bring us to 1844, and that bring us to 1843. We have to show how the prophecy is applied to bring us to these dates and there's only one prophecy in the Bible that brings you to 1843, and that's the 1335 days of Daniel 12, we went over this in a previous study. But if you take the 1335, and the 1290, 1260 and the 2300 days and you put them in the future, you totally undermine the foundation that was developed by the Pioneers.

But there's even a bigger truth connected to this 1335 than we sometimes see, this time was when a heavenly wedding invitation went forth. If we don't maintain the understanding of the 1335, which brings us to 1843, we're missing something very important in Bible prophecy, and what we're missing is this; in 1843 there was a parable fulfilled and Sister White says that parable is "an illustration of the Advent experience".

There's one parable that illustrates Adventism as no other parable does. It's the parable of the ten virgins. She tells us that in this 1843-1844 time period that parable was fulfilled to the very letter. What was that parable about? It was about going to the wedding; about being a participant in the wedding. A wedding is where a wife receives the name of the husband in most of the world, some cultures don't do it that way.

The prophecy that brings us to 1843 has a blessing with it; 'blessed' are those that come to the 1335 days and that blessing is found in the fact that you come to the marriage. That you come to the point that you can be among those that are involved with the fulfilment of the parable of the ten virgins,

And a wedding announcement tells me when and where the wedding's going to be. In Bible prophecy, that's what the 1335 is all about, that's what the blessing associated with the 1335, is all about. At the end of the world, the Lord was once again going to marry a people unto Himself, going to denominate them; He was going to give them His name. In agreement with that truth, the parable of the ten virgins was going to be fulfilled and those people who would enter into that experience were called to the wedding.

If you misunderstand the 1335, you don’t know when the wedding is; you don’t know where the wedding is. If you put the 1335 days in Daniel 12 at the end of the world, you miss the wedding that began in 1843-1844 time period. Friends; that is what we’re called to, that wedding, we can’t miss it; in 1843 in history, we were called to the wedding.

Sister White says that parable of the ten virgins has been fulfilled to the very letter and will be fulfilled again to the very letter. When Sister White talks about the parable of the ten virgins she talks about the wedding procession going to two houses. There’s a two step process and here at the end of the world once again there’s going to be a group of people who will fulfill the parable of the ten virgins. That’s our opportunity.

But those people that do fulfil it will be those that are sustaining their convictions upon the prophetic word. They’re going to be sustaining their convictions on the same understanding of prophecy as the Pioneer movement did. The pioneers understood the prophecies of Daniel as coming to a conclusion in their time period.

Why are we God’s denominated people? It’s because the Lord is going to use those of us who are faithful to call the rest of the world to salvation. We need to tell ourselves that these standards, these truths that true Adventism holds dear must be upheld.

“Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in co-partnership.” *Mind, Character, and Personality*, volume 2, 559.

Not only are the prophecies of the Word of God specific about a second time that the Lord was going to choose Jerusalem and not only is the Spirit of Prophecy clear that there were only two groups of people that were God’s denominated people—Ancient Israel and Modern Israel, but the great truth connected with this is the Lord can’t be glorified in us until we establish these truths that were given to this movement as sacred to ourselves. There can be no mixing of truth and error.

We can apply this as a church, but where it really gets sticky is when we apply these truths to ourselves. The Lord can’t be glorified in us until we assimilate all these truths into our experience.

DENOMINATED—those whom the Lord has named

“On Sunday, I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations.” *Manuscript Releases*, volume 11, 14.

We are God’s named people. We are His denominated people and our name is Seventh-day Adventist. That’s a sacred name. It describes the very

purpose that we were brought into the world and what is the purpose? To 'gather others unto Himself'. But there is another aspect to this name:

“We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.’” *Selected Messages*, book 2, 384.

Our name points out the truth that's going to be a test to the churches. What's the truth that's going to be a test to the churches that's connected with our name Seventh-day Adventist? It's the Sunday Law! The Sunday Law according to the Spirit of Prophecy is going to come as an overwhelming surprise. It's going to come suddenly and unexpected.

The movement for Sunday legislation we've been told is going on in darkness. But you know what? Our name points out this truth as a test for the churches. This is why God needed a denominated people because the final test of the entire world is over Sabbath and Sunday and He had to once again raise up a people that took the truth of God and incorporated it into their experience.

All of us know that the church at large right now is not holding these standards up. That's part of the story too. Sister White's clear that if we're going to understand modern denominated people we look at ancient denominated people and Israel of old became God's denominated people at Mt. Sinai, where they made a solemn covenant with the Lord, where they received His law and then what did they do?

They spent forty years wandering in the wilderness, before only two of them went into the Promised Land. There is our pattern. In 1843-1844 we were called to the marriage, we were called to Mt. Sinai, which points to the historic experience that Pentecost reflected in 1843-1844. The parable of the ten virgins, the second angels message, the call out of Babylon, was the experience that pointed forward to the fourth angel's message, which is the other call out of Babylon which is going to be the mighty manifestation of the Latter rain, symbolized by Pentecost.

Here are some parallels in the Old Testament and the New Testament history that we must understand if we are going to see the significance of being a separate people named by the Lord.

