

Leaves of Life



Tree of Life Ministries

Edition 29

The Prediction

Part 2 – The Time of the End

10th January 2020

“Ministers and people have declared the prophecies of Daniel and John to be a collection of mysteries which no one could understand or explain. But the very title of the book of Revelation contradicts these assertions: ‘The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John, who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.**’

“Says the prophet, ‘Blessed is he that readeth’—there are some who will not read; the blessing is not for them. ‘And they that hear’—there are some, also, who refuse to hear anything concerning the prophecies; the blessing is not for this class. ‘And keep those things that are written therein’—many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given,—all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblest.

“In view of the testimony of Inspiration, how dare ministers teach that the Revelation is a mystery beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history.” BEcho December 16, 1895, par. 1-3

Tree of Life Ministries

Tree 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.

Contact Information

Mark Bruce	+43 677 63517052
Fjodor Trippel	+43 677 63138510
Lorenz von Werder	+43 664 4847980
Contact email	tolm.europe@gmail.com
Ministry website	http://treeoflife-ministries.org/
YouTube channel	https://www.youtube.com/channel/UCXLbOapHWiEn8vs0IYaYGHA

To Support Us

Bank	Raiffeisenbank Wesermarsch-Süd eG
Name	Tree Of Life-Ministries e.V.
IBAN	DE83 2806 1410 0058 7265 00
BIC	GENODEF1BRN

Affiliated Ministries

Living Waters Ministry (*Huntsville, Alabama, United States of America*)

Contact email	songofsolomon4.15@gmail.com
Ministry website	https://www.fountainsoflivingwaters.org/
YouTube channel	https://www.youtube.com/channel/UCcPrZXqA_63ZOTEGFgSXjMQ

[Our YouTube Channel](#)

Trees of Righteousness Ministry (*Johannesburg, Gauteng, South Africa*)

Contact email	heraldsofthemorning1335@gmail.com
Ministry website	<i>Coming soon...</i>
YouTube channel	https://www.youtube.com/channel/UCEVdCepjI8ECwuV134Hf5dw

Bread of Life Ministries (*Nairobi, Kenya, East Africa*)

Contact email	calvomuriungz@gmail.com
Ministry website	<i>Coming soon...</i>
YouTube channel	https://www.youtube.com/channel/UCR13hHCwDRH2CwbV2jwj1QA

Table of Contents

Introduction.....	5
The Time of the End	5
A Period of Time	7
The Wedding Feast	21
Summary.....	30

Introduction

In our last edition, we spent time looking at the No.10, which represents a period at the end of each time of trouble, where the Lord will send both the former and the latter rain, to make a people ready for service. In this edition, we will begin looking at the books of Daniel and Revelation and see how these books, which are one book, bring all the other stories of the Bible together, as illustrated by the No.10. We also looked at the fact that Ezekiel, John and Isaiah, had a similar experience illustrated in the No.10. I would just like to add and confirm the thought, that if this is the experience of every prophet, it is also the experience of every soul that will be saved. Let us begin by bringing some quotes together to confirm, that the experiences of all the prophets are in fact one experience, which is to be experienced at “the time of the end.”

The Time of the End

“Prominent among the prophets of Israel were **Samuel, Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and Daniel.** In stirring words they called upon the people to turn from their evil ways, giving assurance that the Lord would graciously receive and bless them, and would heal their backslidings. Some of the writings of these prophets have a special application to the time in which we live. **They wrote of things which should ‘come to pass in the last days,’ or in the ‘time of the end.’** Isaiah 2:2; Daniel 12:4.” *{Christian Experience and Teachings, P. 239, par. 2}*

“In the Revelation all the books of the Bible meet and end. Here is the complement of the book of Daniel. **One is a prophecy; the other a revelation.** The book that was sealed is not the Revelation, but that portion of the prophecy of Daniel relating **to the last days.** The angel commanded, **‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end.’** Daniel 12:4.” *{Acts of the Apostles, P. 585, par. 1}*

As we can read, the book of Daniel was to be sealed up until “the time of the end,” which is also “the last days.” This we will talk about in a moment, but before that I want to point out what was stated above. It is written that “all the books of the Bible meet and end” in the revelation. Now, if all the books of the Bible meet in the Revelation and the revelation given to John was the same revelation given to Isaiah and Ezekiel, then the “time of the end” must be marking this period where the book was going to be unsealed to God’s people, as typified by all the prophets having their revelation. Here we can read, both Daniel and John, which is the same book, were told to seal up what they saw, which as we have just read was to be unsealed at the time of the end.

