

# Leaves of Life



## *Tree of Life Ministries*

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Edition 28

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### **The Prediction**

**Part 1 – The No.10**

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03<sup>rd</sup> January 2020

**“I**n the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, **predicting the fall of the Ottoman Empire.** According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.’— Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, **August 1, 1840.**

**“At the very time specified,** Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** (See Appendix.) **When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement.** Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.”** {*Great Controversy, P. 334, 335*}

# Tree of Life Ministries

**T**ree of Life Ministries is a self-supporting, non-profit, Seventh-day Adventist ministry, which was officially registered in Germany in 2016. At present, the majority of its members are based in Austria.

Our mission is to prepare Seventh-day Adventists for the soon-coming Sunday law crisis and to teach the everlasting gospel of the three angel's messages of Revelation 14 through seminars, video productions and written publications. We believe that we are living in the last generation, for whom the entire Bible has been written. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. The different stories in the Bible typify events that will take place at the end of the world. History will repeat itself. We aim to teach the scriptures "line upon line" in light of their prophetic application to the final generation. This constitutes the "present truth" for this time, which is needed to prepare the church to receive the "latter rain." By understanding the spiritual application of these histories, we can understand what "righteousness by faith" means and enter in to the true born-again experience.

*Leaves of Life* is a present truth periodical, which is mainly compiled and edited by Mark Bruce.

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## Introduction

**F**or the last few years now, we have expected a time to come, where those in this movement, who once advocated the faith of the third angel's message, yet who rejected its truths, would manifest that they are under the control of the enemy of souls. That time is right upon us. Since the corona-virus, that began in January of this year, so much had happened that I felt that I could no longer keep up with the writing of this magazine and at the same time, study, and preach the advancing light of the third angel. It was very evident, that a time had come that was a pivotal point in prophetic history of the world which was changing rapidly before our eyes. On November 09<sup>th</sup>, 2019, a false prediction made by Brother Parminder Biant and his colleagues, who were all once affiliated with Future For America, failed to come to pass. This was merely a confirmation of the truths that we had been advocating since 2016, that they had in fact stepped off the platform and were advocating terrible heresies and leading many into darkness. Since that time, on July 18<sup>th</sup> of this year, Brother Jeff Pippenger, the leader of Future For America, who had also made a false prediction based upon time, in like manner, proved to be a false prophet, when his prediction failed to manifest itself. It is no accident that our prophecy seminar started the very next day of July 19<sup>th</sup>, fulfilling the story of Elijah on Mount Carmel, where the prophets of Baal ceased their prophesying and where Elijah began.

In this edition, I would like to begin to explain, how the Lord is about to punish not only this movement, but also the world for its apostasy against His law. This is typifying what will happen in the Sunday law crisis. On the 19<sup>th</sup> July this year, during our prophecy seminar, we began to lay out and give our reasons for what was about to take place in the near future. After the seminar was finished, I immediately began to put all those thoughts upon paper and published them on the 08<sup>th</sup> August. Since that time the Lord has been pouring out His light at a daily rate, in order to help us understand in much greater detail the prediction we gave, but also to prepare us mentally and spiritually for what is shortly to come to pass.

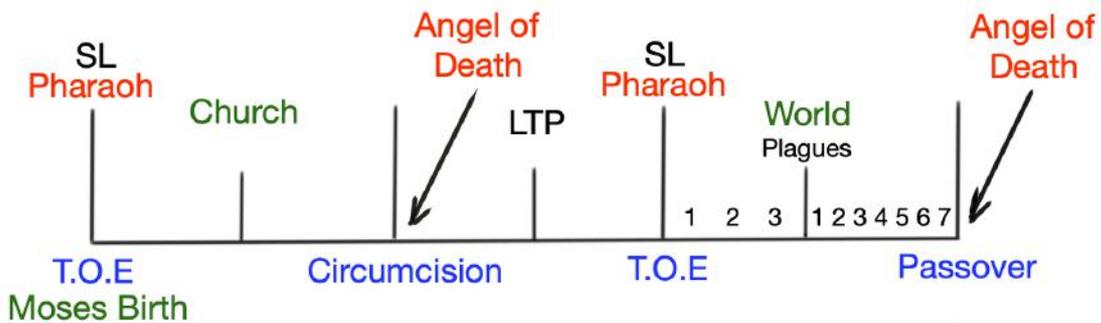
## Ten Days Before

**C**hrist, through the reform lines, demonstrates to us the end by the beginning, teaching us what will come to pass by those things that have already been.

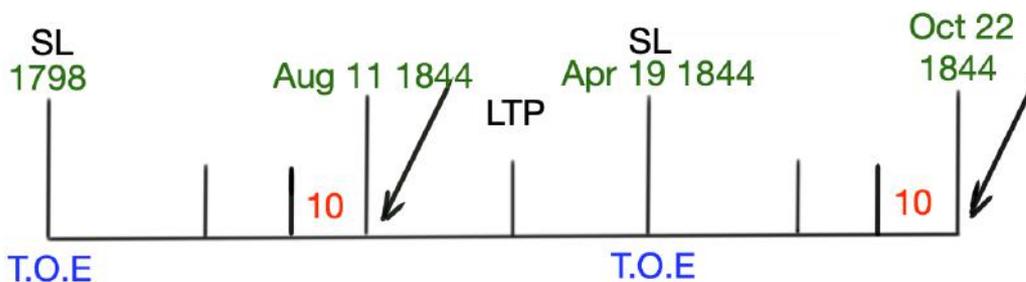
**“The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun.** Is there any thing whereof it

may be said, **See, this is new? it hath been already of old time, which was before us.**”  
(Ecclesiastes 1:9-10)