DENOMINATED—By a most solemn covenant

“Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law.” *Fundamentals of Christian Education*, 506.

At Sinai, ancient Israel became God's denominated people; this is the first time Jerusalem was chosen. Zechariah, and the rest of the Bible prophets tell us that it's going to happen again and it happens to spiritual Israel.

DIVORCED

“Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But Jehovah was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, ‘Behold, your house is left unto you desolate.’ Matthew 23:38. Hitherto He had called the temple His Father’s house; but as the Son of God passed out from those walls, God’s presence was withdrawn forever from the temple built to His glory.” *Acts of the Apostles*, 145.

Israel was divorced, what does that mean? They were previously married. Israel entered into a marriage relationship with the Lord at Mt. Sinai and that lasted until they were divorced in the days of Christ.

Modern Israel entered in to the marriage in fulfilment of the parable of the ten virgins right at the beginning of this work, under the message that is symbolized by the name Zerubabel—out of Babylon. This call to the marriage will once again take place at the forth angel’s message at the end of the world.

That is typified in Israel going into the Promised Land but in between Sinai and the Promised Land was forty years of wandering in the wilderness and brothers and sisters, we’re here. This is where Ezekiel talks about those who are sighing and crying about the abominations that are done in the land.

When we look at Ezekiel closely, Sister White is clear that Jerusalem with all the abominations in it, is the church. It brings quite a challenge to those of us in Adventism that have left this church and began to call it Babylon. You can’t do that. This church is God’s denominated people. And God’s denominated people of old went into forty years wandering in the wilderness which gives us an illustration that yes, it’s going to get real bad; the apostasy is going to get horrible. Ezekiel says those who recognise the horror of it all are going to be sighing and crying for these abominations but they are still in Jerusalem. They’re still there.

The Lord is going to take the time to purify the church in His own way and as we’ve looked at before, it’s at the Sunday Law.

“When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, ‘It is finished’ (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God. Well might

Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation." *The Desire of Ages*, 709.

Ancient Israel was married to God and that is obvious by the information that they were divorced. Ancient Israel received the law and the oracles, modern Israel is the same. We talked about Zechariah, but that's not the only place that brings this information to light. The prophets of old, talked about the time in the future at the end of the world when God would once again choose Jerusalem. He was going to bring a people unto Himself, the second, modern Israel, but it was in the future of those prophets's day. Zechariah was in Jerusalem when he was making this prophecy of old. We know he was talking about something off in the future. Where this great truth that the prophets looked forward to is identified, is in the time prophecies of Daniel.

Daniel brings us to Revelation 10 and the bitter realization of the disappointment of Oct. 23, 1844. Then those people that experienced it are told, 'You're going to have to prophesy again'. What are you going to prophecy about? The judgement; measure the temple, but leave out the courtyard. Once again a distinction is made; once again there are a people that have been raised up as God's own for the purpose of gathering all of mankind unto the Lord under the test of the Sunday law at the end of the world.

One of the problems in Adventism today is we don't recognise this. Do you know why? Because we despise the day of small things, the movement of 1843-1844 is a small thing; but it's not a small thing—that's why it's recorded in such a fashion in Zechariah. "Who is it that despises this small day"

This is the beginning of the climax of the gospel. Sister White is clear that had we followed on the faith that they possessed going into the great disappointment the Lord could have come ere this. It could have been the climax right then and there, but they went into the wilderness. So don't consider, "well how can he be saying that was the climax of the gospel back there in 1843-1844 when we're 150 years beyond that?"

We are the group of people that the Lord has selected to finish this work and part of the parable of the ten virgins is that there is a call at midnight "behold the bridegroom cometh."

"Behold the Bridegroom cometh", Look at the signs of the times it's time; as Isaiah would say "Arise and shine." It's time to wake up; the parable of the ten virgins says they are together and they all have a regard for truth but some of them have that oil. What is that oil? That's part of the story of Zechariah, that's where that oil is clearly identified; do we have that oil today? Do we have that experience with the Holy Spirit that we need? When will we finally wake up to the fact that some of us aren't waking up to in Adventism—that the Bridegroom is about to return.

DENOMINATED—hold the 1st principles of our denominated faith

“In these last days the one who was once an exalted angel in the heavenly courts is to take the philosophy of men under his training. The people of God are to guard carefully against the seductive influence of the deceiver. They are to hold firmly to the truths which called them out from the world, and led them to stand as God’s denominated people.” *Counsels to Writers and Editors*, 109.

We talked about those truths that called them out of the world, what were those truths? Was it the health message? No. Was it the Sabbath message? No. What called the Millerites out of the world to make a stand, to enter into the marriage if you would, there to become God’s denominated people? The time prophecies of Daniel!

They weren’t even correct about what those time prophecies were in regard to, they just knew they were correct. They knew something historically was going to happen on October 22 1844, and after they went through that purifying test, the other truths came. We’re told that Satan is going to try to undermine these truths—has he? Absolutely!

We have a church full of ideas about where to place these time prophecies. We have a church full of people that will tell you that studying prophecy is not worth-while. And we have a church full of people that don’t study the Word of God and believe they are going to be saved in their sins!

