

FINAL CRISIS AND DELIVERANCE

“COME OUT OF HER MY PEOPLE” REVELATION 18:1-4

Like Elijah who stood before Apostate Israel, the 144,000 will stand before the whole world, calling for repentance and return to the true worship of the Creator on His 7th Day Sabbath, determined by the 7 day calendar week of Creation. Genesis 2:1-3 Their message swells into a Loud Cry, sounding from one end of earth to the other. Revelation 18:1-4.

- Rapid fire end time events
- Early Rain Workers prior to Sealing of 144,000 Firstfruits
- Latter Rain outpouring -to call sincere out of Babylon Rev. 18 before 7 plagues fall Rev. 16.
- National Sunday Law passed.
- Some backslidden SDA return joined by 11th hour workers to give final warning to world.
- Christ Sanctuary High Priest steps out-door closes for SDA stays open for innumerable multitude looking for truth.
- Global Sunday Law Passed with Midnight Death Decree.
- Millions martyred for faith
- Jacob's time of trouble test.
- Seven last plagues fall on lost.
- Special Resurrection Rev 1:7 includes saved since 1844 under 3 Angels' Messages of Rev 14: 6-12, the wicked who put Jesus to Death on Calvary Cross will see His 2nd Coming. Resurrection of saved is next from Adam's time to 1844.
- All ascend to heaven with Jesus, except those who pierced Him.



As in the days of Elijah, this was an extremely unpopular message, the powers will combine to stamp out all resistance to their global authority, under the symbol of a beast, that Scripture ascribes to these earthly powers at the last day.

Revelation 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

13:16 And he causeth all, both small and great, rich and poor,

free and bond, to receive a mark in their right hand, or in their foreheads:

13:17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

13:18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number [is] Six hundred threescore [and] six.

Will famine and disasters continue plus another war? Only the sealed remnant can stop this carnage!

COMMANDMENTS UNDER ATTACK

- Cause of World Crisis
- Fourth commandment has:
- 7th day Sabbath as His seal, the Lord God as Creator of heaven and earth, His title.
- Worship on the 7th day
- Sabbath will be our great test of loyalty to the Sovereign of the Universe upon which our destiny hangs.

WHO DARE ATTACK UNIVERSAL LAW WRITTEN BY GOD'S FINGER

- Test of loyalty to the Pope in place of God.
- Pope removed 2nd statute, not to bow to images, divided the 10th which forbids coveting, removed the Lord God as Creator of heaven and earth and the 7th-day Sabbath from the 4th commandment without biblical authority.

MAJORITY CATHOLIC SUPREME COURT: With the appointment of Sonia Sotomayor to the USA Supreme Court by Pres. Barack Obama on August 9, 2009 (1st Hispanic & 3rd lady to be appointed to this high office), she became the 6th sitting Catholic Justice and created a new majority of 67% (6 out of 9; Jewish Justices constituted 22% [2 out of 9]; the remaining Protestant Justice represented 11% [1 out of 9]). Ironically, the preceding newest justice, Samuel Alito became the 5th sitting Catholic and was appointed by Pres. Bush on October 31, 2005, exactly 488 years to-the-day of the traditional birthday of Protestantism.

The latest appointment to the US Supreme Court was that of US

THE LAW OF GOD

OLD TESTAMENT

I
Thou shalt have no other gods before me.

II
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep my commandments.

III
Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh His name in vain.

IV
Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all they work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, or thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V
Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI
Thou shalt not kill.

VII
Thou shalt not commit adultery

VIII
Thou shalt not steal

IX
Thou shalt not bear false witness against thy neighbor.

X
Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

—See Exodus 20:1-18

**I WILL NOT ALTER NOR BREAK
THE THING THAT IS GONE OUT OF MY LIPS.**

See Psalms 89:34

THE LAW OF GOD

NEW TESTAMENT

I
"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10

II
"Little children, keep yourselves from idols." "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." 1 John 5:21; Acts 17:29

III
"That the name of God and His doctrine be not blasphemed." 1 Timothy 6:1

IV
"Pray ye that your flight be not in the winter, neither on the Sabbath day."

"The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." "There remaineth therefore a keeping of a Sabbath to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." "For by Him were all things created, that are in heaven, and that are in earth." Matthew 24:20; Mark 2:27, 28; Hebrews 4:4, 9, 10, margin; Colossians 1:16

V
"Honor thy father and thy mother." Matthew 19:19

VI
"Thou shalt not kill." Romans 13:9

VII
"Thou shalt not commit adultery." Matthew 19:18

VIII
"Thou shalt not steal." Romans 13:9

IX
"Thou shalt not bear false witness." Romans 13:9

X
"Thou shalt not covet." Romans 7:7

AFTER HIS DEATH

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31

"They . . . rested the Sabbath day according to the commandment." Luke 23:54-56

SABBATH IN THE NEW EARTH

"For as the NEW HEAVENS and the NEW EARTH, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain, and it shall come to pass, that from one new moon to another, and from one SABBATH to another, shall all flesh come to WORSHIP before Me, saith the Lord." Isaiah 66:22, 23. See Mark 2:27, 28.

THE LAW OF GOD AS CHANGED BY THE PAPACY

I
I am the Lord thy God. Thou shalt not have strange gods before Me.
(It will be observed that the second commandment as found in the Bible is left out.)

II
Thou shalt not take the name of the Lord thy God in vain.

III
Remember that thou keep holy the Sabbath day. "A Doctrinal Catechism." (Catholic) page 174, has the following question and answer:—

"Q. —Have you any other way of proving that the Church has power to institute festivals of precept?"

"A. —Had she not such power . . . she could not have substituted the observance of Sunday, the first day of the week, for Saturday, the seventh day, a change for which there is no Scriptural authority."

IV
Honor thy father and thy mother.

V
Thou shalt not kill.

VI
Thou shalt not commit adultery.

VII
Thou shalt not steal.

VIII
Thou shalt not bear false witness against thy neighbor.

IX
Thou shalt not covet thy neighbor's wife.

X
Thou shalt not cover thy neighbor's goods.
—See General Catholic Catechism

"HE SHALL THINK TO CHANGE TIMES AND THE LAW." —Daniel 7:25. R.V.

"That man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thessalonians 2:3, 4

Solicitor General Elena Kagan, who was confirmed by a senate vote of 63-37 on Thursday, August 5, 2010. She is the fourth woman to join the Supreme Court and increases the active female bench to three for the first time in history. Being Jewish in faith,

she increased the Jewish justices from 22% to 33%. She replaced the lone remaining Protestant leaving its presence at zero. The Catholic per cent remains at 67 (6 of 9).

**HIGHEST COURT TO BE RULED
BY CATHOLICS:** Protestantism was

born on October 31, 1517 when Martin Luther posted his 95 Theses on the door of the Catholic church challenging the practice of selling indulgences by the authority of the Pope. For the price of a crime St. Peter's church at Rome was to be built. This provoked the

deadliest blow to her power and greatness which shook the papal throne, and jostled the triple crown upon the pontiff's head. This infamous traffic was extolled from their pulpits as the most precious gift from God. Had Catholics been permitted to have the Word of

“HIS NAME”

“And that no man might buy or sell, save he that had the mark, or the NAME of the beast, or the number of HIS NAME.” Revelation 13:17

“The number indicated by the letters of HIS NAME.” 20th Century New Testament.

“Verse 18, Six Hundred Sixty Six. The number, letters of HIS NAME shall make up this number. Douay (Catholic) Bible. Note on Revelation 13:18

“The method of reading generally adopted is that known as the GHEMATIA of the rabbins, which assigns each letter of a name its usual numerical value, and gives the sum of such numbers as the equivalent of the NAME.” “Word Studies in the N.T.” Marvin R. Vincent, D. D., notes on Revelation 13:18

“The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the VICAR OF GOD.”

“The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities....”

“He is likewise the divine monarch and supreme emperor and king of kings.”

“HENCE THE POPE IS CROWNED WITH A TRIPLE CROWN, AS KING OF HEAVEN AND OF EARTH AND OF THE LOWER REGIONS.” Ferraris’ Eccl. Dictionary (Catholic) Article, Pope.

“What are the letters supposed to be in the Pope’s crown, and what do they signify, if anything?”

“The letters inscribed in the Pope’s miter are these: VICARIUS FILII DEI, which is the Latin for ‘VICAR OF THE SON OF GOD.’ Catholics hold that the church, which is a visible society, must have a visible head. Christ, before His ascension into heaven, appointed St. Peter to act as His representative. . . . Hence to the Bishop of Rome, as head of the church, was given the title, ‘VICAR OF CHRIST’.”

Our Sunday Visitor, (Catholic Weekly) “Bureau of information,” Huntington, Ind., April 18, 1915.

“HIS CHALLENGE”

“Reason and sense demand the acceptance of one or the other of these alternatives; either Protestantism and the keeping holy of Saturday or Catholicity and the keeping holy of Sunday. Compromise is impossible.” Cardinal Gibbons, in *Catholic Mirror*, December 23, 1893

“HIS NUMBER”

“Here is wisdom. Let him that hath understanding COUNT THE NUMBER of the beast: for it is the NUMBER OF A MAN; and HIS NUMBER is SIX HUNDRED THREESCORE AND SIX.” Revelation 13:18

LATIN

V 5	F 0	D 500
I 1	L 1	E 0
C 100	L 50	I 1
A 0	I 1	
R 0	I 1	501
I 1		112
U 5	53	53
S 0		666
		112

GREEK-Lateinos

(Latin Man or Church)

L = 30	lambda
A = 1	alpha
T = 300	tau
E = 5	epsilon
I = 10	iota
N = 50	nu
O = 70	omicron
S = 200	sigma

666

HEBRON-Romiith

(Roman Kingdom)

R = 200	resh
O = 6	waw (vav)
M = 40	mem
I = 10	yod
I = 10	yod
TH = 400	taw

666

“Now we challenge the world to find another name in these languages: Greek, Hebrew, and Latin, which shall designate the same number.” Joseph F. Berg, in his book, *The Great Apostasy*,” pages 156-158.