“But thou, O Daniel, **shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.**” (Daniel 12:4)

“And when the seven thunders had uttered their voices, **I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.**” (Revelation 10:4)

Therefore, when the time of the end is reached, it will mark the time when Daniel and John’s messages will be for us. At that time, John, who was told not to write, will then write, telling the churches that the time is at hand.

“The Revelation of Jesus Christ, which God gave unto him, **to shew unto his servants things which must shortly come to pass;** and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and **of all things that he saw.** Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand.**” (Revelation 1:1-3)

“I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, **What thou seest, write in a book, and send it unto the seven churches** which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.” (Revelation 1:10-11)

This is the same experience for Daniel.

“...The words of the angel to Daniel relating to **the last days were to be understood in the time of the end.** At that time, ‘many shall run to and fro, and **knowledge shall be increased.**’ ‘The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:4, 10. The Saviour Himself has given signs of His coming, and He says, ‘**When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.**’ ‘And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.’ ‘Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.’ Luke 21:31, 34, 36.

“**We have reached the period foretold in these scriptures. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.**” {*Desire of Ages, P. 234, 235*}

Therefore, the perfect fulfillment of the time of the end is marking the end of the time of trouble, which I would like us to understand is marking the beginning of the No.10, as marked in our last edition of this magazine. However, before we bring many proofs to demonstrate this point, I would like to remind us of another point. We know from other studies, that the time of the end also marks the beginning of each reform line, typifying the beginning of the Sunday law crisis.

“We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. **Men have assumed despotic power, and human laws have been put in the place of the law of God.**” *{Review and Herald, December 15, 1904, par. 1}*

Is this a contradiction? No! Because the God that demonstrates the end by the beginning, will show us that depending upon context, the time of the end mentioned, is representing either the beginning or the end. To help us understand this, we know that the Sunday law crisis was prefigured by the 1260, from 538, to 1798. Therefore, just from this illustration, we can see that 1798, which was the time of the end in history, can be placed at either the end or the beginning, depending upon whether it is referring to the beginning of the reform-line, or the end.

A Period of Time

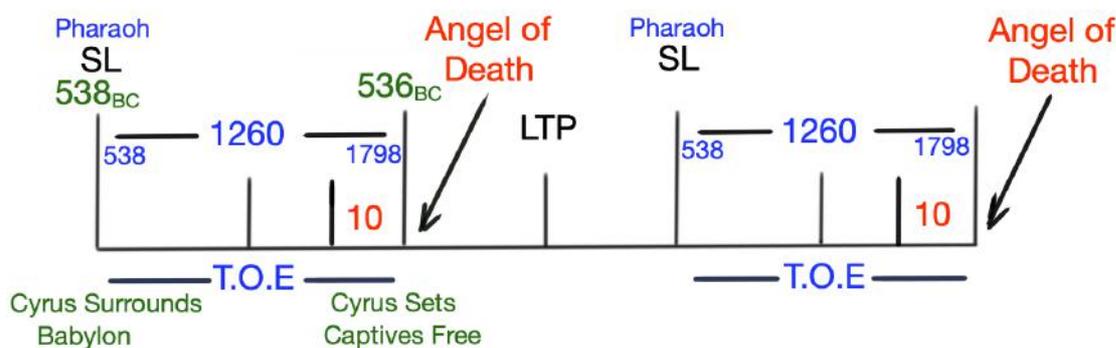
What I would now like to add to this, is that the time of the end is represented by a period of time and not a point. Let us begin by looking at the line of Ezra, that begins at the point where Cyrus surrounds Babylon, which we know marks the time of the end. However, Sister White tells us that this point and the point where Cyrus sets God's people free, at the first decree, are inseparably linked.

“In the unexpected entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, the Jews had abundant evidence of the literal fulfillment of Isaiah's prophecy concerning the sudden overthrow of their oppressors. **And this should have been to them an unmistakable sign** that God was shaping the affairs of nations in their behalf; for

inseparably linked with the prophecy outlining the manner of Babylon's capture and fall were the words:

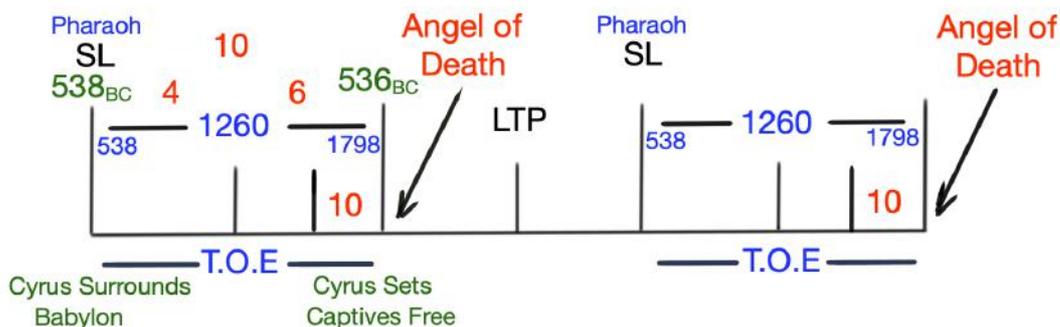
“‘Cyrus, **he is My shepherd**, and shall perform all My pleasure: even saying to Jerusalem, **Thou shalt be built**; and to the temple, Thy foundation shall be laid.’ ‘I have raised him up in righteousness, and I will direct all his ways: **he shall build My city, and he shall let go My captives**, not for price nor reward, saith the Lord of hosts.’ Isaiah 44:28; 45:13.” *{Prophets and Kings, P. 552, par. 1,2}*

As we know, the fall of Babylon took place in the year 538 BC and the captives were released in the year 536 BC. Let us place this on a diagram so that we can picture this aright in our minds and see these two points, which Sister White is linking together.



Notice in the diagram above, I have illustrated the period from 538 BC to 536 BC as the time of the end, linked together by these two waymarks and laid it upon the top of the line of Moses, that illustrates the two Sunday laws. On our reform-line, we also know that within each Sunday law, there is also illustrated two times of trouble. Those two times of trouble as we know were prefigured by the first and second world wars, which were four years and six years alike, giving us the No.46. We know that this is a symbol of the seven thunders, marking the building of the temple, which is also a symbol of the two tables of stone, giving us ten commandments. Therefore, what I want you to see from this is that the time of the end is a time period that is represented by the No.10. This illustration is merely a larger fractal of the No.10 that we see at the end of the time of trouble, marking also the time of the end.

Again, let us view this upon our diagram so we can gain a sense of what the Lord wants us to understand.



Let us give more evidence now to show that the time of the end, whether it be referring to the larger fractal, or the smaller one, are both a time period represented by the No.10. Specifically, I would like to look at the smaller fractal, for if this is the effect of every vision, then the larger fractal is merely prefiguring it. Let us begin by showing that the end is a time period.

“Moreover the word of the LORD came unto me, saying, Also, thou son of man, thus saith the Lord GOD unto the land of Israel; **An end, the end is come** upon the four corners of the land. **Now is the end come upon thee**, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations. **And mine eye shall not spare thee, neither will I have pity**: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: and **ye shall know that I am the LORD**. Thus saith the Lord GOD; **An evil, an only evil, behold, is come. An end is come, the end is come**: it watcheth for thee; **behold, it is come**. The morning is come unto thee, O thou that dwellest in the land: **the time is come, the day of trouble is near**, and not the sounding again of the mountains. **Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee**: and I will judge thee according to thy ways, and will recompense thee for all thine abominations. **And mine eye shall not spare, neither will I have pity**: I will recompense thee according to thy ways and thine abominations that are in the midst of thee; and **ye shall know that I am the LORD that smiteth**.” (Ezekiel 7:1-9)

Notice in the above verses it states that the end is come, yet although “the end is come,” the “day of trouble is near.” Therefore, although the end is come, there is a still a short period before the Lord brings His punishment upon those unto whom He refers. This is merely a confirmation that the Lord never punishes without a warning and is merely bringing a last warning at the end, before He pours out His judgments.

In our last edition, we demonstrated that this time, represented by the No.10, at the end of the time of trouble, was the ninth hour. In the story of Elijah on Mount Carmel, Elijah began to build the altar at the ninth hour and after he had poured four barrels of water three times upon the altar, the fire came down from heaven still marking the ninth hour. This confirms to us that the end represents a period of time. Also, we used the illustration of the light and exceeding bright light, in conjunction with the former and latter rain, which is a time period, to show the beginning and end of the period of the No.10. Let us take this time now and show, using these symbols, of the former and latter rain, how this same time period, illustrates also the end.

“Ask ye of the LORD rain **in the time of the latter rain**; so the LORD shall make **bright clouds**, and give them **showers of rain**, to every one grass in the field.” (Zechariah 10:1)

Notice in the verse above it states that in the time of the latter rain, referencing a period, we are to ask for the rain. This tells us that this must represent a time period that we would need to recognize in order to be able to ask for it in that time. If we go to the book of Luke it explains to us very clearly, that when that time period comes you must ask.