We’re at a time when we should be sighing and crying, when we are wandering in the wilderness. We are at a time when we must wake up and begin to gather in that oil into our experience.

“God has a denominated people, who are to wait on and trust in Him. They are to be true to the light He has given them, following closely the sacred landmarks.” *The Paulson Collection*, 109.

What are the sacred landmarks? It’s those historical events that established these people, that brought them to the wedding where they became God’s denominated people. The truths connected with the choosing of Jerusalem. God’s ‘denominated people’ is a keystone to our understanding, we have to guard the landmarks that bring us to this place in history.

“I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God’s commandment keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the

testimonies of His Spirit. He calls upon us to hold firmly with the grip of faith, to the fundamental principles that are based upon unquestionable authority. God has placed in our hands a banner on which is inscribed the words ‘The commandments of God and the faith of Jesus.’ ‘Here are they that keep the commandments of God, and have the testimony of Jesus Christ,’ he declares. At all times and in all places we are to hold the banner firmly aloft. God’s denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.” *Manuscript Releases*, volume 4, 246–247.

Over and over again Sister White says we have to guard the foundations, the landmarks, the pillars, the very beginning of our movement. This is the prophetic understanding that identifies who we are and what purpose we are to fulfil in the Lord’s vineyard. If we don’t know who we are and what our purpose is, we’ll believe anything.

Satan has been working to keep us from studying the prophecies because it’s the prophetic message that brings us to the point in history where we can understand who we are.

What’s interesting about this next quote, Sister White is talking about a dream where she saw someone trying to say that our health institutions should be undenominational, and look at our health institutions today! They are not only undenominational, many of them are outright owned by the Jesuits!

“Possibly I could not fully describe the impression that was made upon my mind by the statement that our medical institutions are undenominational. As I was considering this matter in the night season, it seemed as if One stood up in the midst of us and pointed us back to the Israelites as an illustration of a distinct people, denominated of God. That which made them denominational was the observance of God’s commandments. In the twelfth to the eighteenth verses of the thirty-first chapter of Exodus their distinguishing sign is mentioned. ‘Verily My Sabbaths ye shall keep,’ the Lord declared, ‘for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between Me and the children of Israel forever.’

“The Israelites were a chosen people, separate and distinct from the world. Speaking through Moses, the Lord declared to them, ‘Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. [that’s our calling too, the special people above all the people that are upon the earth] The Lord did not set His love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people: but because the Lord loved you, and because

He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the house of Pharaoh king of Egypt' [Deuteronomy 7:6–8]. . . .

“We are Seventh-day Adventists. This is a fitting name, for we keep the seventh-day Sabbath, and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign between Himself and His people, we show to the world that we are His peculiar, chosen people—a people whom He has denominated. . . .

“Notwithstanding the plain message that we gave to the people years ago in regard to the seventh-day Sabbath and other phases of present truth that make us a peculiar people, some have declared that in our institutional work we are undenominational. Those who have pursued this course, linking up with unbelievers, are not following the way of the Lord. He desires us to remain forever a peculiar people, holding ‘the beginning of our confidence steadfast unto the end.’ He desires us to stand as representatives of His and of His special message of truth in the last days of this earth's history. How are the people to be warned, unless the very institutions established as agencies for the proclamation of the message, remain true to its principles?” *Manuscript Releases*, volume 19, 38–42.

He didn't choose us because we were anything special; we were the fewest in number. We need to remember that, we were chosen out of grace. We've been given the highest privilege, Israel was a special chosen people but we're living at the climax of the gospel. We're given the greatest privilege of all time, of eternity. We need to remember that.

This last question; “How are the people to be warned, unless the very institutions established as agencies for the proclamation of the message, remain true to its principles?” How ARE they to be warned? Because brothers and sisters, it's hard to see how those institutions have remained true. That's why we are told that God's people that are sealed in the book of Ezekiel are sighing and crying. Everything seems to be falling apart.

That's why what could have been done in times of peace will be done in times of hardship. How's it going to happen? We go back to the book of Zechariah and the answer's plain; it will happen the same way that the movement of the parable of the ten virgins was fulfilled in 1844. “Not by might, not by power, but by my Spirit saith the Lord”

No one gets that Spirit; no one gets that Latter Rain, unless they have oil in their vessels. We need to start gathering the oil into our experience, because the time is here for all the end time events to unfold and God is looking for a people that will represent His name; that will be His denominated people to the world, during this testing time.

PROPHETIC TIME

Part #8: GOD'S DENOMINATED PEOPLE: THE TIME OF THE GENTILES

I hope you have the desire and willingness to be a student of prophecy. We are all called to be students of prophecy. We've been going through this series to demonstrate that Seventh-day Adventists were raised up as God's denominated people in 1844. This raising up was grounded and founded upon the time prophecies in the book of Daniel.

In this particular study we're going to consider how this understanding reaches out in the different prophecies in the Word of God.

We have seen that the gathering together of God's people into a named people at the end of the world with modern Israel, Seventh-day Adventism is a theme that the Bible prophets spoke about a great deal, even though it seems to be a theme that's misunderstood or not studied at all in Adventism today.

Sister White tells us:

"The reasons why we are denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33." *Manuscript Releases*, volume 8, 427. – So we're looking at some of these reasons.