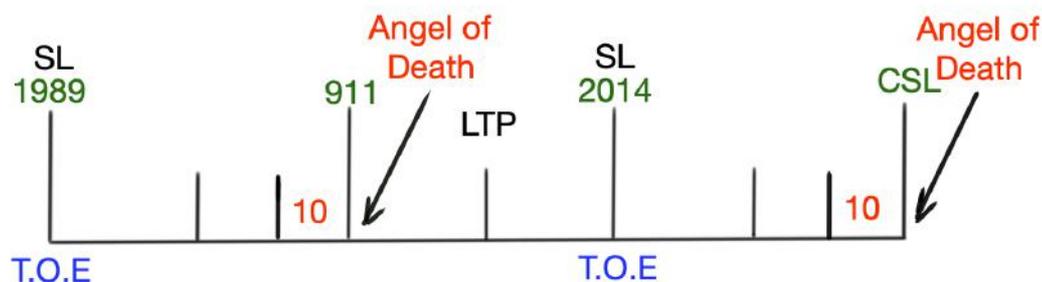
Therefore, when we go to the past histories, we will see a pattern of events that will teach us about events that are to be repeated in our time. Those that have been following the unfolding of truth since December 2019, will be familiar with how in each reform line there are two times of trouble, marking two Sunday laws. The first one, marking a time period where the church will be tested, followed by a time of peace. Thereafter, the next will begin and the world will be tested, leading down to the close of human probation. We can understand this from the line of Moses, where two different Pharaoh’s rise up at two different times to persecute God’s people. Let us quickly review this thought by placing it upon our reform line.



In addition to this, in the Millerite line, prior to August 11 1840, a prediction was given ten days prior to its fulfilment, on August 01<sup>st</sup> 1840 (See quote on front cover). Also, in addition to this, ten days prior to October 22 1844, a trumpet was blown, marking the feast of trumpets, warning that the prophecy of the 2300 days was about to expire. Let us place this upon our line so that we can bring these things together, line upon line.

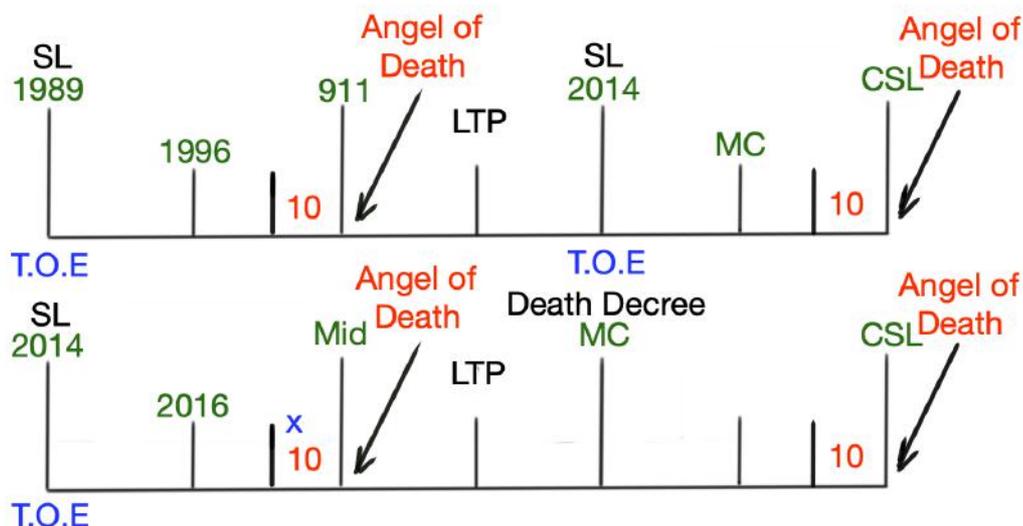


We know from our past studies that the principles of both these lines were to be repeated in our time to give us an experience under the first and second angels in order to prepare us for the Sunday law crisis, where they would both repeat under the third. Therefore, let us take these thoughts and bring them into our line beginning from 1989.



As we can see above, in 1989, when Ronald Reagan made a pact with the Pope to bring about the fall of the Soviet Union, it typified the combination of church and state that will begin the Sunday law crisis. However, as we can also see, God's people did not foresee 911, as they should have done prior to it happening and therefore failed to predict the event before it came to pass. Had this taken place, just like on August 11 1840, the whole world would have been lit up with the glory of God. Nonetheless, as we have gone down through this time, we see that the Lord still brought the event that should have been predicted to come to pass. Therefore, we can see that He did this, in order for us to realise the punishment that will come at the end of our line and predict it prior to it happening.

As we know, each Sunday law crisis also consists of two times of trouble as prefigured by the first and second world wars, giving us the exact same structure as the line above yet just on a smaller fractal. Let us take the fractal from 2014 to the Civil Sunday Law and parallel it with the above line so that we can remind ourselves how this looks.



As we have come to understand, we are currently in the period on the bottom line marked by the blue x, a period which we will explain in more detail as we proceed. The reason we can be sure of this is based upon the seven thunders which repeats at every level, teaching us where we are at any one point in prophetic time.

Let us now bring another story from the Bible, that marks a place where false prophets come to an end and where God's true people give a true prediction.

## The Ninth Hour

Since 2016, which typifies and parallels the Midnight Cry on a smaller level, Future For America, along with their former brethren, who split from them under the leadership of Parminder Biant, began to lift themselves up, proclaiming themselves to be holy and that they as the wheat could identify the tares within the movement. The Bible is very clear on this matter, that if any man claims to be holy, yet fails to uphold any part of scripture, he is a liar and is in no way holy.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." (1 John 2:4-6)

The fact is, that no person who is truly holy would ever state such a fact, for it is only deep humility that keeps them in the love of Christ.

**“No one who claims holiness is really holy.** Those who are registered as holy in the books of Heaven are not aware of the fact, and are the last ones to boast of their own goodness. **None of the prophets and apostles ever professed holiness, not even Daniel, Paul, or John. The righteous never make such a claim.** The more nearly they resemble Christ, the more they lament their unlikeness to him; for their consciences are sensitive, and they regard sin more as God regards it. They have exalted views of God and of the great plan of salvation; and their hearts, humbled under a sense of their own unworthiness, are alive to the honor of being accounted members of the royal family, sons and daughters of the King Eternal.” *{The Signs of The Times February 26, 1885, par. 10}*

Therefore, when mortal men, publicly claiming to be holy, begin to pervert God’s word, saying that they can read another man’s heart, you can be sure that they are far from what they claim to be and should be openly rebuked.