“And he said unto them, Which of you shall have a friend, and shall **go unto him at midnight**, and say unto him, **Friend, lend me three loaves**; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, **yet because of his importunity he will rise and give him as many as he needeth**. And I say unto you, **Ask, and it shall be given you**; seek, and ye shall find; knock, and it shall be opened unto you. **For every one that asketh receiveth**; and **he that seeketh findeth**; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: **how much more shall your heavenly Father give the Holy Spirit to them that ask him?**” (Luke 11:5-13)

As we can read, it is at midnight, which is a parallel to Ezekiel's vision on the fifth day of the fourth month, that we are to ask for the Holy Spirit, represented by the three loaves. We know also that this importunate prayer here is the same experience that delivered Jacob in his time of trial. So, going back to Zechariah, what does the Lord promise to send us?

“...the LORD shall make **bright clouds**, and give them **showers of rain...**”
(Zechariah 10:1)

So, if this is a parallel to Ezekiel's vision, let us see if the Lord fulfils this promise.

“And I looked, and, behold, a whirlwind came out of the north, **a great cloud**, and a fire infolding itself, and a **brightness was about it**, and out of the midst thereof as the colour of amber, out of the midst of the fire” (Ezekiel 1:4)

“As the appearance of the bow that is **in the cloud in the day of rain**, so was the appearance of **the brightness** round about. This was the appearance of the likeness of the glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.” (Ezekiel 1:28)

As we can see, the mourning prophet, who was pleading with God, was answered with bright clouds and showers of rain, in “the day of rain.” Therefore, it is easy to see that the time of the latter rain begins with the former rain and leads you to the point, where like Isaiah, your sins are blotted out and you can be filled with the latter rain. Hence, Peter's words make more sense: “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;” (Acts 3:19).

This is a confirmation to the fact that you have to recognise when this time begins in order to ask for it. The times of refreshing is a time period that begins with the former rain and ends with the reception of the latter rain, after your sins have been confessed and repented of.

The next witness I would like for us to look at is the harvest and allow us to see that as well as being at the end of the world, it is also a time period.

“**Let both grow together until the harvest:** and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.” (Matthew 13:30)

“The field is the world; **the good seed are the children of the kingdom; but the tares are the children of the wicked one;** The enemy that sowed them is the devil; the harvest is the end of the world; and **the reapers are the angels.** As therefore the tares are gathered and burned in the fire; **so shall it be in the end of this world.** The Son of man shall **send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;**” (Matthew 13:38-41)

Notice above, that the harvest is a time period where the Lord is going to gather His people, by sending His angels to reap them. At the same time, the tares, representing all the wicked, will be gathered to be burned up. In the next quote it explains to us that the angels that God sends represent His people, who proclaim a message to prepare them for the harvest, which represents a judgment.

“To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and **in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.**

“This warning is brought to view in Revelation 14. **Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap ‘the harvest of the earth.’** The first of these warnings **announces the approaching judgment.** The prophet beheld an angel flying ‘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.’ Revelation 14:6, 7.

“This message is declared to be a part of ‘the everlasting gospel.’ **The work of preaching the gospel has not been committed to angels, but has been entrusted to men.** Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; **but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.**” {*The Great Controversy, P. 311, 312*}

The judgment here being represented is a part of the day of atonement, near the end, where Christ will examine all those present. This was what Isaiah saw when he was given a vision of God's glory.

“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}*

This point in time, is what we understand to be the final review, a point where the Lord will come as the former rain, to cleanse us, before He is able to pour out the latter rain.

“**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}*

This is the point that nearly all of Adventism fails to understand, how Christ will blot out our sin.

“Yea, the stork in the heaven knoweth **her appointed times**; and the turtle and the crane and the swallow observe the time of their coming; **but my people know not the judgment of the LORD.**” (Jeremiah 8:7)

God’s people do not know the judgment of the Lord, they do not understand the appointed times, which represent the period of the time of the end.

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

At that time, the Lord will bring about His great work of bringing man to repentance that he can blot out his sins. This is the new birth that every Christian needs to have.

“Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; But is under tutors and governors **until the time appointed of the father.**” (Galatians 4:1-2)

“If a man die, shall he live again? **all the days of my appointed time will I wait, till my change come.**” (Job 14:14)

Let us now go to the harvest and look at what happens at the beginning and end of that time period.