In this study we're going at least touch upon Daniel 8:14, the 2300 days and make a statement about that time prophecy that is not generally recognised in Adventism and I would suggest to you, that when somebody stands before you and is going to bring information on that particular point in Adventism that we're required to test that point and make sure that it is accurate.

AN IMPORTANT UNDERSTANDING

"Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain **the mysteries of the rejection of the Jews and the calling of the Gentiles!**

We're going to be speaking a bit about this. There's a transition here that Sister White says is a deep thing of God and she infers that very few of us even care to look at it.

The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But **nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all.** God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position." *1888 Materials*, 259.

Sister White brings the subject up here of the calling of the Gentiles and the rejection of the Jews and lays some pretty serious and solemn implications about that particular theme. She says this is a deep thing of God and you best set it forth straight because it's holy ground that you're walking on in this subject.

What we're going to suggest here is that the phrase, 'the time of the Gentiles', which comes out of Luke 21, is identifying the 2300 day prophecy, specifically the part from AD 34 till 1844 and I would suggest to you if you had access to all the 2300 day time prophecy charts that have been created in Adventism since it's start, you're not going to find very many if any that will mark AD 34-1844 as the time of the Gentiles. But it's there.

DIVORCE BEGINS THE TIME OF THE GENTILES

“The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. And **the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples**, without the necessity of observing the rite of circumcision.” *Acts of the Apostles*, 136.

Everyone that was serving the Lord at this point was regarded as equal by the Lord without observing the rite of circumcision. What did the rite of circumcision have to do with? It was an outward sign of ancient Israel's agreement to the covenant. But immediately when that calling of the Gentiles began, ancient Israel had been divorced of God and that outward sign was meaningless. Something had changed at that point; there was no longer a distinction between Jews and Gentiles. There was no longer the distinction between the inner sanctum of the sanctuary and the outer courtyard.

We're looking at the time period when this began, AD 34 until 1844:

“The one week—seven years—ended in A. D. 34. Then **by the stoning of Stephen the Jews finally sealed their rejection of the gospel**; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became **Paul, the apostle to the Gentiles**. (now follow this next paragraph, she's speaking about the 2300 day prophecy and she's speaking about the part of it when the gospel was to go to the Gentiles.)

“**The time of Christ's coming, His anointing by the Holy Spirit, His death, **and the giving of the gospel to the Gentiles**, were **definitely pointed out**. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, '**Whoso readeth, let him understand.**' Matthew 24:15. After His resurrection He explained to the disciples in 'all the prophets' 'the things concerning Himself.' Luke 24:27. The Saviour had spoken through all the prophets. 'The Spirit of Christ which was in them' 'testified beforehand**

the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11."
The Desire of Ages, 233–234.

What was the glory that followed the sufferings of Christ? It was the gathering in of the Gentiles. All the prophets had been speaking about the gathering in of the Gentiles; this is one of the main themes in prophecy. But here in the 2300 day prophecy Sister White says the time when the word was going to go to the Gentiles had been specifically pointed out and we know that it began in AD 34. In AD 34 this time for reaching the Gentiles began. This is the time of the Gentiles.

Another place where she speaks of this is here:

“The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. ‘Then,’ said the angel, ‘shall the sanctuary be cleansed.’ All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.” *The Great Controversy*, 410.

She’s talking about the 2300 days and says all the specifications of the 2300-day prophecy had been fulfilled. She’s already told us that one of the specifications of the 2300 day prophecy was that the gospel goes to the Gentiles and she’s saying here that this was fulfilled as well as the rest of the parts of the 2300 day prophecy.

Now this understanding impacts a pretty standard belief in the Protestant world. We’re going to look at it more closely but it is this:

In the Protestant world in Luke 21 there is a passage that says Jerusalem is going to be trodden down until the time of the Gentiles shall be fulfilled. The Protestant world believes that what that is teaching is that after the destruction of Jerusalem in AD 70; that the Jews never owned the city of Jerusalem again. And it went through 2,000 years of different powers controlling the city of Jerusalem while Jerusalem was being trodden down and the Jews never got back their control of Jerusalem until 1967 at the 7-day war when they took back Jerusalem, and the Protestant world believe that in 1967, when that war took place that the time of the Gentiles had been fulfilled because at that point the Gentiles no longer controlled Jerusalem it was given back to the Jews. That is a false view of prophecy!

But that’s pretty much the standard understanding in Adventism today; you can find books in Adventism that teach that same heresy. You can find preachers even in the independent world in Adventism that preach that same thing.

The time period identified for the Gentiles is part of the 2300 day prophecy and Sister White says that when that 2300 day prophecy came to an end, time prophecy was no longer! When did it come to an end? 1844; so when we find Christ in Luke 21 saying the time of the Gentiles fulfilled, is that a time prophecy?

That's a prophecy about the time of the Gentiles and according to the Spirit of Prophecy that time prophecy, whatever it is, has to be fulfilled before 1844, because Sister White tells us there's no more time prophecies after 1844.

What I would suggest is, it's not any other prophecy than the time period of AD 34-1844 when the gospel was given to the Gentiles. There was no distinction between Jews and Gentiles because the denominated people had been divorced from God at the stoning of Stephen.