THREE ANGELS FROM HEAVEN

Give Solemn Warning to All Peoples

“I saw another angel fly in the midst of heaven, having the EVERLASTING GOSPEL to preach unto them that dwell on the earth, and TO EVERY NATION, and KINDRED, and TONGUE, and PEOPLE.” Saying with a loud voice, Fear God, and give glory TO HIM; for the hour of His judgment IS COME; and WORSHIP HIM that MADE HEAVEN, AND EARTH, AND THE SEA, and the fountains of waters. “And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. “And the third angel followed THEM, saying with a loud voice, IF ANY MAN WORSHIP the beast and his image, and receive his MARK in his forehead, or in his hand, “The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: “And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who WORSHIP the BEAST and HIS IMAGE, and whosoever receiveth the MARK OF HIS NAME.” Revelation 14:6-11

“HIS MARK”

If any MAN WORSHIP the BEAST and HIS IMAGE and receive HIS MARK in his forehead, (affections or in his hand”) (Revelation 14:9, refraining from labor on THAT DAY). (See Ecclesiastes 9:10; Romans 7:25)

“The OBVERSANCE of SUNDAY by the Protestants is an HOMAGE THEY PAY in spite of themselves to the AUTHORITY OF THE CATHOLIC CHURCH.” *Plain Talk for Protestants*, page 213.

“Ques: How prove you that the church hath power to command feasts and holy days? “ANS: By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other Feasts commanded by the same church.” “Ques: How prove you that? “Answer: Because by keeping SUNDAY they ACKNOWLEDGE the CHUCH’S POWER to ordain feasts, and to command them under sin.” *Douay Catechism*, page 59.

“If the Bible is the only guide for the Christian, then the Seventh-day Adventist is RIGHT, in observing the Saturday with the Jew. . . . Is it not STRANGE, that those who make the Bible their ONLY TEACHER, should inconsistently follow in this matter the TRADITION of the Catholic Church?” *Question Box*, Ed., 1915, page 179

“The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday.” *Catholic Mirror*, Sept., 1893

“Of course the Catholic Church claims that the change was her act. . . . And the act is a MARK of her ecclesiastical authority in religious things.” H.F. Thomas, Chancellor of Cardinal Gibbons

“HIS IMAGE”

“Resolved, that the Sabbath (Sunday) is a sign between God and man, and its reverent observance a MARK of the nation whose God is Jehovah.” National Reform Convention, September, 1887.

“WE HEREBY AGREE . . . that such Sabbath (Sunday) observance laws for the District of Columbia MAY BE LOOKED UPON not only as MODEL SABBATH OBSERVANCE LAWS FOR AMERICA, but as model Sabbath observance laws for the REST OF THE WORLD.” *Christian Statesman*, Sept., 1927.

“We insist upon the challenge, All must rest, that all may.” We stand by the battle cry, ‘NO SPECIAL PRIVILEGES AND NO SEVENTH DAY SUBSIDY.’ If the Sabbath (Sunday) laws need adjusting to ‘works of necessity’ of the twentieth century, WE WILL ALTER AND ADJUST THEM OURSELVES.” *Christian Statesman*, March, 1927.

God this never would have happened.

The majority of Protestantism is no longer protesting. With the October 31, 2005 appointment of Mr. Alito to the US Supreme Court it became apparent

that Catholic Justices would be in the majority and would finally rule this land.

VOW OF OBEDIENCE TO ROME: “The Roman Catholic Church with all its ramifications throughout the world,

forms one vast organization, under their control, designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold

themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath

pledging their loyalty to the state, yet back of this lays the vow of obedience to Rome, absolving them from every pledge inimical to her interests. GC page 580

PROTESTANTISM IS NOW FORMING THE CONFEDERACY WITH POKERY: Protestantism is now reaching hands across the gulf to clasp hands with papacy, and a confederacy is being formed to trample out of sight the Sabbath of the fourth commandment [Saturday]; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God. An Appeal to Ministers and Conference Committees, p. 38 (Printed by the General Conference in 1892) {SpTA01b 38.2}

TWO GREAT CLASSES FORMED BY THE FINAL TEST—THE SABBATH: "The Sabbath [Saturday, the seventh day of the week] will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false Sabbath [Sunday, the first day of the week] in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God." {GC 605.2}

WHEN THE IMAGE OF THE BEAST WILL BE FORMED: "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result." {GC 445.1} (See also Spirit of Prophecy, vol. 4, p. 278)

WHAT THE IMAGE OF THE BEAST WILL BE: "The 'image to the beast' represents that form of

apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas.... Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God." {GC 445-6}

WHEN THE MARK OF THE BEAST WILL BE RECEIVED: "Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before Him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of His authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive "the mark of the beast." {GC 449.1} (See also pp 604-5.)

A SUNDAY LAW IN FREE AMERICA: The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor,

will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.' Revelation 12:17. {GC 592.3}

NATIONAL RUIN WILL FOLLOW NATIONAL APOSTASY: "When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin." (RH, December 18, 1888 par. 6)

LOUD CRY SOUNDED DURING STORM OF PERSECUTION: "The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord." {6T 401.1}

A NATIONAL SUNDAY LAW WILL BE THE SIGNAL FOR GOD'S PEOPLE TO LEAVE THE LARGE CITIES: "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation in the decree enforcing the papal sabbath will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." {5T 464-5}"

THEN SHALL BE SEEN THE MARVELOUS WORKING OF SATAN: "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then

we may know that the time has come for the marvelous working of Satan and that the end is near." {5T 451.1}

NOTE: The marvelous working of Satan with great signs and lying wonders through spiritualism is foretold in Matthew 24:24; in 2 Thessalonians 2:9-12; and Revelation 13:13; 16:14

THIS WILL TAKE PLACE!!!

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. {GC 624}

IT WILL BE TOO LATE TO WAIT

EVERY COUNTRY ON GLOBE WILL FOLLOW EXAMPLE OF THE UNITED STATES: "As America, the land of religious liberty, shall unite with the papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example. Our people are not half awake to do all in their power, with the facilities within their reach, to extend

the message of warning.” {6T 18.2}

“In both the Old and the New World, the papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Roman Church.” {GC 579}

WHEN THE CUP OF THE NATION WILL BE FULL: “God keeps a record with the nations: the figures are swelling against them in the books of heaven; and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.” {RH, March 9, 1886 }

WHEN THE GREAT CRISIS WILL COME: “This crisis will be reached when the nations shall unite in making void God’s law. {5T 523.4}

THE UNION WILL BE SEEN AS A GRAND MOVE FOR THE CONVERSION OF THE WORLD:

“Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium. {GC 588.3}

STRICTER SUNDAY OBSERVANCE WILL BE DEMANDED: “It will be declared that men are offending God by the violation of the Sunday sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. {GC 590.1}

DEMONS WILL SECOND THE TESTIMONY OF RELIGIOUS LEADERS: Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony. {GC 590.2}

THE FAITHFUL WILL BE DECLARED ENEMIES OF SOCIETY: “Their conscientious scruples will be

pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives. {GC 592.1}

CALAMITIES WILL BE CHARGED TO GOD’S PEOPLE: “I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.” {EW 33.2}

A DEATH DECREE WILL BE ISSUED BY THE UNITED POWERS OF THE EARTH AGAINST GOD’S PEOPLE: “The powers of earth, uniting to war against the commandments of God, will decree that ‘all, both small and great, rich and poor, free and bond’ (Revelation 13:16), shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death.” {GC 604.2}

IT WILL BE A UNIVERSAL DEATH DECREE: “Especially will the wrath of man be aroused against those who hallow the Sabbath of the fourth commandment; and at last a universal decree will denounce these as deserving of death.” {PK 512.1}

THE SEALING AND THE LATTER RAIN **Taylor Bunch**

We must remember that it was more than a decade after Christ gave the Great Commission and the early disciples received Pentecostal power for the proclamation of the gospel to all the world before their vision was expanded enough to include the Gentiles in the plan of redemption. It took Protestantism two centuries to come to the conclusion that their missionary program must embrace the heathen lands. And thirty years of our own denominational history passed before

Seventh-day Adventists realized that the second advent message must be sent by missionaries into all the world. It is not at all strange, therefore, that the earlier views in regard to the number to be saved out of the last generation were circumscribed by the then small number of believers and the belief that the end was immediately at hand.

When through inspiration the attention of the early Adventists was called to the fact that 144,000 saints would be translated when Christ returns, it came as a great shock which severely tested the faith of the little handful of believers who expected the advent at any time. In fact it tested their confidence in the divine inspiration of the servant of the Lord as it seemed to put off the coming of the Lord and such a number could not be a “little flock.” *Is it therefore strange that later revelations through the prophetic gift picturing a great innumerable multitude to be saved out of the last generation* should call for still further adjustments of our thinking that would be difficult for some to make?

May this subject receive the careful, prayerful, and unprejudiced consideration which it deserves, and may it inspire the reader to increased loyalty and faithfulness to the message of present truth which is destined to triumph gloriously.

THE SEALING MESSAGE

The relationship between a godly character, the seal of God, and the gift of the Holy Spirit in the showers of the latter rain, is revealed in the following statements: “Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. ... I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.” Early Writings, p. 71.

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.” 5T p. 214.

“Those who are uniting with the world, are receiving the worldly mold, and preparing for the mark of the beast.



Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth, these are receiving the heavenly mold, and preparing for the seal of God in their foreheads. When the decree goes forth, and the stamp is impressed their characters will remain pure and spotless for eternity. Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of an ambitious, world loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for Heaven.” -Ibid. p. 216.

It is evident from these and other similar statements that both seals or marks are stamps impressed on character. Those who develop the character of Satan will receive his mark or seal, and those who develop the character of Christ will receive the mark or seal of His approval. “Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? When God’s servants reach this point they will be sealed in their foreheads” - Bible Training School, July, 1911. “We are to be distinguished from the world because God has placed His seal upon us, because He manifests in us His own character of love. Our Redeemer covers us with His own righteousness.”