**“For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit.** For of thorns men do not gather figs, nor of a bramble bush gather they grapes. **A good man out of the good treasure of his heart bringeth forth that which is good;** and an evil man out of the evil treasure of his heart bringeth forth that which is evil: **for of the abundance of the heart his mouth speaketh.**” (Luke 6:43-45)

**“Beware of false prophets,** which come to you in sheep's clothing, but inwardly they are ravening wolves. **Ye shall know them by their fruits.** Do men gather grapes of thorns, or figs of thistles?” (Matthew 7:15-16)

This is what Elijah had to face when on Mount Carmel, illustrating the external elements that God’s people will have to face near the end of the Sunday Law crisis. We understand though, that whatever is illustrated externally, it is merely an illustration of what is happening internally, within God’s church.

Elijah told king Ahab that there would not be dew nor rain for three and half years, symbolising the time of trouble.

“And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, **there shall not be dew nor rain these years, but according to my word.**” (1 Kings 17:1)

“Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and **it rained not on the earth by the space of three years and six months.**” (James 5:17)

What I would like us to understand is that these prophets of Baal, are an illustration of those who will rise up just before the No.10, where God’s true people will give a true prediction. These false prophets are also typified by the events of 2016, where FFA turned on Tree Of Life Ministries and cut us off from every earthly support, claiming to be wheat, when actually they were the very tares of the parable, leading them down to a point in time where they gave their false prediction.

“Notwithstanding the widespread declension of faith and piety, **there are true followers of Christ in these churches.** Before the final visitation of God's judgments upon the earth **there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.** At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. 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. **The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.** In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. **Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.**” {*The Great Controversy, P. 464, par. 1*}

This is illustrated by what took place in this movement, by those false prophets trying to bring fire down upon Nashville, Tennessee, based upon time setting, which did not come to pass.

**“Early on the morning of the day appointed, the hosts of apostate Israel, in eager expectancy, gather near the top of the mountain. Jezebel's prophets march up in imposing array. In regal pomp the king appears and takes his position at the head of the priests, and the idolaters shout his welcome. But there is apprehension in the hearts of the priests as they remember that at the word of the prophet the land of Israel for three years and a half has been destitute of dew and rain. Some fearful crisis is at hand, they feel sure. The gods in whom they have trusted have been unable to prove Elijah a false prophet. To their frantic cries, their prayers, their tears, their humiliation, their revolting ceremonies, their costly and ceaseless sacrifices, the objects of their worship have been strangely indifferent.”** {*Prophets and Kings, P. 144, par. 3*}

**“Facing King Ahab and the false prophets, and surrounded by the assembled hosts of Israel, Elijah stands, the only one who has appeared to vindicate the honor of Jehovah. He whom the whole kingdom has charged with its weight of woe is now before them, apparently defenseless in the presence of the monarch of Israel, the prophets of Baal, the men of war, and the surrounding thousands. But Elijah is not alone. Above and around him are the protecting hosts of heaven, angels that excel in strength.**

**“Unashamed, unterrified, the prophet stands before the multitude, fully aware of his commission to execute the divine command. His countenance is lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah, and then upon the multitude, Elijah cries out in clear, trumpetlike tones, ‘How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.’**

**“The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt and driven them farther from Heaven. And now, in this crisis, they persisted in refusing to take their stand for God.**

**“The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes, and He has them now—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His**

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peculiar people. His special blessing accompanies the labors of men of action, men who will not be swerved from the straight line of duty, but who with divine energy **will inquire, 'Who is on the Lord's side?'** (Exodus 32:26), men who will not stop merely with the inquiry, **but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords.** Such men make their wills and plans subordinate to the law of God. **For love of Him they count not their lives dear unto themselves. Their work is to catch the light from the Word and let it shine forth to the world in clear, steady rays.** Fidelity to God is their motto." *{Prophets and Kings, P. 147-148}*

Christ when He went to the cross, marked by the sacrifice made on the morning of the day of atonement, was on the cross from the third to the ninth hour. These false prophets are counterfeiting that experience, when they begin cutting themselves from morning, through noon, until the ninth hour.

“Outwardly bold and defiant, **but with terror in their guilty hearts, the false priests prepare their altar,** laying on the wood and the victim; and **then they begin their incantations.** Their shrill cries echo and re-echo through the forests and the surrounding heights, as **they call on the name of their god, saying, “O Baal, hear us.”** The priests gather about their altar, and with leaping and writhing and screaming, with tearing of hair and cutting of flesh, they beseech their god to help them.

“**The morning passes, noon comes,** and yet there is no evidence that Baal hears the cries of his deluded followers. **There is no voice, no reply to their frantic prayers.** The sacrifice remains unconsumed.

“As they continue their frenzied devotions, **the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar and lead the people to believe that the fire has come direct from Baal.** But Elijah watches every movement; and the priests, hoping against hope for some opportunity to deceive, continue to carry on their senseless ceremonies.

“**It came to pass at noon,** that Elijah mocked them, and said, Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and **they prophesied until the time of the offering of the evening sacrifice,** that there was neither voice, nor any to answer, nor any that regarded.’