But there was going to come a time period when once again, God was going to raise up a denominated people and this was part of the message that the disappointed believers in 1844 were going to have to take to the world once again. There is a distinction made in verses 2-3 of Rev. 11. Measure the temple and the worshippers therein but leave out the courtyard; once again the courtyard is set out distinctly from the temple.

Sister White is clear that Matthew 24 was a prophecy by Christ that was fulfilled literally in the AD 70 time period, but she's also clear that it would have another fulfilment at the end of the world. So Matthew 24 applied to then and it applies to now, and Luke 21 is Luke's rendition of Matthew 24. So this is pointing to the end of the world even though it has information about what took place in the destruction of Jerusalem in AD 70.

“20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. 22 For these be **the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles**, until **the times of the Gentiles** be fulfilled. 25 And there shall be **signs in the sun, and in the moon, and in the stars**; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: **for the powers of heaven shall be shaken**. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

“29 And he spake to them a parable; **Behold the fig tree**, and all the trees; 30 **When they now shoot forth**, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:20–33.

Now what I'm suggesting we just read here is a prophecy by Christ about the end of the world. After He gives the prophecy He tries to clarify it; He says OK, I've given you the prophecy now let me give you a parable that will illustrate this prophecy, so when you look at the prophecy and at the parable and pull the symbols together from each, it begins to come together what Christ was leaving recorded here in Luke 21.

Probably the first place to start to understand what Christ was sharing is where He started, because He was paraphrasing a passage out of the Old Testament:

“The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and **utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, **my holy mountain: then shall Jerusalem be holy**, and there shall **no strangers pass through her any more.**” Joel 3:15–17.

Jerusalem

Christ obviously in verse 25 is talking about manifestations in the sun, moon and stars, but He's paraphrasing this from Joel and gives some more information in order to identify what's being spoken of here. One thing emphasized by Joel is that at the time when this manifestation in the sun, moon and stars takes place then, Joel says, at this time, Jerusalem shall be holy. In context it means that before that time, in some sense, Jerusalem must not have been holy.

Now as Seventh-day Adventists, what do we understand about the signs in the sun, moon and stars? Those are manifestations that occurred leading up to the Millerite movement and the foundation of this church. Where Christ and Joel are putting us in history is at the dark day, the falling of the stars, these supernatural manifestations that are leading up to the Millerite movement. Joel says during this time period, Jerusalem will become holy.

Now, the Protestant world, and unfortunately some of the Adventist world will tell you that when your looking at Bible prophecy and you see the phrase 'My Holy Mountain', that means Zion or Jerusalem, and that's true; but they will tell you that means literal Jerusalem, Israel, and that comes out of Catholicism—It is false prophecy.

So if we're going to take these prophecies in Joel and Luke 21 and come to a correct understanding about the Jerusalem that's going to be holy at the end of the world, we're going to have to look to Jerusalem above. But let's be even clearer about this and look at some passages in the Spirit of Prophecy where Sister White talks about literal Jerusalem.

“**The city of Jerusalem is no longer a sacred place.** The curse of God is upon it because of the rejection and crucifixion of Christ.” *Review and Herald*, July 30, 1901.

When Joel is talking about Jerusalem being holy is he talking about literal Jerusalem? No way! To apply that prophecy to literal Jerusalem is applying it to the wrong place.

“In our largest churches the greatest evils exist, because these have had the greatest light. . . . **They have forfeited the terms of peace;** there is reason for an alarm to be sounded in all **‘my holy mountain.’** The sinners in **Zion** should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.” *Review and Herald*, December 23, 1890.

Now who is she talking about there? She's talking about 'my holy mountain', about 'Zion', but who is she talking about? She's talking about us. Jerusalem is God's modern Israel. That's the focus of Bible prophecy. So when Joel talks about a time when the holy mountain would be holy again, and there's no strangers would pass through it again, and he's placing it in the time period of the falling of the stars and the dark day; we know that there's something going to happen in Jerusalem during this time period.

Now those that are looking incorrectly to literal Israel and literal Jerusalem for the fulfilment of Bible prophecy, and it is the big focus of the Protestant world and some of the Adventist world; they will point you to the time supposedly when the Pope of Rome is going to move to Jerusalem and bring all the religions of the world to Jerusalem and usher in a millennium of Peace. Sister White in her day and age called it 'the age to come' theory. That's the 'millennium of peace' term we use today.

There is good evidence that the pope of Rome wants to do that very thing but remember, the institution that invented this false interpretation style is none other than the Catholic Church, so anything they can do to uphold and sustain it, they'll do it. But it's still false prophecy. Let's see what Sister White says about this:

“God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the age-to-come.” *Manuscript Releases*, volume 4, 404.

This idea of looking to literal Jerusalem as the fulfilment of Bible prophecy is specifically tied in to the millennium by the Spirit of Prophecy, so what we're dealing with here in Luke 21 is a misapplication. We have to make this distinction as we go through this study of Like 21. Sister White understood which Jerusalem was under consideration in end time prophecy:

“We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but **to the New Jerusalem where He is now.”** *The Paulson Collection*, 138–139.

Jerusalem of Bible prophecy is God's people here on earth today.