-Ministry of Healing, p. 37. Perfection of character resulting in the seal of God is possible only through the imputed and imparted righteousness of Christ. The two marks on character cannot therefore be impressed until near the end when the two harvests are "fully ripe" and ready for the sickles and this is clearly stated in several Spirit of prophecy quotations.

The sealing message is set forth in the seventh chapter of the Revelation which is a parenthetical prophecy located between the sixth and seventh seals, and is comprised of two visions or episodes. The first is described in verses 1-8 and begins with the statement, "After these things I saw," indicating that it is not a part of the sixth seal, but describes events to take place in connection with it and before the seventh seal is broken. Of course, the seven seals are in no way related to the seal of God that is placed in the foreheads of God's people. The purpose of the first vision of this chapter is to give the secret of the safety of the people of God during the time of God's wrath and indignation.

The second vision or episode of the chapter under consideration is described in verses 9-17, and pictures the great ingathering of souls as the result of the latter rain which falls upon those who are sealed and prepares all to pass through the final crisis. This vision begins with the statement, "After this I beheld," showing that it follows the sealing described in the first vision. The following statements are samples of the position of commentators in

regard to the location of this chapter: "Chapter VII can only come in as an episode between chapters VI. 17 and VIII. 1." (Hengstenberg). "Instead of the seventh seal being opened, two other episodes or preliminary visions occupy chapter 7." (Robertson).

In the description of the day of God's wrath and judgments given in the last verses of the previous chapter, the recognition of the purpose of the event by the wicked is evident from their cry, "For the great day of His wrath is come; and who shall be able to stand?" The purpose of the visions of chapter seven is to answer that question. Only those who receive the seal of God's approval on the development of character will be shielded from the divinely visited judgments. All others will seek shelter in the dens and caves of the mountains and doubtless in the man-made bomb-proof places of refuge. They cannot look upon "the face of Him that sitteth upon the throne" or endure "the wrath of the Lamb." Between the signs in the sun, moon, and stars, and upon the earth, which herald the nearness of the second coming of Christ, and the advent itself, a final heaven-sent message is to be given to all men completing the great commission and the work of redemption. *An important part of the preparation for the second advent of Christ is the sealing of the definite number for a special mission in the gathering of the innumerable multitude under the latter rain.*

It is evident that symbols are employed in Rev. 7:1-3. The four angels are stationed "at the four corners of the earth" (RSV), which of course means the four points of the compass, or the four principle directions. See Jer. 49:36. "Winds" in the Scriptures are symbolic of strife, political turmoil and armed conflict. "Four winds" represent universal or world war. See Isa. 17:12-14; Jer. 25: 31-33; Dan. 7:2,3,16,17. "Sea" and "waters" are used in the Bible as symbols of the great sea of humanity. See Dan. 7:2, 3, 17; Rev. 13:1,11; 17:1,18. In these Scriptures, both the "sea" and the "earth" are used to represent the nations of the world.

The earth, sea, and trees, or the land, water, and vegetation, are the things of nature most influenced by windstorms and also affected by war. Some believe that the earth in this

prophecy symbolizes governments, the sea the mass of humanity, and the trees the rulers or great ones of earth such as are described in verse 15 of the previous chapter. Soldiers are represented by trees in Isa. 10:19, and may therefore symbolize armies in this prophecy. The picture is that of a divine restraining influence in the affairs of men and nations until the sealing work is finished and the final gospel harvest garnered. Not until then can the destruction of sinners and all earthly things take place. The quieting and controlling influence of the angels of God in earthly affairs is beautifully illustrated in Zech. 6: 1-8. The angels of mercy are also the angels of wrath. They are first commissioned to hold the winds of war and human passion so that they "hurt not" till God's servants are sealed, and then "to hurt" or destroy when the sealing work is completed.

While the angels of God are doing their work as messengers of peace, evil angels are busy stirring up strife and unrest.

They are the demons and gods of war. See Rev. 16 : 13-16. Satanic agencies are responsible for all the winds of war that have devastated the earth since the fall of man. They are ever busy sowing the seeds of hate and envy in all the councils of men and nations. They are responsible for the two bloody world wars, and have broken up scores of peace conferences, or have made their decisions null and void. The world is still seething with hatred, suspicion and haunting fear, unaware that a universal apocalyptic peril is suspended over the world. *"The spirit of anarchy is permeating all nations, and the outbreaks that from time to time excite the horror of the world are but indications of the pent-up fires of passion and lawlessness that, having once escaped control, will fill the earth with woe and desolation."* *Patriarchs and Prophets*, p. 102.

The sealing angel commands the four messengers of peace to restrain the winds of war until his work of sealing is done. Angels deserve more credit than men and nations for the end of both world wars. And in recent years the nations have many times been on the very brink of war when unexpectedly the danger temporarily passes. Blind indeed must be the person who

fails to recognize the influence of supernatural agencies in the prevention of war. The statement of Lloyd George following the first world war is even more applicable now: "Europe today is a caldron of suspicions and hatred ... There is a suppressed savagery which is but ill concealed, and there are new hatreds which, if they have not been brought into existence during the war, have at any rate come to the surface." -Is It Peace, pp. 137,138.

The divine restraint is but for one purpose, and it will continue until the sealing work is finished and the final gospel harvested. Divine wrath upon the wicked cities of the plain was suspended until Lot and his family were safe. To them the message was given: "Haste thee, escape thither; for I cannot do anything till thou come thither." (Gen.9:22). The destruction of Sodom and Gomorrah are declared to be an example of the final destruction of the wicked. (See Jude 7.) The final judgments on Egypt were restrained till the Hebrews were sealed or protected by the blood of the slain lamb, symbolic of the Lamb of God. Angels have ever restrained the discordant elements of this rebel world so that the messengers of the Prince of Peace might accomplish their mission. Their last work of this kind will be their greatest.

Since the angels are the messengers of God, they are appropriate symbols of heaven-sent messages, and are so used in the book of Revelation. (See Rev. 7:1-3; 10:1-7; 14:6-14; 18:1-5.) All of these are pictures of different phases of the same message and are world-embracing. They describe a prophetic people heralding a prophetic message which is called "the everlasting gospel" and is preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Ezekiel 9 should be studied in connection with Revelation 7. The seal or mark of God secures the receivers from the weapons of the slaughter angels and thus preserves them from the judgments of an offended God. The seal of God is defined in 2 Tim 2:19 as divine approval and ownership as the result of complete victory over sin. "It is a sign of ownership, a mark of possession, a badge of service, a token of redemption." - The Pulpit Commentary.

"This sealing secures the safety of the sealed ones as the judgment of the great day goes over the nations. "The Apocalypse, Joseph Seiss, Vol. 1, p. 424. "This action of sealing with the seal or signet of God is equivalent to a declaration that they, who are sealed, appertain to God, and are distinguished as such from others who do not thus belong to Him, and are assured by Him of His protection against evil" (Wordsworth) Jesus was sealed for His mission as the Messiah at His baptism. "For Him hath God the Father sealed" (John 6:27) The evidence of this sealing was the descent of the Holy Spirit and the message from the Father, "This is my beloved son in whom I am well pleased." The same assurance is given to all who are sealed. Another evidence that the seal of God and the character of God are in-separable is found in Rev. 14: 1 where the sealed company with Christ on Mount Zion are said to have the Father's name "written in their foreheads." *Seal, sign, mark, and name are anonymous terms.* God signs, marks or seals with His name, and name signifies character. The sealing takes place because of victory over sin and the restoration of the image or character of God in the hearts, minds, or foreheads of His people. The forehead was the place where the high priest wore the golden plate with the inscription, "Holiness to the Lord." The seal is the sign of a holy character, and it is accomplished through the instrumentality of the Holy Spirit. (See Eph. 4:30.) "This seal is the holy character which the Holy Spirit creates in and impresses upon man." - The Pulpit Commentary.

The seventh-day Sabbath is declared to be the outward sign or mark of holiness or the character of the Creator. (See Exod. 31:15-17; Eze. 20:12,20.) It is the outward sign of separation from all evil. (See Isa. 56:2.) It is therefore closely related to the seal of God, and in fact is the outward evidence of the seal of God's approval and ownership. The fourth is the only one of the ten commandments that identifies the Creator as the Lawgiver. The Sabbath is therefore the memorial of creation and the evidence of creative power. Since only creative power can redeem, the Sabbath is also the sign and memorial of redemption. It is clearly declared to

be the sign of sanctification or holiness. It is the only positive command in the first table of the Decalogue which tells us to do something that the world can see as evidence that we worship the Creator. Those who obey God and possess His seal or mark, also warn the world against a counterfeit seal or mark which is the outward sign of disobedience and rebellion. Those who have the seal of God and warn against the counterfeit will have holy or God-like characters, the outward evidence of which will be the observance of the Sabbath of creation.

In vision the apostle John "heard the number of them which were sealed." It was 144,000 divided into twelve groups of 12,000 each, representing the twelve tribes or nations of spiritual Israel. It is evident that definite numbers are here brought to view. The number sealed from each tribe is definite and tallies with the sum of the whole which is also exact. There is nothing whatever to indicate that the numbers are symbolic or representative of larger and indefinite numbers. Such a view would make the numbers meaningless with no means of interpretation. Whenever the Bible speaks of a number that represents a larger number, it is clearly stated so that the reader is not left to conjecture as to what is meant. (See Ex. 12:37; Judges 20:15,17,25,46; 1Chron 21:5; Matt. 14:21; 15:38. The mention of the two numbers in our prophecy has no such qualifying statements. Rev. 7 pictures two different companies, one definite and numerable, and the other indefinite and innumerable. The very fact that "no man could number" or count the "great multitude" is evidence that the previous company could be counted or numbered, which would be impossible if the number was symbolic.

That those sealed are spiritual rather than literal Israelites is the position of many of the best apocalyptic students, and is the only reasonable interpretation. "The 144,000 belong not to the literal but to spiritual Israel, and are composed of all peoples and nations and languages" (Charles). "There are two opposite views here, one taking the sealed as referring to the Jews, the other including the Gentiles as well as Jewish Christians, that is, the true Israel like Paul in Galatians and Romans.