**“Gladly would Satan have come to the help of those whom he had deceived, and who were devoted to his service. Gladly would he have sent the lightning to kindle their sacrifice. But Jehovah has set Satan's bounds, restrained his power, and not all the enemy's devices can convey one spark to Baal's altar.” {*Prophets and Kings, P. 149-150*}**

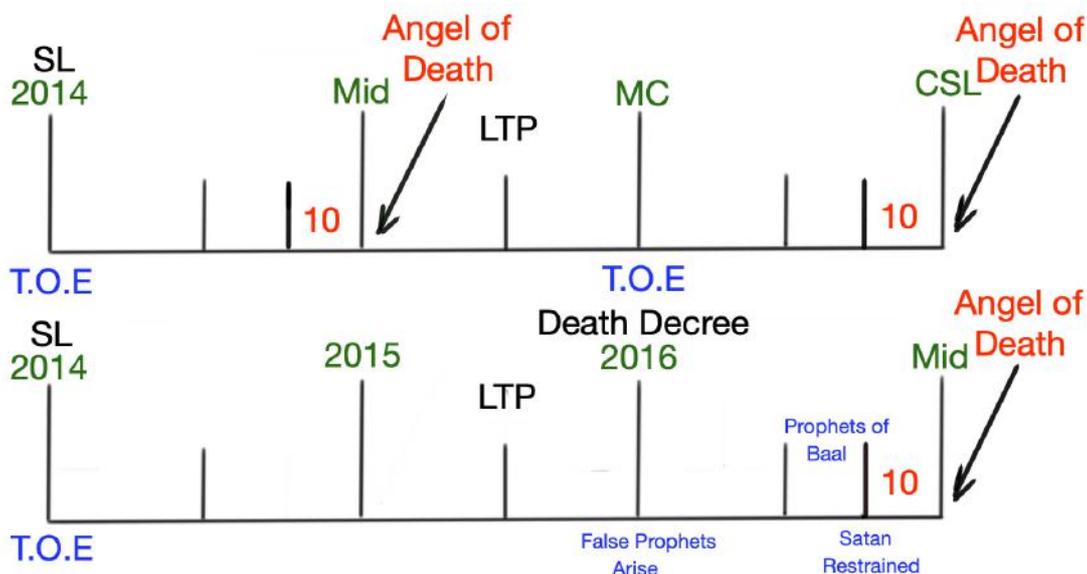
As we can read above, the SOP marks the morning, noon and evening, pointing to the ninth hour, where Christ said “it is finished.” At this point it tells us plainly that Satan is restrained and cannot pass this point. This is a point that I would like for us to note and will become more apparent as we go through this study. However, for the moment I would like for us to understand that this point brings us to the point that marks the beginning of the ten days, where Elijah is now going to give the true prediction.

**“And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.” (1 Kings 18:30-40)**

Let us place this illustration upon our line. In this diagram we will deal only with the fractal from 2014, to Midnight, so that we can see it in a larger format. In the diagram the Nos. 3, 6 and 9, represent the time where the false prophets begin their false sacrifice,

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typifying the cross. This began at the 3<sup>rd</sup> hour in the morning and finishing at the 9<sup>th</sup> hour in the afternoon, where Satan is restrained.



The point that marks the beginning of the period, where Elijah rebuilds the altar, until the fire comes down from heaven, represents the time period illustrated by the No.10 in the diagram. This will be proven by many witnesses as we go through this study. A point to notice, just as Elijah begins at the 9<sup>th</sup> hour, he also ends at the 9<sup>th</sup> hour. As we will see, again by several witnesses. The Bible wants us to understand that this period illustrated by the No.10 is actually one point in time that represents a short period.

“And it came to pass, when midday was past, and **they prophesied until the time of the offering of the evening sacrifice**, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And **Elijah took twelve stones, according to the number of the tribes of the sons of Jacob**, unto whom the word of the LORD came, saying, Israel shall be thy name: **And with the stones he built an altar in the name of the LORD**: and he made a trench about the altar, as great as would contain **two measures of seed**. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, **Fill four barrels with water**, and pour it on the burnt sacrifice, and on the wood. And he said, **Do it the second time**. And

they did it the second time. And he said, **Do it the third time.** And they did it the third time. And the water ran round about the altar; and he filled the trench also with water. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, **let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.** Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.** And when all the people saw it, **they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God.**” (1 Kings 18:29-39)

Therefore, as we can see, Elijah, who begins his work at the beginning of the 9<sup>th</sup> hour, rebuilds the altar and then pours four barrels of water upon the altar, three times, paralleling the 3, 6 and 9<sup>th</sup> hours, demonstrating the difference between a true and a counterfeit message. When Elijah begins to build, the false prophets have a short time of opportunity to repent, culminating with the prediction coming true, marked by the fire coming down from heaven. At this point, all those who finally refuse to do so are slain. What we can understand from this is that this short time period just before the fire comes down from heaven is a space to repent before the Lord brings His wrath upon the unrepentant offender.

“A silence, oppressive in its solemnity, rests upon all. **The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution.**

“No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen, and all are amazed at the sight. **It resembles the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.**

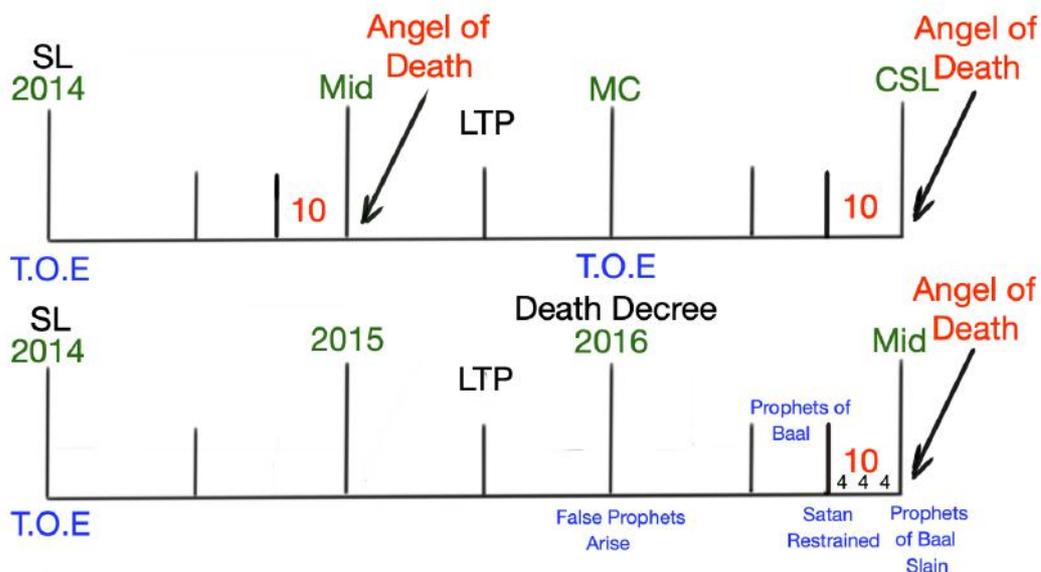
“The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the Heaven-sent fire. **They fear that they themselves will be consumed; and, convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, ‘The Lord, He is the God; the Lord, He is the God.’** With startling distinctness the cry resounds

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over the mountain and echoes in the plain below. At last Israel is aroused, undeceived, penitent. At last the people see how greatly they have dishonored God. The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed. The people recognize God's justice and mercy in withholding the dew and the rain until they have been brought to confess His name. They are ready now to admit that the God of Elijah is above every idol.