Jerusalem shall be trodden down of the Gentiles

Now we have every right to apply verse 24 of Luke 21 to the end of the world, that Jerusalem shall be trodden down of the Gentiles and in Revelation 11:2,3 we are suggesting a distinction was once again going to be made between the gentile world and God's people because in 1844 God intended to once again raise up a denominated people.

“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 shall they tread under foot forty and two months.**” Revelation 11:1–2.

This treading down of Jerusalem is what took place during the Dark Ages, but it's a bigger subject than that; look at Daniel 8, at the very heart of what we understand Adventism to be, Notice the question in verse 13:

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 both **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. Daniel 8:13–14.

Daniel uses two words that are translated as vision; one means a little glimpse and the other means the complete vision. To understand what Daniel is saying you have to find which vision is being used in the different verses.

Here in verse 13 when this saint asks the question, how long shall be the vision? This 'vision' means the entire vision of Daniel 8, starting with the Medes and the Persians and going to the end of the world. How long is this vision about the trampling down of the city going to last, and that's where we get the answer, until 1844, then shall the sanctuary be cleansed.

But you'll notice in this question it says, 'how long shall be the vision concerning the 'daily' *sacrifice* and the transgression of desolation. And the pioneers correctly understood this question to be 'how long concerning these two desolation powers;' the daily desolation power and the transgressing desolating power.

Now look at Daniel 9:26:

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war **desolations** are determined.” Daniel 9:26.

The pioneers correctly understood this word desolations to be in plural; there was two desolating powers that the book of Daniel was speaking about and these desolating powers were going to trample down God's sanctuary.

The question throughout the Bible is 'How long is the Lord going to let His sanctuary be trampled down?' and the first trampling began when Nebuchadnezzar came in and destroyed Jerusalem. It was continued during the times of the Medes and the Persians and the Greeks and the Romans. And then the second desolating power came to view that was going to trample down the holy city and that was the Papacy.

We looked at verse 2 in Revelations 11 that for 1260 years the Papacy was going to trample down the Holy City. So if we go back to Luke 21 now and understanding what is being referred to by Christ when He talks about Jerusalem being trampled down, we see in verse 24; Jerusalem shall be trodden down of the Gentiles 'till the times of the Gentiles is fulfilled. I would suggest to you that the fulfilment of the times of the Gentiles is 1844.

The times of the Gentiles be fulfilled—1844

The gospel was given to the gentile world in AD 34, and there was no distinction between anyone from AD 34 to 1844. But in 1844, once again there is a distinction between God's denominated people and the gentile world as symbolized in Revelation 11:2-3, when we were told to measure the temple and the worshippers therein but leave out the courtyard; this courtyard symbolizes Gentiles.

This distinction is identified as beginning with the work in the Most Holy Place. Christ in verse 25 of Luke 21, puts a setting, a time when this is going to take place, it's at the end of the world, after the phenomenon that led to the Millerite movement and it leads right to the Second Coming in verse 27.

Then in verse 29, Christ says I'll give you a parable, so that you can understand this even more clearly.

“And he spake to them a parable; **Behold the fig tree**, and all the trees; **When they now shoot forth**, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. Luke 21:29–33.”

This is pure Bible symbolism here. He's saying 'look at two entities, the fig trees and the other trees. Now, what does a tree symbolize in Bible prophecy? A man, a righteous man is an evergreen tree, an unrighteous man is one that is deciduous and loses his leaves. Trees are used to symbolize things in the Bible and here Christ is telling us to behold fig trees and the other trees. Trees are also used by other Bible prophets, who are addressing this issue of God's denominated people.

Let's look at Isaiah 56:3-7 and see that Isaiah uses trees to illustrate people but you also see another symbol. Verse 5 of Joel 3 says that when this

falling of the stars takes place, then Jerusalem will be holy. Bible prophecy teaches us that there is a time period when Jerusalem isn't Holy because it's being trampled down by these two desolating powers. But there's going to come a time when Jerusalem is once again holy, and in connection with that Joel tells us that there'll be no strangers pass through her any more. Now this term 'strangers' I want you to hang onto as we look at Isaiah here:

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: **“neither let the eunuch say, Behold, I am a dry tree.**

“For thus saith the Lord unto **the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;**

“**Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name,** that shall not be cut off.

“Also **the sons of the stranger, that join themselves to the Lord,** to serve him, and **to love the name of the Lord,** to be his servants, **every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

“**Even them will I bring to my holy mountain,** and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” Isaiah 56:3–7.

Isaiah is speaking about a time when strangers are going to be brought into God's house. These strangers are also Eunuchs and as dry trees. What Isaiah saying is, even if you are a stranger or a Eunuch or a dry tree, if you will enter into the covenant with me, I'll give you my name.

Now what does it mean to be given His name by the Lord? It means you become God's denominated people. This theme of God's denominated people is throughout Bible prophecy and here Isaiah's saying there's going to come a time when once again He's going to bring a people into His Holy Mountain into Jerusalem and give them His name.

No one should view themselves as a stranger, a dry tree, and by the way, Sister White is clear about what the dry trees represent; a dry tree doesn't have any life in it, it doesn't have any sap, so it has no leaves. Sister White says the trees without leaves symbolize the Gentiles. The Jews were the trees that had leaves and leaves symbolize profession. The Jews were the trees with leaves because they profess to be God's people but why were the Jews divorced of God? No fruit.