This is the more probable view and it takes the twelve tribes in a spiritual sense."- Robertson in Word Pictures in the New Testament. "Although the company is said to be 'of all the tribes of the children of Israel,' yet in the list that follows, the tribes of Dan and Ephraim are omitted altogether

This peculiarity is enough in itself to indicate clearly that we have here a symbolical and not a historical 'Israel.' "-Philip Mauro, in *Of the Things Which Soon Must Come to Pass*, p. 250. Those sealed are called "the servants of our God," which is a general term for Christians.

The term "Israel" had its origin the night Jacob wrestled with the angel. (See Gen. 32:24-28.) The new name was given to describe his new character. It means an overcomer, a victor, a prince or son of God. All true Christians are Israelites and all true Israelites are Christians. (See Rom. 2:28,29; 8:6.) We become Israelites when we become Christians. (See Gal. 3:29.) All who become new creatures in Christ Jesus are of "the Israel of God." (See Gal. 6: 15,16.) In Rom. 11: 17-26, Israel is symbolized by a good olive tree, many of whose branches were broken out because of unbelief, and the Gentiles as branches of a wild olive tree are grafted in their places and thus partake of "the root and fatness of the olive tree." The conclusion is, "And so all Israel shall be saved." (See also Eph. 2: 11-13.) It is for this reason that the redeemed will be divided into twelve nations and will enter the New Jerusalem through twelve gates over which are inscribed the names of the twelve tribes. The city also has twelve foundations on which are written the names of the twelve apostles who as kings will rule over the twelve nations of the saved.

It is evident that the 144,000 are a special company out of the last generation who are chosen and sealed for a special purpose and mission. Because of their victory over the Laodicean condition, and the experience through which they pass during the closing crisis, they are especially honored with spiritual power for ministry during the latter rain, and with high positions in the kingdom of glory. This is indicated by the fact that Christ invites them to sit with Him in His throne and to "serve in

His temple" and "before the throne of God." They stand with Christ on Mount Zion and "follow the Lamb whithersoever He goeth." Their position is on "the sea of glass" which is the pavement of the throne room, indicating that they serve at the very headquarters of the Kingdom. (See Rev. 3:21; 7:15; 14:1-5; 15:2,3.) "Everything shows that they are a class of the saved, separate and distinct from all others." (Seiss). Another writer says that they are "the most exalted of the redeemed host that stand before the throne of God and the Lamb" Ellen G. White

The fact that exactly twelve thousand are sealed from each of the twelve spiritual tribes indicates an arbitrary selection of a special and numerable company for a specific purpose. When Christ came to this earth to organize His church He selected just twelve men from among the millions of Israel to compose its charter membership and form the nucleus of His work. It was an arbitrary selection of a definite number, and was not made up of "about twelve men," or "twelve men besides women and children" Nor was the number symbolic of a larger and indefinite number. In fact, the number was so exact that when Judas fell out, another was selected to take his place in order to keep the number intact. Matthias was chosen to take the place "from which Judas by transgression fell . and was numbered with the eleven apostles."

The twelve apostles were selected and trained by Christ for a special purpose and mission. They were "sifted as wheat" and during the upper room experience they got the victory over every known sin and were sealed for their apostolic mission. (See Eph. 4:30; 2 Cor. 1 :20,21.) "Christ's visible presence was to be withdrawn from the disciples, but a new endowment of power was to be theirs. The Holy Spirit was to be given them in its fullness, sealing them for their work" - The Acts of the Apostles, p. 30. The outpouring of the Holy Spirit on the Day of Pentecost was the outward evidence of their acceptance and sealing. "This miraculous gift was a strong evidence to the world that their commission bore the signet (seal) of heaven."-Ibid. p. 40.

Rev. 12: 1 pictures the church as a woman clothed with the sun, or

righteousness of Christ, and wearing a crown of twelve stars, representing the leadership of the twelve apostles over the twelve tribes of spiritual Israel. They were the leading lights of Christendom. "The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. . . As in the Old Testament the twelve patriarchs stood as representatives of Israel, so the twelve apostles stand as representatives of the gospel church."-Ibid. p 19. (See Matt. 19:27, 28; Luke 22:28-30. Regarding the selection of the twelve disciples during the early days of Christ's ministry, the same writer declares that "they were the firstfruits of His ministry." - The Desire of Ages, p. 138. Of the selection of the twelve, another writer says that "Jesus gathered the firstfruits of His kingdom" and .to them "delivered the commission." Life of Christ, Giekie, p. 219

As soon as the twelve apostles were selected as "the firstfruits of His ministry," and were purified in the upper room and "sealed for their work," Christ sent them the early rain of His Spirit, which was "the firstfruits of the Spirit" (Rom. 8:23). Then the Holy Spirit was poured out on all flesh to ripen the grain for the gospel harvest. Under the leadership of the apostles as the "firstfruit" sheaf, a great harvest of souls was gathered during the first century numbering from six to ten millions, an innumerable harvest. Of this bountiful harvest the twelve apostles constituted only the firstfruits. In fact, the first to accept the gospel in any country are called the firstfruits. (Rom 11:15,16;16:5; 1 Cor. 16:15.) Does the position of the twelve apostles as the firstfruits of the gospel harvest in apostolic days suggest anything in regard to the identity and mission of the twelve groups composing the 144,000 in their relation to the great gospel harvest to be gathered under the latter rain, especially in the light of the statement that they are "the firstfruits unto God and to the Lamb"? (See Rev. 14: 1, 4.)

There were two principal harvests in Palestine. The first came in the spring of the year between the Passover and Pentecost. These seven weeks were

known as "the weeks of harvest." This harvest was composed chiefly of barley and wheat which had been sown the previous fall. It began with the waving of the firstfruit sheaf on the day following the Passover. Pentecost was a thanksgiving celebration because of the ingathering of the early harvest. The second and great harvest of the year came in the fall, and ended with the Feast of Tabernacles, which was also called "the Feast of Ingathering." In this harvest also the first fruits had to be first gathered and reserved for a special purpose. (See Ex. 34:22.) "In the seventh month came the Feast of Tabernacles, or of Ingathering. This feast acknowledged God's bounty in the products of the orchard, the olive grove, and the vineyard. It was the crowning festival gathering of the year. The land had yielded its increases, the harvests had been gathered into the granaries, the fruits, the oil, and the wine had been stored, the firstfruits had been reserved, and now the people came with their tribute of thanksgiving to God, who had thus richly blessed them. "- Patriarchs and Prophets, p. 540.

144,000 FIRSTFRUITS

The two natural harvests of Palestine were typical of the two great gospel harvests at the beginning and close of Christ's priestly ministry in the heavenly sanctuary in connection with the visitation of the Holy Spirit in the early and latter rains. Likewise, the reservation of the first fruits at the beginning of the two natural harvests was typical of the spiritual firstfruits selected and sealed at the beginning of the two great gospel harvests. After the selection and sealing of the twelve apostles as the firstfruit sheaf of the first great harvest under the early rain of spiritual power, a great ingathering of millions of souls took place. "The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant." - The Desire of Ages, p. 827. This of course means that the results in souls will also be more abundant.

The firstfruits sheaf of the early harvest was twelve men whom Jesus selected and sealed. But because of the world-embracing scope and proportions of the final gospel harvest un-

der the more abundant latter rain, the Lord chooses twelve groups of 12,000 each to constitute the firstfruits sheaf. The 144,000 are divinely declared to be the firstfruits of the gospel harvest gathered out of the last generation by the threefold message of Rev. 14:6-14. See verses 1-5. They will be the leading lights of the last great evangelical movement culminating in the latter rain when the earth will be lightened with the glory of God as pictured in Rev. 18:1-5

THE INNUMERABLE MULTITUDE

The second vision or episode of the prophecy of Rev. 7 begins with verses 9, 10 which read: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Here is pictured the main harvest of the last generation to be gathered under the refreshing showers of the latter rain and of which the 144,000 are declared to be only the "firstfruits." "After this" can only mean after the prophet had witnessed the selecting and sealing of the 144,000, or the "firstfruits" sheaf. Just as the twelve patriarchs were "representatives of Israel," and the twelve apostles "the firstfruits" and "representatives of the gospel church," so the twelve groups making up the 144,000 are declared to be "the firstfruits" and representatives of the innumerable gospel harvest to be gathered out of the last generation. "This is a selection of representatives, and it shows that in the selection the twelve tribes are given equal consideration," and "they are sealed to be lights and guides amidst the darkness and confusion."—Revelation, The Crown Jewel of Biblical Prophecy, Stevens, pp. 141,143.

The 144,000 are selected and sealed to receive the unlimited power of the Holy Spirit under the latter rain as were the twelve apostles during the former rain. While the Spirit will again be poured out "on all flesh" in a final mighty appeal, the 144,000, like the twelve apostles, will receive a special and extraordinary impartation of power for ministry and leadership in calling

the multitudes of God's people out of modern spiritual Babylon. Upon them, we are told, the Spirit will "come with no modified energy, but in the fullness of divine power." It is evident that the Holy Spirit will not be poured out on all flesh in latter rain showers until after the firstfruits have been sealed and receive their baptism of power, for this was the order in apostolic days, and also in the prophecy of Joel 2, which met a partial fulfillment on the day of Pentecost. The statement in verse 28 that "it shall come to pass afterward, that I will pour out my Spirit upon all flesh;" indicates that the world-wide visitation of spiritual power does not take place till after the church receives and accepts the alarm message, which is the Laodicean message "upon which the destiny of the church hangs," which brings them "the former rain moderately" to be followed by the copious showers of the latter rain when "whoever shall call upon the name of the Lord shall be delivered" resulting in a bountiful harvest described in verse 24.