“The priests of Baal witness with consternation the wonderful revelation of Jehovah's power. Yet even in their discomfiture and in the presence of divine glory, they refuse to repent of their evil-doing. They would still remain the prophets of Baal. Thus they showed themselves ripe for destruction. That repentant Israel may be protected from the allurements of those who have taught them to worship Baal, Elijah is directed by the Lord to destroy these false teachers. The anger of the people has already been aroused against the leaders in transgression; and when Elijah gives the command, ‘Take the prophets of Baal; let not one of them escape,’ they are ready to obey. They seize the priests, and take them to the brook Kishon, and there, before the close of the day that marked the beginning of decided reform, the ministers of Baal are slain. Not one is permitted to live. {Prophets and Kings, P. 152, 153}

Let us place this also upon our diagram so that we can begin to build up our pattern.



In order to understand this in its fullest sense we must bring many other stories together, line upon line. Let us now bring one of Sister Whites visions and place it on top of this and we will see a similar illustration of what we just looked at.

## Light and Exceeding Bright Light

**“I** saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father's person I could not behold, for a **cloud of glorious light covered Him**. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ **Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless.** Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. **A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light** come from the Father to the Son, and from the Son it waved over the people before the throne. **But few would receive this great light.** Many came out from under it and **immediately resisted it**; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. **This company all received the light and rejoiced in it, and their countenances shone with its glory.**

“I saw the Father rise from the throne, [See page 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. **Then Jesus rose** up from the throne, and the most of those who were bowed down arose with Him. **I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness.** Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and **led them out a little way. Then He raised His right arm**, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. **He stepped into the chariot and was borne to the holiest, where the Father sat.** There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. **Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My**

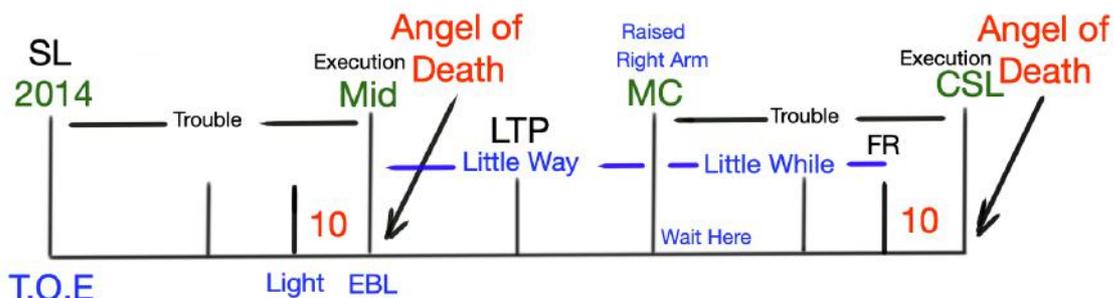
Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.” {Early Writings, P. 54-56}

The next short quote is a part that was omitted from the end of the above quote, when it was placed in Early Writings

“I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan.” {Broadside1, April 6, 1846 par. 7}

What I would like for us to understand from this, is that the light marks the beginning of the prediction, whereas the exceeding bright light, is the reward that the faithful receive at the end of the No.10, when the fire comes down from heaven, to convict the false prophets that the prediction was true. Let us place this vision upon the larger fractal, representing the Sunday law, to the close of probation for the church and we will see that this illustration of these two short periods, marked by the No.10, represents two periods of judgment, as witnessed by Mount Carmel. As the fire came down from heaven and the false prophets rejected that evidence, so in the vision, when the exceeding bright light comes, they reject it and go into perfect darkness. Let us place this upon our diagram and allow the Bible to confirm where we place these points.



Now that we have our diagram, if we just follow down through the vision, starting with the light at the beginning of the first No.10, followed by the exceeding bright light at the end of that No.10, which illustrates the first time of judgment, at the end of that time of trouble. All those that receive that light, followed by the exceeding bright light, their faces shine with its glory. Christ then leads them out a little way, paralleling the little time of peace. Christ leads those who follow Him up to the Midnight Cry. At this point He raises His right arm, which I will show from the next vision is marking the Midnight Cry, where He tells them to wait until He returns for them, after a little while. This little while, is marking the time where God's people come face to face with death during the day of atonement, until He returns to deliver them at the beginning of the next no.10. Also, those who did not get up and follow Christ, will receive strong delusion and begin to deceive their former brethren. I want you to understand that this second No.10, at the end, is marking the final review, which we will cover more in depth as we progress in these studies. From this I am hoping you can begin to see two periods of judgment, marked at the end of each time of trouble, represented by this No.10.

Let us now bring another vision and place it on top of this to give us more clarity.

“While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were travelling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of

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God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, **knew and understood the voice, while the wicked thought it was thunder and an earthquake.** When God spake the time, **he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses did when he came down from Mount Sinai, (Exodus 34:30-34).**" *{Broadside1 April 6, 1846, par. 2}*

The above vision as we can read begins with the light at the Midnight Cry where Christ in the last vision raised His right arm. Here we read: "this light shone all along the path," leading them to the city, which is at the end of the path. This will become more apparent in future editions. Soon some of them grew weary, where Christ then again raises His right arm, giving them a light which marks the beginning of the second No.10. This is a parallel to the light they received at the first No.10. In this next verse, representing Pentecost, we can see that the Lord sends rain when they are weary.