“And I looked, and **behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.** And **another angel came out of the temple, crying with a loud voice** to him that sat on the cloud, **Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.** And **he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.**” (Revelation 14:14-16)

In the above verses, let us look closely at what is being illustrated. Firstly, it marks Christ sitting upon a cloud. As we have seen from all the other illustrations, on the fifth day of the fourth month, Ezekiel sees Christ sitting upon a throne, which is likened unto bright clouds and rain. What I would like us to understand is that this represents the former rain, which is represented, like all the visions given to all the prophets, by Christ and the cherubim's, bringing a message of grace and giving us a view of His glory, to prepare us for His coming to execute judgment. At this point, Christ is still in the sanctuary, as can be seen by the other angel that comes out of the temple, shouting with a loud voice. This we can see in Revelation 8, where Christ is represented as an angel ministering before the golden altar of incense.

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.” (Revelation 8:3)

As we now go back to the harvest, it can easily be seen that this second part of the harvest represents the end of the No.10, where the Lord pours out His judgments upon the wicked.

“And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.” (Revelation 14:17-19)

Christ is the angel that cries these two times, commanding that the sickle be thrust into the earth. This confirms to us, that the time of the harvest takes place whilst he is still interceding for us. We know that when all the sins have been blotted out, then and then only will the plagues begin to fall, as illustrated by the second time the sickle is thrust in.

What I would like to do now is show how the No.10, represented by the big fractal, or the Sunday law crisis, also illustrates these two harvests, which take place at the beginning and the end of that fractal. As we have just read, these two harvests are represented by two voices, or two calls. What I would like to show, is that the two temple

cleansings which are illustrated at the beginning of the Sunday law and the end, are the same two calls represented by the harvest.

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities’ (Revelation 18:4, 5).” {*Selected Messages, Book 2, P. 118, par. 2*}

As we know, those two distinct calls are found in Revelation chapter 18.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” (Revelation 18:1-5)

Notice in the above verses, just like Revelation 14, the angel, representing Christ, that cries with a loud voice, is called “another angel.”

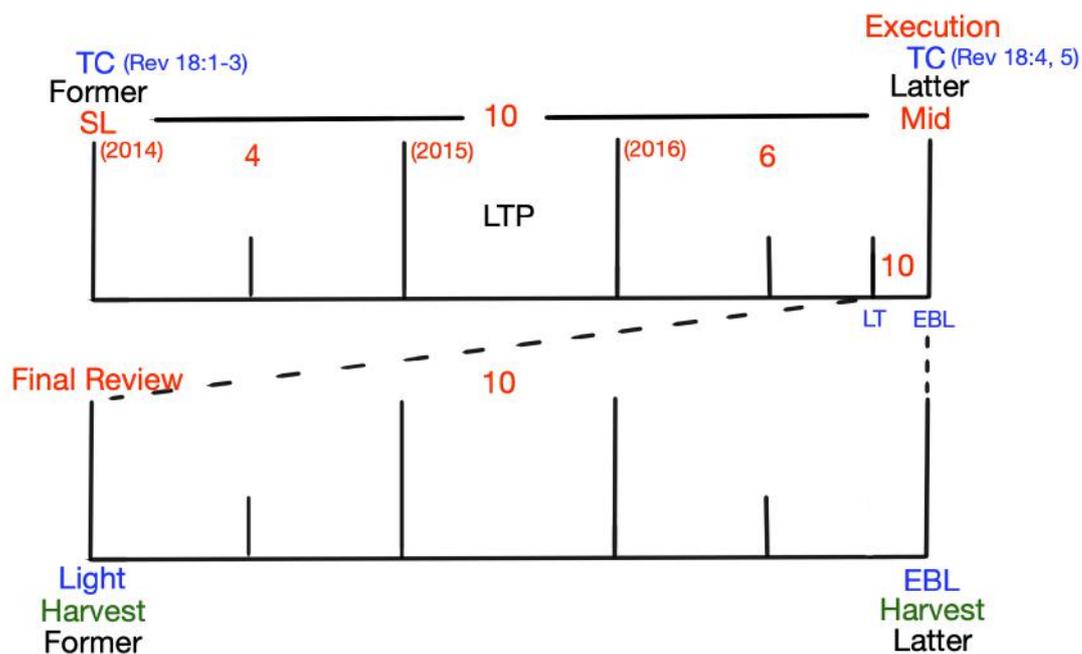
“And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.” (Revelation 14:15)

We also know that this angel in Revelation 18 was prefigured by the angel in Revelation 10, which was to speak at the time of the end.