We must not forget that Rev. 7 is a parenthetical prophecy between the sixth and seventh seals, and will meet its fulfillment before the seventh seal is broken. It is one of several apocalyptic descriptions of the final gospel message to the world with its abundant fruitage. It pictures the results of the threefold message of Rev. 14:6-14 in a gospel harvest that "no man can number" which is gathered out of the last generation while the angels are holding in restraint the winds of war and human passion. They are gathered out of "all nations, and kindred, and people, and tongues," which definitely identifies the innumerable multitude as the fruitage of the threefold message where the same language is used. "After this I looked, and a vast host appeared which it was impossible for anyone to count, gathered out of every nation and from all tribes and peoples and languages" (Weymouth). Only in the last generation is such an extensive message proclaimed. It is a world-embracing movement with incomparable results. The work of God in this rebel world will triumph gloriously.

Our prophecy describes two companies, the first numerable and the second innumerable, the first being related to the second as the firstfruits

are related to the main harvest. It would be contrary to the chronological order of the seven seals and their record of successive events embracing the Christian era to apply the innumerable multitude to the redeemed of all ages. Those who have been saved down through the ages of the reign of sin and who are in their graves awaiting the resurrection, are an innumerable host and are described in Heb. 11:12-14. We are told that those who were resurrected and taken to heaven with Christ at His first advent constituted the firstfruits of the innumerable saints who are in their graves and will be resurrected and taken to heaven at the second advent of Christ. Those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, are no longer captives of Satan, I have redeemed them. I have brought them from the grave as the firstfruits of My power, to be with Me where I am, never more to see death or experience sorrow." - *The Desire of Ages*, p. 746. As these were the firstfruits of the resurrected harvest, so the 144,000 are the firstfruits of the living and translated harvest. The entire harvest of redeemed souls is made up of two groups, the resurrected dead and the translated living, and of each there is a firstfruits sheaf. There cannot be two firstfruits sheaves of the same harvest. Therefore but one conclusion is possible.

The identity of the great multitude of Rev. 7:9 is settled conclusively by the question and answer recorded in verses 13 and 14. Remember that the question of the elder is in regard to the innumerable multitude and not the 144,000. The latter are also clothed in white robes and are so described in Rev. 19:7-8. But in our prophecy, the only ones who are described as being clothed in "white robes" are the saints who cannot be numbered. The answer of the redeemed elder to his own question for John's benefit proves conclusively that the great multitude are not the redeemed of all ages, but are gathered out of the last generation by the final message during the time of divine restraint and suspended wrath. In the question and answer, the elder answered the question that would



naturally arise in John's mind because of what he had just seen and heard.

John answers the elder's question, "What are these which are arrayed in white robes? and whence came they?" with the statement, "Sir, thou knowest," which "is at once a confession of ignorance, and an appeal for information" (Swete). The great multitude had come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They "have just passed through the great distress" (Weymouth), or "the great tribulation." (RSV). It is evident that the great tribulation here described comes just before the final deliverance of the Church Militant. It cannot refer to the tribulation of the Dark Ages described in Matt. 24:21, 22. The martyrs of that is without doubt "the time of Jacob's trouble" which culminates in the seven last plagues. See Dan. 12:1,2; Rev. 12:17; 13:15-17; 16.

That the "great tribulation" is the period of the plagues is also evident from verses 15-17. The burning heat of the sun here mentioned is doubtless that of the fourth plague described in Rev. 16:8, 9. The period of the plagues is a time of hunger and thirst because of drought and the waters being turned to blood. See Joel 1; Rev. 16:3, 4. It will also be a period of weeping and tears and sorrow. The language indicates that the great multitude pass through this period with the divine promise of complete deliverance when "God shall wipe away all tears from their eyes." It is evident that the great multitude, as well as the 144,000, experience this "great tribulation" and are translated.

There is no evidence that only the 144,000 will be translated, and to conclude that the great multitude who come into the message in the last hour will all die before translation day, is unscriptural, unwarranted, and unreasonable. In fact, it would be a reflection on the wisdom, love, and power of God.

If further evidence is needed as to the time of "the great tribulation" here it is: "When He (Christ) leaves the sanctuary, darkness covers the inhabitants of the earth. . . Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old."—*The Great Controversy*, p. 614. Then, speaking of God's people, the writer continues: "These are they which came out of great tribulation:" they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments . . . They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But 'they hunger no more, neither thirst any more.'—*Id.* p. 649. Who are the ones described here? The elder told John that they are the innumerable multitude described in verse 9. Why not forget our preconceived opinions and believe him, and also the Spirit of Prophecy. No other conclusion is reasonable, or even possible.

In Palestine there were three parts to a harvest, the firstfruits, the main harvest, and the gleanings; and they must come in that order. If the 144,000 were the last of the final gospel harvest they would be the gleanings, but they are divinely called "the firstfruits" in Rev. 14: 1,5. Webster defines the firstfruits as "the fruit or produce first matured and collected in any season. The first profits on anything. The first or the earliest effect of anything. The first gatherings of a season's produce." The firstfruits are always, as the word implies, the first and never the last of

a harvest. The last is called the "leavings" or "gleanings." See Ruth 2:2, 3; Isa. 24:13. The 144,000 are not the gleanings, the last, but rather "the firstfruits unto God and to the Lamb." Rev. 14:5. If the great multitudes were the redeemed of all ages rather than out of the last generation, the 144,000 could not possibly be called "the firstfruits," for the term would be meaningless. The firstfruits always indicates a greater harvest to follow.

As used in the Scriptures, the firstfruits were the first in quality as well as time. In the margin of Eze. 44:30 they are called the "chief" fruits, and in Num. 13: 12 they are called the "best." They were the best of the first to mature and had to be "without blemish." When the grapes, figs, or pomegranates began to ripen, the owner went into his vineyard or orchard and selected the best and largest of that which was maturing early and marked them by tying a fiber around them, saying as he did so, "This shall be among the first fruits." When a basketful of each kind had matured and been marked or sealed, the owner gathered and dedicated them to the priests. Thus the firstfruits in ancient Israel were the first to mature, which were carefully selected and marked and dedicated to a special and sacred purpose. In Micah 7:1 we are told that the Lord desires the firstfruits rather than the gleanings. The firstfruits could not be sold or exchanged. See Eze. 48:14.

Before the Hebrew farmer could reap his grain or gather the produce of the vineyard and orchard, he must first select the firstfruits and present them to the priests to be dedicated to a holy use, and they were deposited "before the altar of the Lord." See Ex. 23:19; Lev. 23:10. In Deut. 26:1-11 we are given a picture of the ceremony of dedication. The people came by districts with their baskets or sheaves of the firstfruits. They usually marched in processions to the sound of music and singing till they were met at the door of the sanctuary by the singing Levites where the ceremony of dedication took place. "For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the



sheaf of firstfruits was waved as a thank-offering before the Lord. Not until this was presented, could the sickle be put to the grain, and it be gathered into sheaves. The sheaf dedicated to God represented the harvest." - *The Desire of Ages*, p. 786.

The firstfruits were always a definite and numerable amount - as a sheaf or a basket full, compared with the indefinite and innumerable amount of the entire harvest, and they constituted only a small part of the whole. See Lev. 23:10. "Handful" is the marginal reading. It was a single sheaf compared with the entire field; a handful compared with a barn-full. See Prov. 3:9,10. The firstfruits were gathered just before the general harvest and were "the first of the ripe fruits" (Ex. 22:29). No green or immature fruit could be used for this sacred purpose. The fruit must have come to perfection. The Scriptures speak of many kinds of firstfruits. The first-born son was the firstfruit of the marriage and was given a double inheritance and the special privileges of the birthright. The first-born of the cattle, sheep, goats, and other animals were called firstfruits, and were dedicated to a sacred purpose. Also the first fleece of wool, the first portion of the oil, vine, wheat, honey, dough, and the first product of labor, the first increase of the land, and the tithe, were all reckoned as firstfruits and were dedicated to the Lord. See Ex. 22:29,30; 23:16,19; Deut. 18:3,4; 26:12-26; Neh. 10:35-37; 2 Chron. 31:4-6. Of course, the main harvest as a whole when matured reached the same standard of quality and perfection as the firstfruits, and the same is true in a spiritual sense.

The twelve patriarchs were the firstfruits of the twelve tribes or nations

of Israel. Later the tribe of Levi became the firstfruits of the nation and ministered "before the altar of the Lord." Israel as a whole was declared to be the firstborn and firstfruits of all the nations of the earth. See Ex 4:22,23. The Lord called Israel "the first-fruits of His increase," indicating that He intended that they should give the gospel to all other nations. See Jer. 2:3. The Lord placed Israel in the center of the earth on the crossroads between the three great continents of the Old World that they might dispense the light to all mankind. Christ is called "the chief-born from the dead" and "the first-fruits" of the resurrection. See Rev. 1:5; 1 Cor. 15:20-23. He was really the firstfruits of all the first fruits of the gospel harvest. The twelve apostles were the firstfruits of the early gospel harvest under the early rain, and the 144,000 of the harvest under the latter rain. In every case where the Scriptures mention the firstfruits, they always come first in both time and character, and constitute only a small but definite part of the whole. There is no exception to this rule.

In connection with the spring and fall harvests in Palestine there were two groups of typical events. Inseparably connected with "the weeks of harvest" were the Passover, the waving of the firstfruit sheaf, the Feast of Unleavened Bread, and Pentecost. These were followed by a long period when there was but little fruitage. With the fall harvest came the Blowing of Trumpets, the ten days of repentance, the Day of Atonement, and the Feast of Tabernacles, or Ingathering. These were typical of two groups of events in the plan of redemption which come at the beginning and close of Christ's priestly ministry in connection with the two great gospel harvests as the result of the early and latter rains. The first group was composed of Calvary, the resurrection of Christ together with the great company which constituted the firstfruits of the resurrected dead, the dedication of the twelve apostles as period are described in connection with the fifth seal. See Rev. 6:9-11. The great tribulation of our text the firstfruits of the early harvest, and the Pentecostal outpouring with its great harvest of souls. Then came the "falling away" and the long spiritual drought during the Dark Ages. Just before Christ's

work is finished in the heavenly sanctuary, the gospel trumpet will be sounded throughout the world in a final warning message, the Laodicean message will be given to the church as a loud call to repentance, the 144,000 will be selected and sealed as the first fruits of the final harvest, and then the great gospel harvest will be gathered under the refreshing showers of the latter rain. When this work is accomplished probation will close. Christ", will come to gather the fruits of His sacrifice, and then will take place the great antitypical Feast of Ingathering in the Kingdom of Glory.