**"The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.** Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor. The Lord gave the word: great was the company of those that published it. **Kings of armies did flee apace:** and she that tarried at home divided the spoil." (Psalms 68:8-12)

It is important to also note, that at the end of the world, Christ comes as both the early and latter rain, marking the light at the beginning of the 10 and the exceeding bright light at its end.

**"Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."** (Joel 2:23)

Notice that it states that He has given the former rain, but now He wants to again give both the former and the latter, which Peter stated was fulfilled at Pentecost.

**"For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your**

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:" (Acts 2:15-17)

The points that I want us to note from this are as follows:

1. The Lord will pour out His Spirit upon all flesh.
2. Sons and Daughters will prophesy.
3. Young men shall see visions.
4. Old men shall dream dreams.

These are very important points which will also become more apparent as we progress through this study.

Another point to take note of is the fact that the purpose of the former rain is to cleanse us of our idols.

**"Many have in a great measure failed to receive the former rain.** They have not obtained all the benefits that God has thus 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.** The work that God has begun in the human heart in **giving His light and knowledge must be continually going forward.** Every individual must realize his own necessity. **The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit.** It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. **The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him.** It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." {*Testimonies to Ministers, P. 507, par. 1*}

As we read in the book of Joel, the latter rain will fall upon all flesh. But unless the former rain has cleansed us from every defilement, we will not recognise it when it falls upon us. Therefore, when Christ sends the latter rain at the end of the world, accompanied by the former rain, it is teaching us that we still need to be cleansed of something before we can receive the latter. This point will also become very clear as we progress.

The Lord confirms this about the former rain in these next verses.

“Come, and let us return unto the LORD: for **he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: **in the third day he will raise us up, and we shall live in his sight.** Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and **he shall come unto us as the rain, as the latter and former rain unto the earth.**” (Hosea 6:1-3)**

Sister White uses these verses to reference the year 1850, when the second chart was made, typifying Pentecost, where Christ was now going to gather His people.

“**A vision the Lord gave me October 23, 1850, at the house of Bro. Nichols in Dorchester, Mass. I saw that we must redouble our efforts now in this gathering time. I saw it was a shame for us to refer to the scattering time for examples to govern us now in the gathering time, for if God does no more for us now than He did then, we never shall be gathered. In the scattering Israel were torn and smitten, but now God will heal and bind them up.**

“I saw that God had stretched out His hand the second time to recover the remnant of His people. **They are those who have been covered up beneath the rubbish since 1844.** I saw that efforts to spread the truth should now be made, such as were put forth in 1843 and '44. **In the scattering efforts made to spread the truth had but little effect—accomplished little or nothing—but now in the gathering time when God has set His hand to gather His people, efforts to spread the truth will have their designed effect, and all should be zealous and united in the work.**

“I saw that a paper was needed and that all should be interested in it. I saw that the burden of the paper was laid on James, and **that it is as important to publish the truth as to preach it.** I saw that James should not be discouraged if all did not feel the interest in the paper that he did. I saw that Bro. Bates had not the interest in the paper that he should have, and that his lack of interest had discouraged James. **I saw that James should set his face as a flint, and go forward. I saw the flock looking for the paper, and were ready like**

**hungry children to eat the truth published in it.”** {1 Letters and Manuscripts, Manuscript, 15, 1850, par. 1-3}

1844, historically marked the point where the investigative judgment of the dead began, typifying the investigative judgment of the living. This was also typified in our line by 2016, when the subject of the wheat and tares first arose. This is plainly telling us that all those since 2016, who have been covered up under all the false prophesying, are hungry to understand the truth, which needs to be given them in the time period of the No.10. This light, if received, will cleanse us who will give it and those who need to hear it and prepare them for the latter rain at the end of that period, when the prediction comes true.

In these next verses, Peter, who has just experienced the Pentecostal rain, confirms, that when the latter rain comes, it comes as both the former and the latter.

**“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:”** (Acts 3:19-20)

Also, notice that when it comes, that it marks a point where our sins are to be blotted out. What I would like us to understand is that this No.10 on our line is marking a period of judgment, where at the same time, if we receive the message He desires for us to receive, it will cleanse us, so that our sins can be removed and that we can be filled with the latter rain. Let us now bring many proofs together to confirm all these thoughts.

## What All the Prophets Saw

**L**et us now read and discover how all the prophets had this very same experience that we have described above, in that they all saw Christ, represented by the light, which led them all to be humbled into the dust. During this experience, their sins were cleansed and they were filled with the Spirit, making them fully ready for service. Christ’s dealing with man is always the same, there is only one gospel plan for all. It should therefore be no shock to us to receive and understand this concept. Let us begin by reading this quote that defines this particular experience.

“None but God can subdue the pride of man's heart. We cannot save ourselves. We cannot regenerate ourselves. **In the heavenly courts there will be no song sung. To me that loved myself, and washed myself, redeemed myself, unto me be glory and honor, blessing and praise.** But this is the key-note of the song that is sung by many here in this world. They do not know what it means to be meek and lowly in heart; and they do not mean to know this, if they can avoid it. The whole gospel is comprised in learning Christ, his meekness and lowliness.

“**What is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.** When men see their own nothingness, **they are prepared to be clothed with the righteousness of Christ.** When they begin to praise and exalt God all the day long, **then by beholding they are becoming changed into the same image.** What is regeneration?—**It is revealing to man what is his own real nature, that in himself he is worthless.**” {*Special Testimonies, A09, P. 62, Par. 1, 2*}

Let us begin by looking at the experience of Isaiah and Ezekiel and we will see how their experiences fit perfectly into this scenario.

“**The sixth chapter of Isaiah has a deep and important lesson for every one of God's workmen. Study it with humility and earnest prayer. The first and second chapters of Ezekiel should also be carefully studied.** The wheels within wheels represented in this symbol was confusion to the finite eye. But a hand of infinite wisdom was revealed amid the wheels. Perfect order is brought out of the confusion. Every wheel works in its right place, in perfect harmony with every other part of the machinery.” {*Christian Leadership, P. 26, par. 4*}

Let us look at the sixth chapter of Isaiah and see if it has any comparisons with what we have already come to understand?