The gentile trees were those with no leaves, they're the dry trees. So Isaiah is using the term dry trees and eunuch to tell us this is people that have no life, they're strangers, but if they'll come into covenant relation with the Lord they'll be among God's denominated people.

DENOMINATED, pp. **Named**; Called. *Noah Webster's 1828 American Dictionary of the English Language.*

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: **then shall Jerusalem be holy**, and there shall **no strangers pass through her any more.**” Joel 3:17.

Joel speaking about when Jerusalem would be Holy again, he makes the statement, no more strangers will pass through her any more, and this is in agreement with Revelation 11:2,3 which says in 1844 you're going to have a message to give to the world again as God's denominated people concerning the sanctuary, and I want you to understand that you're going to be a distinct people and this part of that sanctuary will not have any Gentiles treading it down any more.

There's a distinction between that and the courtyard, now it's not the kind of partition wall that the Jews put up where 'we're holier than everyone else so we want nothing to do with them.' It's nothing to do with that. It's a distinction because God needs a group of people to lift the issues up before the world at the end of the world and it's definitely there in prophecy.

“**The coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; **the coming** of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and **the coming** of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this **is also represented by the coming of the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

Sister White is clear that these four illustrations in the Word of God are describing 1844. In 1844 one illustration is that the marriage began, God called a people into a covenant relationship with Him just like He did with ancient Israel so long ago.

Gentiles

Let's look at what the Gentiles represent as far as Isaiah talking about Eunuchs, and strangers and barren trees:

“**The Gentile world was represented by the leafless, fruitless fig trees.** The Gentiles were destitute, as were the Jews, of godliness, but **they had not claimed to be in favor with God.** They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, **with them the time for figs was not yet.** They were still looking forward to a day which would bring them light and hope.” *Signs of the Times*, February 15, 1899.

So you see when Isaiah is talking about these barren trees, he's talking about Gentiles. But these Gentiles will come into covenant relation with the Lord, they will be given a name, they'll become denominated.

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.’ Zechariah 3:1. **These things are written for our benefit, and we are to study the word in all these things now, for they concern us particularly.** There is to be a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ’s way and method. He did not pronounce scathing rebukes against **those who did not know the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit.** The most solemn responsibility for the Jewish nation was when Jesus was in their midst. **It was that generation,** the generation which rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, ‘They would none of my counsel, they despised all my reproofs.’ If thou art destroyed, it is thyself alone who art responsible. ‘Ye will not come to me, that ye might have life.’ Warning, expostulation, forbearance, and patience are about to cease. **Mark the cursing of the fig tree,** representing the Jewish nation, **covered with leaves of profession,** but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. **Mark, the other trees, representing the Gentiles,** were not covered. **They were leafless,** making no pretension to having a knowledge of God. Their **time of fruit-leaving** was not yet. **‘Arise, Shine; For Thy Light is Come.’”** *Special Testimonies for Ministers and Workers.— No. 7, 59–61.*

Let’s drop back into this parable of Luke 21:

“And he spake to them a parable; **Behold the fig tree, and all the trees;** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” Luke 21:29.

This is just what Sister White just said, ‘Mark, the other trees representing the Gentiles.’ First she said the cursing of the fig tree representing the Jews with leaves of profession, and then she says ‘Mark, the other trees, the Gentiles’.

If we read this back into this verse we have, “Behold the denominated people and the Gentiles.” “Behold the fig tree and the other trees.” When they now shoot forth you see and know of your own selves that summer is now at hand.

When is this parable taking place? At the end of the world; it’s during the time period of the falling of the stars. This is the historical context and you can go into the Spirit of Prophecy and get specific quotes where Sister White says this manifestation in the heavens that’s under discussion in Luke 21 is the time period leading into the Millerite movement. So here we are in that history then Christ

says mark these trees, one bearing leaves of profession and the other ones representing the gentile world. Then He says, when they begin to shoot forth leaves the summer is nigh. What's the summer in Bible prophecy? The summer is the harvest and the harvest is the end of the world. So even the parable tells us this is at the end of the world.

“The **harvest** is past, the **summer** is ended, and we are not saved.”
Jeremiah 8:20.

“The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels.” Matthew 13:39.

At the end of the world there's going to be trees that begin to burst out leaves. Now what do leaves represent? Profession. At the end of the world one more time there is suddenly going to be a group of people that profess to be God's denominated people. Now when did that take place? 1844, at the marriage.

THIS GENERATION SHALL NOT PASS

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.”
Luke 21:29–33.

Now if the Advent movement had continued on in the faith and work that they were exhibiting leading up to the Great disappointment, would the Kingdom of God been at hand? They would have already been home; we wouldn't even have been alive. So this parable is accurate; in 1844 the Kingdom of God was at hand, in fact we are told that the only reason we're still here is our unwillingness to live out the truth in our lives.