THE EARLY RAIN

The Scriptures describe two great outpourings of the Holy Spirit, and calls them the "early" or "former rain," and "the latter rain," and they fall at the beginning and close of Christ's priestly ministry in the heavenly sanctuary. The first came upon the early Christians, beginning on the day of Pentecost with glorious consequences. As the result of the upper room experience, the believers "were all with one accord" and "they were all filled with the Holy Spirit" As the result, the people "were all amazed" and asked, "What meaneth this?" Peter answered with a sermon based on the prophecy of Joel which was being partially fulfilled, and climaxed it with the statement that the Jews had rejected and crucified their own Messiah. As the apostle preached the word, the Holy Spirit wielded His mighty two-edged sword and his hearers "were pricked in their hearts" and "cried out, "men and brethren. what shall we do?" Peter told them to repent so that their sins could be cancelled, and then indicate the death of the old life and the beginning of the new by partaking of the symbolic service of baptism. Those who surrendered as the result of that one sermon were "about three thousand souls"

Here are a few of the many statements in the book of Acts telling of the fruitage of the early rain: "And when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he

possessed was his own; but they had all things in common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" Acts 4:31-33

And believers were the more added to the Lord, multitudes both of men and women. Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith." Acts 5: 14-16; 6:7. Who these priests were we are not told, but "a great company" indicates a marvelous fruitage from among the Jewish leaders, doubtless including many who had formerly opposed Jesus and His work.

"The Church, however, throughout the whole of Judea, Galilee and Samaria, had peace and was spiritually built up; and grew in numbers, living in the fear of the Lord and receiving encouragement from the Holy Spirit." Acts 9:31, Weymouth. The inference is that any church that is "spiritually built up" will enjoy "peace" and unity and will grow "in numbers," not only on the basis of addition, but of multiplication. This will be repeated during the antitypical latter rain.

Under the refreshing showers of the early rain the gospel was quickly "preached to every creature which is under heaven." See Col. 1:23. According to the historian Gibbons, at the end of the first century of the Christian era there were between five and six millions of Christians in the empire alone, and others have placed the estimate as high as ten millions.

The following are samples of many descriptions of what happened during the spiritual refreshing of apostolic days: "On the day of Pentecost the Spirit was given. . . . The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. Every

Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. All hearts beat in harmony. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom ... The Spirit of Christ animated the whole congregation; for they had found the pearl of great price."—Christ's Object Lessons, p. 120.

"The Spirit came upon the waiting, praying disciples with a fullness that reached every heart. The Infinite One revealed Himself in power to the church. It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour upon the church the riches of the Spirit's grace ... The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day . . . The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could now proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring . . . From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—Id. pp. 38,39.

During this period the truthfulness of the following statement was abundantly demonstrated: "God is not straitened for man or means."—Vol. 5, p. 224. Wealthy Barnabas and doubtless many others like him, "having land, sold it, and brought the money, and laid it at the apostles' feet." See Acts 4:37. Two of the early converts were two of the wealthiest men of the nation. The Jewish Talmud tells us that Nicodemus and Joseph of Arimathaea were two of the three richest men in Jerusalem, each of whom could have supported the whole city for ten years. The wealth of these two men went into the coffers of the early church. There was likewise no shortage of men for the Lord changed deacons into mighty preachers and successful missionaries, and persecutors into apostolic champions of the faith.

The early rain has more than one application, the chief one, of course,

beginning on the day of Pentecost. The early rain of the second advent movement was the outpouring of the Holy Spirit between 1833 and 1844 as the message was launched with such great power. "The power which stirred the people so mightily in the 1844 movement will again be revealed. The Third Angel's Message will go forth, not in whispered tones but with a loud voice."—Vol. 5, p. 252. The mighty power that attended the beginning of the first angel's message will be more mightily displayed in the third during the latter rain.

Also those who receive the latter rain must first have an early rain experience to prepare them for the latter rain. This is indicated in the prophecy of Joel. In Joel 2:23 it indicates that "the former rain, and the latter rain" will come upon the same people with but little time between. The marginal reading for "the former rain" is "a teacher of righteousness," and it is to come "moderately," which means "like a gentle shower" and the marginal reading is "according to righteousness." Therefore the former rain comes to those who accept the message and experience of righteousness by faith, both imputed and imparted, or justification and sanctification. We are told that "the loud cry of the third angel" begins with "the revelation of the righteousness of Christ," and "is the beginning of the light of the angel whose glory shall fill the whole earth."—The Review and Herald, Nov. 22, 1892. "Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—Vol. 6, p. 19.

The following statements show the necessity and purpose of the early rain in preparation for the latter rain: "We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain."—Testimonies to Ministers, p. 399. Near the close of this book is a chapter entitled, "Pray for the Latter Rain," which should be carefully read and re-read by all our people. After referring to the early and latter rains which were essential to a

harvest in the East, the following statements are made: "The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake . . . Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we will not discern or receive it.

"At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessings of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and latter rain, we shall lose

our souls, and the responsibility will lie at our own door."—Id. pp. 506-508.

Read the entire chapter, for our eternal destinies are at stake. Those who do not receive both rains will lose their souls. And when the latter rain falls we are told that some "will not discern or receive it." Who are they? This is sometimes applied to those who insist that the latter rain has not yet fallen and is not now falling, but this is a mistaken application. It applies only to those who have failed to have the early rain experience. Any person who makes a study of the subject must know that nothing has happened that even compares with the early rain of Pentecostal power, and yet we are told that the latter rain "will be more abundant" and "with greater power."

What is this early rain experience which must precede the latter rain? It is the "revival of true godliness among us" which is "the greatest and most urgent of all our needs," the seeking of which "should be our first work;" and which comes through "confession, humiliation, repentance, and earnest prayer." In fact "a revival need be expected only in answer to prayer" (Review and Herald, March 22, 1887). The early rain is a new vision and a reconversion, an experience in righteousness by faith which we are told is the essential preparation for the latter rain. The Laodicean message must be accepted and the remedy applied for it is "the solemn testimony upon which the destiny of the church hangs," but which has been "lightly esteemed, if not entirely disregarded," and all who "rise up against it" will be shaken out, and all who "truly receive it will obey it, and be purified," and will receive the latter rain and proclaim the message under the loud cry. See Early Writings, pp. 270,271.

The early rain experience is again described in the following statement which appears in the Review and Herald of Feb. 25, 1902: "God brings against ministers and people the heavy charge of spiritual feebleness." The servant of the Lord then quotes the Laodicean message recorded in Rev. 3:14-18, and then continues: "God calls for a spiritual revival and a spiritual reformation. Unless these take place, those who are lukewarm will continue to grow more abhorrent to the Lord,

until He will refuse to acknowledge them as His children. A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change of ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."

THE LATTER RAIN

The latter rain, the preparation for it, and the time of its visitation, are beautifully set forth in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

There can be no question but that the "times of refreshing" here mentioned is the latter rain and the time is also definitely located just before the second advent of Christ to restore all that was lost through sin. "Restitution" means "to bring back to a former state or condition," and we are assured that eventually God's original purpose will be carried out "as if man had never fallen." The word "converted" in our text is translated "turn" and "turn about" in some of the newer versions. Repentance is the result of conviction and is a change of mind, while conversion is a change of character and conduct, a turning about or change of course. The sinner is going in the wrong direction. He is traveling the broad, easy, and liberal road which ends in eternal destruction. Through the gospel he is convinced of his wrong course and destination, and he therefore stops and turns about and changes his course into the straight, strict and narrow way that leads to eternal life. This definition of repentance and conversion is in harmony with Eze. 19:30-32 where sinners are counseled to "repent and

turn yourselves from all your transgressions: so iniquity shall not be your ruin.

"Everything depends on the direction in which we are traveling, heavenward or worldward. Oliver Wendell Holmes said: "The great thing in this world is not so much where we stand, as in which direction we are moving." The direction is far more important than the speed. Church leaders are not so much concerned about those who are traveling in the right direction and are receiving "the heavenly mold" rather than the "worldly mold," the first resulting in the seal of God and the other in the mark of the beast. See Vo1. 5, p. 216. This change of course is a reformation. "Repent, therefore, and reform your lives, so that the record of your sins may be cancelled, and that there may come seasons of revival from the Lord," is the Weymouth translation. Reformation is defined as "improvement in form or character: change from worse to better: correction or amendment, as by removal of faults and errors: a regeneration."

The spiritual refreshing is to come" from the presence of the Lord," and is therefore not man-made, based on human emotions or mass hysteria, the effects of which are always temporary. The one here described produces permanent results. It brings a refreshing experience. Refresh is defined as "to make fresh or new: to review, reinforce, renovate, invigorate, recreate." This is the effect of refreshing showers of rain on the thirsty soil suffering from drought. All vegetation is revitalized with new life. Just as people pray for rain in times of drought, so the church today should pray earnestly for the refreshing showers of the early and latter rain to bring an end to the spiritual drought afflicting the church which is declared to be "as dry as the hills of Gilboa which have neither dew nor rain." The predicted "times of refreshing" or "seasons of revival" come as the result of the blotting out or cancellation of confessed and forsaken sins.

After describing the day of Pentecost when "the church beheld converts flocking to her from all directions" and "the sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief" so that "thousands were converted in a day," the servant of the Lord said:

"These scenes are to be repeated, and with greater power. The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant. The Spirit awaits our demand and reception. Christ is again to be revealed in His fullness by the Holy Spirit's power." See Acts of the Apostles, p. 28, and Christ's Object Lessons, pp. 121, 122. Another statement declares that the latter rain "will be much more abundant" than the early rain, which doubtless means in fruitage as well as power.