“**In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.** Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.** And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. **Then said I, Woe is me!** for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for **mine eyes have seen the King,** the LORD of hosts. **Then flew one of the**

**seraphims unto me, having a live coal in his hand,** which he had taken with the tongs from off the altar: **And he laid it upon my mouth,** and said, **Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.** Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, **Here am I; send me.**” (Isaiah 6:1-8)

As we can read, in the above illustration, Isaiah sees Christ sitting upon His throne, which we will see is in agreement with all the other prophets. What I would like for us to see and understand, is that this marks the point where the books get opened and the final review begins to take place, marking the point where Christ is about to blot out our sins. When Isaiah sees this and realises how unlike Christ he is, he humbles himself into the dust where Christ is now able to blot out his sins and fill him with the Spirit. I will confirm these thoughts in the next two quotes.

“Christ Himself was the Lord of the temple. When He should leave it, its glory would depart—that **glory once visible in the holy of holies over the mercy seat, where the high priest entered only once a year, on the great day of atonement,** with the blood of the slain victim (typical of the blood of the Son of God shed for the sins of the world), and sprinkled it upon the altar. **This was the Shekinah, the visible pavilion of Jehovah.**

“**It was this glory that was revealed to Isaiah,** when he says, ‘In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple’ [Isaiah 6:1-8 quoted] (Manuscript 71, 1897).” {*SDA Bible Commentary, Volume 4, P. 1139, par. 5, 6*}

“Christ was the center and the glory of the ancient dispensation. **From time to time he drew aside the veil and revealed the glory behind it.** Isaiah had an unclouded view of this glory when he described **the Lord sitting upon the throne** that was high and lifted up, and his train filled the temple....**The seraphim dwelt in the presence of Jesus,** yet they veiled with their wings their faces and their feet. They looked upon the King in his beauty, and covered themselves. **When Isaiah saw the glory of God, his soul was prostrated in the dust.** Because of the unclouded vision he was graciously permitted to behold, **he was filled with self-abasement.** This will ever be the effect upon the human mind when the beams of the Sun of Righteousness shine gloriously upon the soul. **The light of the glory of God will reveal all the hidden evil, and bring the soul to the place of humble confession.** As the increasing glory of Christ is revealed, the human agent will see **no glory in himself**; for the

concealed deformity of his soul is laid bare, and self-esteem and self-glorying are extinguished. Self dies, and Christ lives.” {*Review History, September 18, 1894, par. 3*}

In the next quote, Sister White likens the coal on the lips of Isaiah to the latter rain, which he received after he had been cleansed of his sin. We will see also, as we go through, that John’s experience is the same as Isaiah’s, when he saw God’s glory.

“John says, ‘**I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**’ [Revelation 18:1.] Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue. **God can breathe new life** into every soul that sincerely desires to serve him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with his praise. **Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's word.** The stammering tongue will be loosed, and the timid will be made strong to bear courageous testimony to the truth. **May the Lord help his people to cleanse the soul-temple from every defilement**, and to maintain so close a connection with him **that they may be partakers of the latter rain when it shall be poured out.**” {*Gospel Workers 92, P. 383, par. 3*}

Let us go now and have a look at the experience of Ezekiel, as it is written in the first and second chapters, according to Sister White.

“Now it came to pass in the thirtieth year, **in the fourth month, in the fifth day of the month**, as I was among the captives by the river of Chebar, that **the heavens were opened, and I saw visions of God.**” (Ezekiel 1:1)

As we can read, Ezekiel’s vision begins on the fifth day of the fourth month. We know from Millerite history, that this was the day according to the Jewish calendar, that when paralleled with the Gregorian calendar, was the date of 21<sup>st</sup> July 1844. On this day, which is recorded in history, Samuel Sheffield Snow began to give the Midnight Cry Message.

“During January and February he had been preaching on the fall of Babylon and the coming of the Lord, as the Bridegroom to the ‘marriage,’ on the tenth day of the seventh (Jewish) month, 1844. However, there was but little interest or response at the time. In April he located his family in Worcester and went to New York, where hostility had

lessened concerning the preaching of the seventh month of 1844—Miller’s ‘Jewish year 1843’ having then expired. After three weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until July 21. Then, by invitation, Snow preached that day in the large Boston Tabernacle on the text, ‘Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet him!’” {*Prophetic Faith of our Fathers, Volume 4, P. 802, par. 3*}

“‘While the bridegroom tarried, they all slumbered and slept. **And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.** Then all those virgins arose, and trimmed their lamps.’ Matthew 25:5-7. **In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year,** to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: ‘Behold, the Bridegroom cometh!’” {*Great Controversy, P. 398, par. 3*}

Because we know that all the prophets are speaking about the end of the world, we can be sure, that both Millerite history (on the 21<sup>st</sup> July 1844) and when the heavens opened to Ezekiel on the 5D4M, that it is teaching us about the same experience. On top of that, it stated that on the 5D4M, when the heavens were opened, that Ezekiel “saw visions of God”. Therefore, if we just take our minds back to what the book of Joel said would happen, when the Lord comes as the former and latter rain, we will be looking at the same experience where all the prophets see the revelation of Christ.

“And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, **your young men shall see visions:**” (Joel 2:28)

Therefore, when we bring all these thoughts and evidence together, it is in agreement with the principle, that all the prophets are speaking about the end of the world.

The next quote is merely a continuation of a quote we posted earlier about Isaiah in chapter 6, where Ezekiel is given a vision teaching the same lessons.

**“Ezekiel, the mourning exile prophet, in the land of the Chaldeans, was given a vision teaching the same lesson of faith in the mighty God of Israel.** As he was upon the banks of the

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river Chebar, **a whirlwind seemed to come from the north, 'a great cloud,** and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the color of amber.' A number of wheels of strange appearance, intersecting one another, were moved by **four living creatures.** High above all these was **'the likeness of a throne,** as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it.' **'As for the likeness of the living creatures,** their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.' **'And there appeared in the cherubims** the form of a man's hand under their wings.'