“I was shown the interest which all heaven had taken in the work going on upon the earth. **Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing.** As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God. **Multitudes received the light.** Some of these seemed to be very solemn, while others were joyful and enraptured. **All who received the light turned their faces toward heaven and glorified God.** Though it was shed upon all, some merely came under its influence, but did not heartily receive it. **Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another.** EW 245.2

As we can read above, when the prediction was fulfilled on August 11 1840, this angel was likened unto an “exceeding bright light,” representing the latter rain. Therefore, if this angel is typifying the angel of revelation 18, it is the same angel that John saw coming down at the beginning of the No.10. This represents the light, followed by the exceeding bright light at the end of the No.10, when the prediction was fulfilled. This is just a parallel to these two calls of the angel of revelation 18, that comes as the former rain (Revelation 18:1-3), followed by the latter rain (Revelation 18:4,5).

Let us place this upon our line so we can bring all these thoughts together.



To help confirm the thought that the bigger fractal is merely an illustration, that is repeated in the smaller fractal, let us look at the first temple cleansing. It is no accident that Sister White marks this event, which marks the beginning of the Sunday law crisis, as a parallel to the investigative Judgment.

“With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes.

“The confusion is hushed. The sound of traffic and bargaining has ceased. **The silence becomes painful.** A sense of awe overpowers the assembly. **It is as if they were arraigned before the tribunal of God to answer for their deeds.** Looking upon Christ, they behold divinity flash through the garb of humanity. **The Majesty of heaven stands as the Judge will stand at the last day,**—not now encircled with the glory that will then attend Him, **but with the same power to read the soul. His eye sweeps over the multitude,** taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice—**the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing—**is heard echoing through the arches of the temple: **‘Take these things hence; make not My Father’s house an house of merchandise.’**” {*Desire of Ages, P. 157, 158*}

Another evidence to show this is found in this next quote from Great Controversy, where Sister White parallels the temple cleansing with the investigative judgment and the marriage.

“Says the prophet: ‘Who may abide the day of **His coming?** and **who shall stand when He appeareth?** for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and **He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.**’ Malachi

3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above **are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling.** Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven**, while the sins of penitent believers are being removed from the sanctuary, **there is to be a special work of purification, of putting away of sin**, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

“When this work shall have been accomplished, the followers of Christ will be ready for His appearing. ‘Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’ Malachi 3:4. Then the church which our Lord at His coming is to receive to Himself will be a ‘glorious church, not having spot, or wrinkle, or any such thing.’ Ephesians 5:27. Then she will look ‘forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.’ Song of Solomon 6:10.

“Besides the coming of the Lord to His temple, Malachi also foretells His second advent, His coming for the execution of the judgment, in these words: ‘And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts.’ Malachi 3:5. **Jude refers to the same scene when he says, ‘Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds.’ Jude 14, 15. This coming, and the coming of the Lord to His temple, are distinct and separate events.**

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” {The Great Controversy, P. 425, 426}

As we can read above, just like Christ comes as the former and latter rain (Hosea 6:1-3), the same two comings are likewise described by these two points in time. The first one where He comes to His temple, to purge and purify and the second, to execute judgment.

Let us list the events of these two comings so that we can see them clearly.

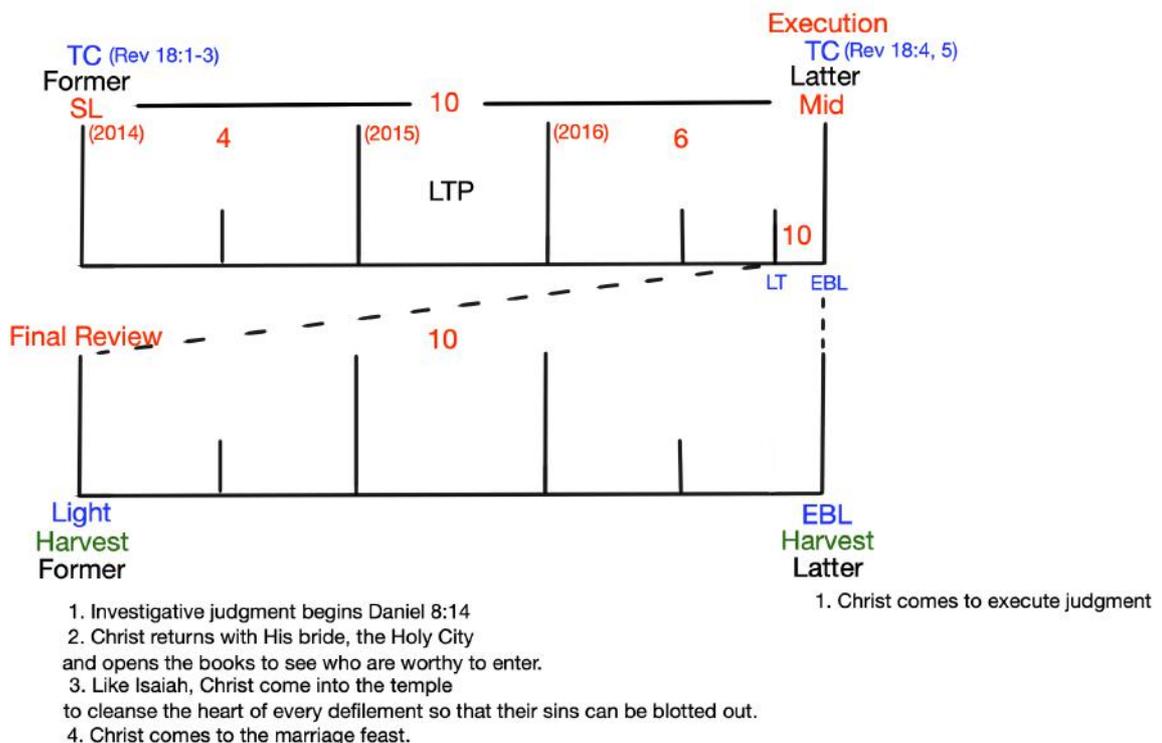
Former Rain:

1. Christ enters the Most Holy Place, Daniel 8:14 (Investigative judgment begins).
2. The Judgement is set and the books are opened, where Christ receives His kingdom, Daniel 7:10-14 (His bride from Revelation 21:2-6) and will come into investigate whether they are ready to enter in.
3. The coming of Christ to cleanse His temple and to purify His people, Malachi 3:1-3.
4. The coming of the bridegroom to the marriage, which we will read is the investigative judgment.

Latter Rain:

1. Where Christ comes to execute His judgment, Malachi 3:5, Jude 1:14, 15.

Before we continue, let us again place this upon our diagram so that we can see these things clearly in our minds.



The Wedding Feast

In light of what we have just brought together, I would like for us to go look at this marriage feast a little closer, to corroborate what we have just laid out. Let us first begin by understanding how the bride at the beginning of the No.10, represents the holy city.

“In the parable of Matthew 22 the same figure of the marriage is introduced, and **the investigative judgment is clearly represented as taking place before the marriage**. Previous to the wedding **the king comes in to see the guests, to see if all are attired in the wedding garment**, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. **He who is found wanting is cast out**, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. **This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above**.

“**When the work of investigation shall be ended**, when the cases of those who in all ages have professed to be followers of Christ **have been examined and decided, then**, and not till then, **probation will close, and the door of mercy will be shut**. Thus in the one short sentence, ‘**They that were ready went in with Him to the marriage: and the door was shut**,’ we are carried down through **the Saviour's final ministration**, to the time when the great work for man's salvation shall be completed.” {*The Great Controversy, P. 428, par. 2*}

In the above quote, it marks the entering into the marriage at the point where Christ has finished His work and the door has closed. This was prefigured on October 22 1844, which as we can read, although it marked the beginning of the judgment of the dead, it was actually prefiguring the close of the judgment, when the investigation is finished. This point was marked by midnight, where the door closed.

“**The coming of the bridegroom was at midnight**—the darkest hour. **So the coming of Christ** will take place in the darkest period of this earth's history...” {*Christ's Object Lessons, P. 414, par. 3*}

However, if we just read on in the next paragraphs, it tells us that the marriage takes place before He comes. Those who enter into the marriage represents those who understand the work He is doing, where in this sense they enter in by faith, before His second coming.

“In the summer and autumn of 1844 the proclamation, ‘Behold, the Bridegroom cometh,’ was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, **had been satisfied with a theory of the truth, but were destitute of the grace of God.** In the parable, **when the bridegroom came, ‘they that were ready went in with him to the marriage.’** The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. **The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called ‘the bride, the Lamb's wife.’** Said the angel to John: ‘Come hither, I will show thee the bride, the Lamb's wife.’ ‘He carried me away in the spirit,’ says the prophet, ‘and showed me that great city, the holy Jerusalem, descending out of heaven from God.’ Revelation 21:9, 10. Clearly, then, **the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church.** In the Revelation the people of God are said to be **the guests at the marriage supper.** Revelation 19:9. **If guests, they cannot be represented also as the bride.** Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, ‘**dominion, and glory, and a kingdom;**’ He will receive the New Jerusalem, the capital of His kingdom, ‘**prepared as a bride adorned for her husband.**’ Daniel 7:14; Revelation 21:2. **Having received the kingdom, He will come in His glory,** as King of kings and Lord of lords, for the redemption of His people, who are to ‘sit down with Abraham, and Isaac, and Jacob,’ at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