In articles which appeared in the Review and Herald 1892 the following statements were made: "When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour." Then after describing the results of the early rain in apostolic days, she continues: "Thus it was in the time of the early rain: but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of righteousness."-Nov. 22,29. Quoted in Christ Our Righteousness, p. 163, Edition 1926.

Again we read: "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant . . . The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its plenitude. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ . . . For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute

wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit;"—Vol. 8, pp. 21,22.

"We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as an all-conquering power."—Gospel Workers, p. 308. "What we need is the baptism of the Holy Spirit. Without this, we are no more fitted to go forth to the world than were the disciples after the crucifixion of their Lord. Jesus knew their destitution, and told them to tarry in Jerusalem until they should be endowed with power from on high."-Review and Herald, Feb. 18,1890. "The spiritual energies of His people have long been torpid, but there is to be a spiritual resurrection from apparent death. By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come upon us. We need the Pentecostal energy. This will come: for the Lord has promised to send His Spirit as an all-conquering power."—Vol. 8, pp. 297, 298.

The following is timely counsel: "Pray that the mighty energies of the Holy Spirit, with all their quickening, recuperative, and transforming power, may fall like an electric shock on the palsy-stricken soul, causing every nerve to thrill with new life, restoring the whole man from his dead, earthly, sensual state to spiritual soundness."—Vol. 5, p. 257. Can anyone question the need of such a shock at this time? Such a visitation will bring the fulfillment of the following promise: "Those who have held the beginning of their confidence firm unto the end will be wide awake during the time that the third angel's message is proclaimed with great power. During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewal of the Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere." -Quoted in Evangelism, p. 694.

Notice these encouraging results of the latter rain: "It is impossible to give any idea of the experience of

the people of God who shall be alive upon the earth when celestial glory and a repetition of the persecutions of the past are blended . . . In the issue of the conflict, all Christendom will be divided into two great classes, those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark." "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world."—Vol. 9, pp. 16,28. Here we are told that the "celestial glory" revealed in the latter rain will make Satan angry and he begins his persecutions so that the two are "blended," and that as a result the world will be "divided into two great classes," and not one great and the other small and insignificant. In fact, the fruitage will be so abundant that "memorials" will be established for the Lord "in every city and village," and a memorial must be at least a company of believers if not a church. How different from what we have today!

Read Vol. 7, pp. 31-33. After describing the early rain on and after the day of Pentecost the servant of the Lord says: "Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the Holy Spirit, been recorded, if it is not that from this record the Lord's people today are to gain an inspiration to work earnestly for Him? What the Lord did for His people in that time, it is just as essential, and more so, that He do for His people today. All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance . . . A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do to today. At this time when the end of all things is at hand, should not the zeal of the church exceed that of the early church? . . . Should not the power of God be even more mightily revealed today than in the time of the apostles?"

Notice the terms "multitude" and

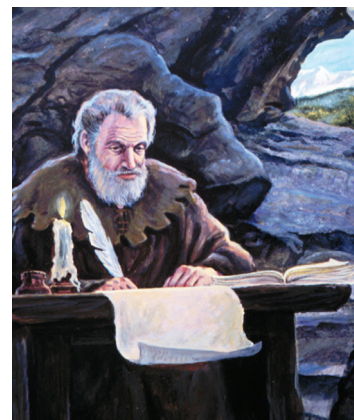
"multitudes" in describing the ingathering of souls during the latter rain. In Micah 2:2 we are told that the "remnant of Israel" will be "a multitude of men," and in Zech. 2:7,10,11 we are told that when the Lord delivers His people from Babylon and dwells in the midst of Zion, "many nations shall be joined to the Lord in that day." "God rebukes His people for their sins, that He may humble them and lead them to seek His face. As they reform, and His love revives in their hearts, His loving answers will come to their requests. He will strengthen them in reformatory action, lifting up for them a standard against the enemy. His rich blessings will rest upon them and in bright rays they will reflect the light of heaven. Then a multitude not of our faith, seeing that God is with His people will unite with them in serving the Redeemer."—Review and Herald, Feb. 25, 1902. "The Spirit is poured out upon all who will yield to its promptings, and . . . they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord."—Review and Herald, July 23, 1895. Quoted in Evangelism, p. 700. In Vol. 7, p. 242 we are told that "the good seed is being sown;" and that "God will watch over it, causing it to spring up and bring forth an abundant harvest."

Here is another very encouraging prediction of what will happen during the latter rain: "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are 'the times of refreshing' to which the apostle Peter looked forward. . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, and the sick will be healed, and signs and wonders will follow the believers. . .

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The

publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands that have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—The Great Controversy, pp. 611,612. It is here intimated that multitudes of honest hearted people are now being held from taking their stand for the truth by family and church bands or ties, and we could add "prejudice" to the list. Under the latter rain these bands will be broken, and this is described in the next quotation.

"Notwithstanding the spiritual darkness and alienation from God that still exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion . . . As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are 'lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof.' Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion . . . Then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call, 'Come out of her, My people.'"—Great Controversy, p. 390. "And in what religious bodies are the great part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith."—Id. p. 383. Then "every truly honest soul will come to the light of truth."—Id. p. 522.



Since the latter rain and loud cry are still future, then "the great body of Christ's true followers" are still in Babylon and will remain there until the message "swells to the loud cry" during the latter rain as is pictured in Rev. 18:1-5. The call, "Come out of her, My people," indicates that they are just as truly God's people now as are those who have already obeyed the call and are helping to give the message. If the great majority of Christ's true followers are in Babylon, is it not logical to conclude that the great majority of His true ministers are also there feeding them and ministering to their spiritual needs, and will come out with their people during the latter rain?

We are told that the prophecies concerning the early rain "are again to be fulfilled in the latter rain," and that what happened then will "be repeated" but with "greater power" May we not then expect a repetition of what is described in Acts 6:7 where we are told that "the number of the disciples multiplied greatly; and a great company of priests were obedient to the faith?" If so, then under the latter rain, along with an increase of membership on the basis of multiplication, a great company of ministers and other religious leaders will accept the message. "Our ministers are to make it their special work to labor for ministers, They are not to get into controversy with them, but with their Bible in their hand, urge them to study the Word. If this is done, there will be many ministers now preaching error, who will preach the truth for this time."—Letter 72, 1899, Quoted in Evangelism, p. 562, "The Spirit and power of God will be poured out upon His children. At that time many will separate themselves

from those churches in which the love of the world has supplanted the love of God and His word, Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming."—Great Controversy, p. 464.

The latter rain will also produce an ingathering from among the Jews with some of their greatest leaders: "When the gospel shall be proclaimed in its fullness to the Jews, many will accept Christ as the Messiah . . . Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day."—Acts of the Apostles, pp. 380,381. Thus far we have had but little fruitage from among the Jews, and no leader who even approaches the caliber of Paul has yet joined the advent movement.

The ingathering will also include men of great ability, influence and wealth, "The greatest men of the earth are not beyond the power of a wonder-working God . . . God will convert men who occupy responsible places, men of intellect and influence . . . Time and money will be consecrated to God, means will be brought into the treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church."—Vol. 6, pp. 82,83. "Some who are numbered among merchant princes will take their position to obey the truth."—Manuscript 97, 1898, "There are many wealthy men who are susceptible to the influences and impressions of the gospel message, and who . . . will be moved by the Spirit of God to open doors for the advancement of the gospel. They will reveal a living faith in the word of God, and will use their entrusted means to prepare the way of the Lord. The Lord desires that moneyed men shall be converted, and act as His helping hand in reaching others."—Gospel Workers, pp 348,349

Among those who accept the message during the loud cry are rulers of nations. "While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation . . . When the final warning shall be given, it will arrest the atten-

tion of these leading men, and some of them will accept it, and will stand with the people of God through the time of trouble"—Great Controversy, pp. 610, 611. "Many of the rulers are those whom Satan controls; but I saw that God has His agents, even among the rulers, and some of them will yet be converted to the truth. They are now acting the part that God would have them . . . At the time of the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble."—Vol. p. 203. We are told that during the latter rain the prophecy of Isaiah will be fulfilled and "The Gentiles shall come to thy light, and kings to the brightness of thy rising!" See Review and Herald, March 31, 1910, These predictions do not meet their complete fulfillment in the conversion of a few petty chieftains of small native tribes,

In view of the large number who have drifted back into the world, the following prediction is very encouraging: "When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd . . . Then will the message of the third angel swell to the loud cry, and the whole earth will be lightened with the glory of the Lord."—Vol. 6, p. 4:01. Notice that these backsliders had "strayed from the fold" and had not been "purged" or "spued" or "shaken out" as the result of rejecting the Laodicean message as set forth in Early Writings, p. 270. Through discouragement and other causes they had departed from the faith. Because of the prevailing Laodicean lukewarmness in affection for both God and man they failed to see the expected evidences that God was among His people. But when "the Lord returns to Zion" in the early and latter rain visitations, they will no longer ask, "Where is their God?" but will return to the fold and will doubtless be a part of the great multitude gathered in during the loud cry.

We are also told that during the latter rain "miracles will be wrought" and "the sick will be healed." See Great



Controversy, p. 612; Vol. 9, p. 126. These statements seem to indicate that all who receive the spiritual refreshing will be healed in preparation for living through the seven last plagues and being translated. The following are samples of several similar statements: "When the gospel is received in its purity and power, it is a cure for the maladies that originated in its purity and power, it is a cure for the maladies that originated in sin . . . The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt of sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy . . . If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would flow in." — Ministry of Healing, pp. 115,116. Does not this indicate abounding physical health to be enjoyed by those who experience the latter rain? Here is the greatest of all secrets of healthful living. Health will be in proportion to our spiritual experience, as in the apostolic days.

A deep spiritual experience is not only essential to health, but is also the preparation that brings the latter rain. "When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—Review and Herald, July 21, 1896. "It is not because of any restriction on God's part that the riches of His grace do not flow to men. His gift is Godlike. He gave with a liberality that men do not appreciate because they do not love to receive. If all were will-

ing to receive, all would be filled with the Spirit. By being content with small blessings, we disqualify ourselves for receiving the Spirit in its unlimited fullness. We are too easily satisfied with a ripple on the surface when it is our privilege to expect the deep movings of the Spirit of God. Expecting little, we receive little . . . When the Holy Spirit came down on the day of Pentecost, it was like a rushing mighty wind. It was given in no stinted measure; for it filled the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it."—Review and Herald, June 10, 1902.