“There were wheels within wheels in an arrangement **so complicated that at first sight they appeared to Ezekiel to be all in confusion.** But when they moved, it was with beautiful exactness and in perfect harmony. Heavenly beings were impelling these wheels, and, above all, upon the glorious sapphire throne, was the Eternal One; while round about the throne was the encircling rainbow, emblem of grace and love. **Overpowered by the terrible glory of the scene, Ezekiel fell upon his face, when a voice bade him arise and hear the word of the Lord. Then there was given him a message of warning for Israel.**

“This vision was given to Ezekiel at a time when his mind was filled with gloomy forebodings. He saw the land of his fathers lying desolate. **The city that was once full of people was no longer inhabited.** The voice of mirth and the song of praise were no more heard within her walls. The prophet himself was a stranger in a strange land, where boundless ambition and savage cruelty reigned supreme. That which he saw and heard of human tyranny and wrong distressed his soul, and **he mourned bitterly day and night. But the wonderful symbols presented before him beside the river Chebar revealed an overruling power mightier than that of earthly rulers.** Above the proud and cruel monarchs of Assyria and Babylon the God of mercy and truth was enthroned.

“**The wheellike complications that appeared to the prophet to be involved in such confusion were under the guidance of an infinite hand.** The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; **so the whole world was under His control.** Myriads of glorified beings were ready at His word to overrule the power and policy of evil men, and bring good to His faithful ones.” {*Testimonies for the Church, Volume 5, P. 751-752*}

As we can read, Ezekiel, just like Isaiah, saw Christ sitting upon the throne surrounded by the Cherubims, which we know represents the two witnesses, that replaced Satan as the anointed ones in heaven. On seeing this same vision and after he was humbled into the dust, he, like Isaiah could now be sent with a message. Also, as we read in an earlier quote, Sister White likened the coal being placed upon the lips of Isaiah to the angel of Revelation 18, that John was privileged to behold. Hence the quote continues linking John's experience, where he was told to eat the little book, to the same experience Ezekiel had.

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

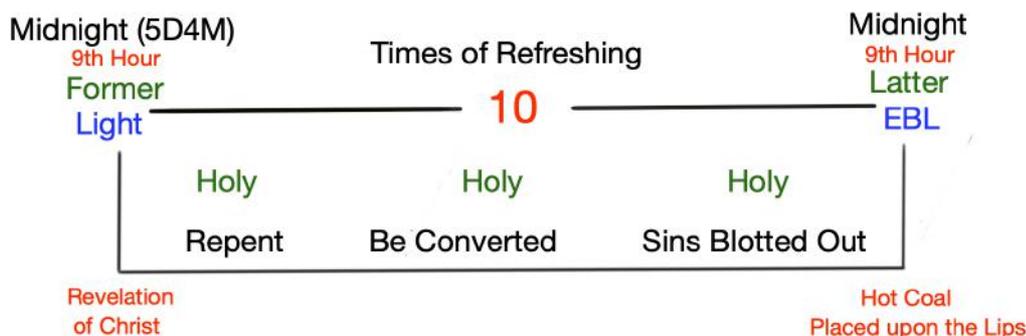
“And the voice which I heard from heaven spake unto me again, and said, **Go and take the little book which is open in the hand of the angel** which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, **Give me the little book.** And he said unto me, **Take it, and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

“In like manner, when God was about to open to the beloved John the history of the church for future ages, He gave him an assurance of the Saviour's interest and care for His people by revealing to him ‘One like unto the Son of man,’ walking among the candlesticks, which symbolized the seven churches. While John was shown the last great struggles of the church with earthly powers, he was also permitted to behold the final victory and deliverance of the faithful. He saw the church brought into deadly conflict with the beast and his image, and the worship of that beast enforced on pain of death. But looking beyond the smoke and din of the battle, he beheld a company upon Mount Zion with the Lamb, having, instead of the mark of the beast, the ‘Father's name written in their foreheads.’ And again he saw ‘them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God’ and singing the song of Moses and the Lamb.

“**These lessons are for our benefit.** We need to stay our faith upon God, **for there is just before us a time that will try men's souls.** Christ, upon the Mount of Olives, rehearsed the fearful judgments that were to precede His second coming: ‘Ye shall hear of wars and rumors of wars.’ ‘Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.’ **While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application to the last days.**” {*Testimonies for the Church, Volume 5, P. 752-753*}

Let us now take these illustrations and place them in the No.10 upon our line in a generic fashion, so that we can begin to see the experience that they had and how it cleansed them and made them fit to receive the latter rain. The point that is important to see from this, is the period represented by the No.10 is also a point in time where Christ fulfills His work in His people. In our last diagram we showed that the end of the first No.10 is called Midnight. However, when Ezekiel sees the vision at the beginning of the No.10, it is marked by the 5D4M, which is also

Midnight. We will see many times, line upon line, that this period represents a work that is completed at a point in time, just as we saw that Elijah began to repair the altar at the beginning of the Ninth hour and the fire came down from heaven at the end of the ninth hour.



The last point I would like to reiterate, is that this experience illustrated here is just a generic experience that everyone will need to have. The reason why I make this point is that we will see as we go through that Ezekiel, John and Isaiah, had to give a message to others, represented by those covered up under the rubbish of error that we read about earlier, before the end comes. Therefore, it must be necessary for the little praying company to have this experience first, to enable them to give the message to others, before the prediction comes to pass and the door close for eternity.

Let us finish this edition by summarizing what we have dealt with so far.

## Summary

I realise that for some who may read this magazine, that many questions will remain unanswered. Unfortunately, there are so many points and principles that would need to be put in place beforehand, in order to grasp everything that is being stated. However, in spite of that, I am hoping that many will at least begin to consider the concepts being placed upon here and as we go forward, a deeper conviction will result from the overwhelming evidence confirming these points. Ultimately, the greatest evidence will be the result of this work upon our own hearts and the fulfilment of these things as they begin to come to pass. Please look forward to the next edition, where we will begin to build upon these thoughts by going to the books of Daniel and John, to establish the time of the end.