“Verily I say unto you, **This generation shall not pass away**, till all be fulfilled.” And you look up that word and that does not mean simply a lifetime of one man, that word 'generation', it could be understood as a generation of a movement of people. This generation that's being spoke of here is the generation that's popping out these leaves of profession during the time period of the falling of the stars. This is the denominated people that were raised up in 1844; this generation of people, the generation of Seventh-day Adventism will not pass until all things be fulfilled.

The reasons that we are God's denominated people should be repeated and repeated and in these studies we've just touched the surface; but one thing that keeps raising up as you go through it, and I'm not denying the horrible condition that we are in as a people, but nevertheless, Bible prophecy is clear that this generation, the Advent movement does not pass until the Lord comes. There is no new organization. The Advent movement does not somehow become

Babylon. It's defective and enfeebled and in need of correction but it doesn't pass. The Lord will purify this church in his own way in His own means.

In looking at the understanding of the word 'generation', this generation that shall not pass that Christ is talking about is the same generation that you find spoken of in 1 Peter 2:4-12:

“To whom coming, as unto a living stone, disallowed indeed of men, but **chosen of God**, and precious, Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a **chosen generation, a royal priesthood, an holy nation, a peculiar people**; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which **in time past were not a people**, but **are now the people of God**: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you **as strangers** and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest **among the Gentiles**: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:4–12.

“Called us out of darkness”; the Advent movement was called out of the Darkness of Babylon. Notice “Which **in time past were not a people**, but **are now the people of God**.” They were not a people before but are now the people of God. In times passed they weren't God's denominated people. There wasn't any 'God's denominated people' in times past but we were called out of darkness to be the people of God; which had not obtained mercy but now have obtained mercy.

“Dearly beloved, I beseech you **as strangers** and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest **among the Gentiles**: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:10–12.

There's a distinction right here for us, this passage is talking about a holy people which in times passed were not a holy people, now they are a people, and what are they supposed to do? Make sure your conversation is correct among the Gentiles. Here's this distinction right here in this passage. There's a contrast between these people and the Gentiles.

Sister White tells us that in 1843-1844 the parable of the ten virgins was fulfilled to the very letter. She also tells us it will be fulfilled again to the very letter in our day.

What took place in that experience of the fulfilment of the parable of the ten virgins, is that through a series of tests, the first second and third angel's messages, God brought together a group of people, and when He finally had that group together, how many were there? Fifty people from one of the biggest religious movements in modern history; fifty people were selected as God's denominated people, they begin to shoot forth these leaves of profession as mentioned in Luke 21.

Jerusalem is no longer trodden under foot because Jerusalem is once again holy, there's a distinction. Measure the worshippers in the temple but leave out the courtyard. But what got those people to that position where they could become God's denominated people was a series of three tests. As they got drawn into these tests and passed them one after another they ended up with the name that God gave them.

Then they went wandering in the wilderness, but the promise is and the illustration from scripture of ancient Israel as they entered into that marriage at Sinai and then through disobedience went wandering forty years in the wilderness and only two entered in; the promise is that at the end of the world this testing experience is once again going to purify the remnant of this group of people and they are going to be in that marriage experience just as certainly as that fifty people were after the great disappointment.

Are we passing these tests? In the information in the Spirit of Prophecy and the Bible about God's denominated people there's one thing that you can't emphasize too strongly, and it seems not emphasized at all in Adventism, but the truth, the foundation of this movement that has to be guarded are the truths that the founders of this movement preached. It was the prophecies of Daniel that brought those people to that position and afterwards added light came.

The prophecies of Daniel bring us to an understanding that the world is about to be confronted with a test on whether they're going to receive the Mark of the Beast or the Seal of God; those people back then believed those prophecies and they didn't even have the right conclusion about what those prophecies pointed to.

If we're going to be among that remnant, denominated people that is used by the Lord to finish this work, then by faith we have to believe one thing—and it's hard for us in our Laodicean condition, with our nice clothes and our cars and houses and ease of living, it's hard to believe that there's a Sunday Law coming in the United States and it's imminent. It comes as an overwhelming surprise and the movement for Sunday legislation is going on in darkness according to the SOP.

That's our message! That's why Adventism was raised up, is to proclaim the issues connected with the Sunday Law to the world and if we don't believe it now, when the test comes we go out into darkness. If we believe it today, our lives and our experience start demonstrating that we believe it. Do we believe it? We have to believe it if we're going to pass these tests as the pioneer movement did. We have to begin to bring our life in order; we have to begin warning those

around us that this test is coming even if you can't see it and you CAN see it. Sister White is clear that we will know in advance what's going to take place if we're studying prophecy as we should.

If our is too weak to believe that this purifying test is coming with blinding speed then we need to fast and pray until our mind gets touched by the Holy Spirit. We want to be among those that are God's denominated people at the end of time. We want His name, His name is His character. And we'll have to pass those tests as they come.

The tests and trials that are going on around us right now, demonstrate to me that the great majority of us aren't ready for these tests; we're not passing them; we're flunking them. It comes as an overwhelming surprise. By the amount of light given, that's what we're going to be judged by.

I have the privilege to go to Central and South America, I wish we all could have that privilege because we would realize what we have here and are going to be held accountable for. We have it made here in the United States and that ease of living has to be put in its proper perspective so we can start seeing eternal realities and bring our lives into order; we're not passing the test.