Here is another picture of what will happen during the latter rain: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—Vol. 9, p. 126.

During the latter rain the work will be finished so quickly that the church, and even the workers will be surprised. Note the following statements: "But I speak not my own words when I say that God's Spirit will pass by those who have had their day of test and opportunity, but who have not distinguished the voice of God or appreciated the movings of His Spirit. The thousands in the eleventh hour will see and acknowledge the truth . . . These conversions to the truth will be made with a rapidity that will surprise the church, and God's name alone will be glorified."—Letter 43, 1890

"Unless those who can help in—are aroused to a sense of their duty, they will not recognize the work of God

when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins into His own hands. Workers will be surprised by the simple means that He will use to bring about and perfect His work in righteousness.”—Testimonies to Ministers, p 300.

Another of the many surprises that will come to the church and its leaders during the latter rain will be an ingathering from among the heathen, many of whom had never seen a missionary or heard of Christ and His death. “Those whom Christ commends in the judgment, many have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognized as the children of God.”—Desire of Ages, p. 638.

In the chapter in Prophets and Kings entitled, “Hope for the Heathen,” we read: “Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. The enemy

of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to learn a better way. Although in the depth of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character . . . The ‘Light that lighteth every man that cometh into the world,’ . . . if heeded, will guide his feet to the kingdom of God . . . Heaven’s plan of salvation is broad enough to embrace the whole world.”—pp. 376,377. Indeed God is “long-suffering to usward, not willing that any should perish, but that all should come to repentance.” See 2 Peter 3:9. And if they did, He would make room for them because His love and mercy are not limited by any definite number to be saved out of any generation. Such a thought would be a reflection on the character of God and the plan of salvation. See Zech.13:6; Rom. 1:18-20; 2:14-16; Ps. 19:1-3.

We have saved one of the best statements with which to climax those describing the great ingathering of souls under the latter rain, and it should thrill our souls with joy and anticipation: “Among earth’s inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones, that will yet shine out amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law . . . The darker the night, the more brilliantly they will shine. What strange work Elijah would have done in numbering Israel at the time when God’s judgments were falling upon the backsliding people! He could count only one on the Lord’s side. But when he said, ‘I, even I only, am left; and they seek my life,’ the word of the Lord surprised him, ‘Yet I have left Me seven thousand in Israel, all the knees which have not bowed unto Baal.’”—Prophets and Kings, pp. 188,189.

Then follows a very timely warning to those in modern Israel, who, like Elijah, restrict God’s work as far as numbers are concerned: “Then let no man attempt to number Israel today, but let every one have a heart of flesh, a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for the salvation of a lost world.” In one way only has anyone attempted to number those to be saved by this message out of this last generation, and that is in restricting the number to 144,000. Such an attempt is here clearly condemned as constituting a mistake similar to that made by Elijah, who, although a prophet, made a terrible mistake in his reckoning. To restrict God’s saving grace to any definite number is evidence of a lack of the love and sympathy that controls Christ whose heart yearns “for the salvation of a lost world” and includes “whosoever will” accept the plan of salvation. The number to be saved is likened to the stars and will be “a firmament of chosen ones” which, of course, is innumerable.

But, some may ask, does not the shaking or sifting time diminish the number of God’s remnant people to 144,000 as the total number to be translated? No indeed. In speaking of the results of the shaking, the servant of the Lord wrote: “My attention was then turned to the company I had seen, who were mightily shaken . . . The number of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks.”—Early Writings, p. 271. The number therefore is not diminished.

We read again: “The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.”—Manuscript 97, 1898. Not only will the vacancies be filled,

but with a far better type of members of the Cornelius variety.

In fact, far more come into the message than are shaken out: “In vision I saw two armies in terrible conflict. One army was led by banners bearing the world’s insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord’s army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God.”—Vol. 8, p. 41. Which is the largest, a company or a tribe? The answer is self-evident. We have lost and will in the future lose some companies of believers who, through the influence of offshoot leaders and movements, become “disaffected ones” and “become offended and apostatize,” but their places will be taken by “tribes” of new believers of a more stable and godly type.

In fact, we are told that these apostasies will be a blessing to the church because they separate the unstable and disloyal from among the true: “God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat.”—Vol. 5, p. 707. All these heretical movements get from us is “chaff” and therefore it is a good riddance. We can be thankful that they do not obtain any of the “wheat” which represents those who are true and genuine. This throws light on another statement which is rather surprising: “Some are not in harmony with the body” and “will be affected with fanaticism and the spirit of error. Some have fanciful views which blind their eyes to important, vital points of truth, leading them to place their own fanciful influences upon a level with vital truth. The appearance of such, and the spirit which attends them, makes the Sabbath which they profess very objectionable to the sensible unbeliever. It would be far better for the progress and success of the third angel’s message if such persons would leave the truth.”—Vol. 1, pp. 413,414. Because such persons, as long as they are in the church, impede the progress of the message, the cause is better off without them, and the sooner they unite with an offshoot movement the

FINAL CRISIS AND DELIVERANCE

better. Therefore we need not be too much concerned over the influence of these deceivers, for we are assured that “they can do nothing against the truth” because what they do will ultimately work “for the truth,” so that even this is included among the “all things” which “work together for good to them that love God, to them who are the called according to His purpose.” (Rom. 8:28).

THE CONCLUSION

In the light of the many statements quoted above which picture an innumerable multitude saved out of the last generation as the result of the preaching of the threefold message during the unlimited power of the latter rain, but one conclusion is possible. The 144,000 can only constitute a special company sealed for a special mission, and cannot possibly represent the sum total of those to be redeemed and translated when Christ returns. Such a position has been increasingly embarrassing to those who are proclaiming the message to the general public. Evangelists have been inclined to evade the subject in order to avoid the question which is almost inevitable: “Do you believe and teach that only 144,000 will be saved by your message?” The answer to such an embarrassing question has discouraged thousands from embracing the message.

Years ago while union evangelist, the writer conducted many tabernacle evangelistic campaigns with the book of Revelation as the basis of the series of sermons. It was such questions as the above that led to an intensive study of this embarrassing subject, in the belief that all Bible truth can be proclaimed without difficulty to all people with an explanation that is reasonable and convincing. The discovery of the key that unlocks this puzzling question brought great

joy and satisfaction and an inspiration never before experienced. In Rev. 14:1-4 we are clearly told that the 144,000 “were redeemed from among men,” which has always been interpreted as indicating translation, and that they are “the firstfruits unto God and to the Lamb.” The result of the study of the subject of the firstfruits as revealed in the Scriptures is briefly covered in this treatise, and throws great light on the subject of the 144,000.

Years ago a group of our leaders were discussing this subject with seemingly no satisfactory results. Elder S. N. Haskell, who had taken no part in the discussion, finally arose and said: “After all, brethren, the 144,000 are only the firstfruits of the final gospel harvest,” and then sat down. He had discovered the key but evidently never preached or published it for the benefit of the denomination. Doubtless the Lord’s hand was in his silence, as the time was not yet ripe for such an expanded vision. The Lord releases light as it is needed and His people are able to bear it. It is unfortunate that some have always found it difficult to adjust themselves to new light.

When Elder A. G. Daniels heard this subject presented as it is set forth in this paper, he accepted it fully and gladly declared it to be the truth. He told the writer that when Sister White had her first vision revealing the fact that the 144,000 advent believers would be translated without tasting death, her possession of the prophetic gift was not only questioned, but many felt that she was virtually saying,

“My Lord delayeth His coming.” The church was so small and the return of Christ so near in their opinion, that such a number was not only impossible, and was far more than a “little flock.” Elder Daniels then said, “What would have been their reaction if she had then revealed what she was shown in later visions regarding the ingathering of an innumerable multitude?” He had reference, of course, to some of the statements quoted in this paper.

About thirty years ago the writer was conducting a revival in a church on the West Coast and one evening made the remark that he believed that during the latter rain millions would be saved. An old man came up at the close of the service and asked if he had understood correctly, and then repeated the statement. He was assured that there was no mistake. He said he thought that only 144,000 could be saved, and if so, there was no hope for him as he was the least of all the saints who then numbered more than 500,000. He said that he had lost interest in trying to save others and thus make his own chances still less, and that he had also virtually quit contributing to help others save more souls. In fact, he was on the verge of giving up all hope of salvation. With his face lighted up with a smile that radiated happiness he said that now he not only intended to be saved himself, but that he would also sacrifice to the limit of his ability to help save just as many as possible, knowing that there was plenty of room for them in the kingdom. Hundreds have borne similar testimony orally and by let-

ter, and other thousands would thrill with joy if they could hear the glad tidings that “the plan of salvation is broad enough to embrace the whole world” including themselves and as many others as they can bring to a knowledge of the truth.

This enlarged vision of the subject under consideration would produce pulsations of new life and faith and courage and enthusiasm which would cheer on the whole movement in its world-embracing mission. It would inspire God’s remnant people to far greater sacrificial giving and zeal in missionary activity. It would bring to an end any further attempts “to number Israel” and thus limit the love and power of Christ who “is able to save them to the uttermost that come unto God by Him, seeing that He ever liveth to make intercession for them.” It would kill the spirit of Pharisaism and narrow exclusiveness for which we have been so often criticized by others, and often justly so, and would give us “a heart of flesh” and “a heart of tender sympathy, a heart that, like the heart of Christ, reaches out for salvation of a lost world.” Then would be fulfilled this glorious promise: “If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one.”—Vol. 9, p. 189. This represents an increase of ten thousand per cent. Evidently as far as numbers are concerned we have been missing the mark as badly as did Elijah. We have seen but little thus far in comparison with what will take place during the latter rain and loud cry when the message goes forth “in the spirit and power of Elijah,” and the whole earth “is lightened with its glory. End

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