“The proclamation, ‘Behold, the Bridegroom cometh,’ in the summer of 1844, led thousands to expect the immediate advent of the Lord. **At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom.** ‘They that were ready went in with Him to the marriage: and the door was shut.’ They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to ‘wait for their Lord, when He will return from the wedding.’ Luke 12:36. **But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage.** {*The Great Controversy, P. 426, 427, par. 1*}

However, what we must remember is, that like on October 22 1844, when the day of atonement began for the Millerites, it begins for us at the midnight cry. This is marked by Christ being slain on the cross, when on the day of atonement, as marked in Leviticus 16, the Lord's goat is sacrificed, in order to have blood to cleanse the sanctuary. This is the point where we must enter into the marriage by faith and understand the work that Christ is doing on our behalf and must tarry until he receives the kingdom. In our last edition we looked at these two visions from Sister White, where we demonstrated that the point where Christ raises His right arm and tells them to wait until He returns, is the midnight cry.

“...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...**” {*Early Writings, P. 54, par. 2*}

Sister White confirmed this in her first vision.

“...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 traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning 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 that they might not stumble. **If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe...**” {*Early Writings, P. 14, par. 1*}

As we can read, from the midnight cry forward, where they are told to wait until He returns, they are heading towards the city, which is at the end of the path.

Matthew 22, which is in conjunction with Mathew 25, speaks about the point where Christ comes in to examine them if they have on the wedding garment before the door closes.

“In the parable of Matthew 22 the same figure of the marriage is introduced, and **the investigative judgment is clearly represented as taking place before the marriage.** Previous to the wedding **the king comes in to see the guests, to see if all are attired in the wedding garment**, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. **He who is found wanting is cast out**, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. **This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.**

“**When the work of investigation shall be ended**, when the cases of those who in all ages have professed to be followers of Christ have **been examined and decided**, then, and not till then, **probation will close, and the door of mercy will be shut.** Thus in the one short sentence, ‘**They that were ready went in with Him to the marriage: and the door was shut,**’ we are carried down

through the Saviour's final ministrations, **to the time when the great work for man's salvation shall be completed.**" {*The Great Controversy, P. 428, par. 1, 2*}

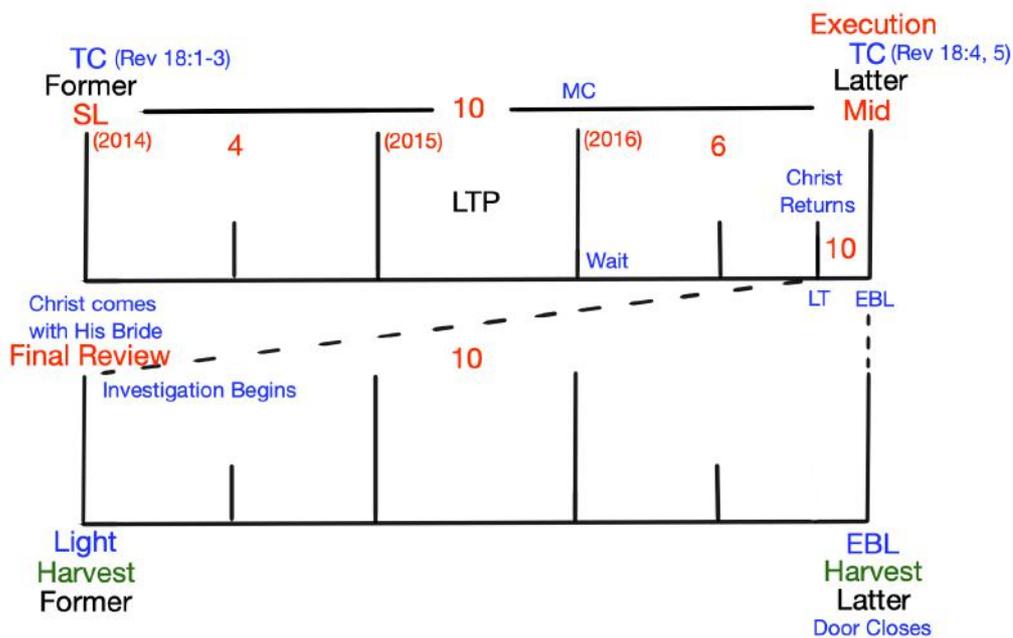
In Luke 19, there is another parable that is a parallel to the parable of the talents, marking the point where Christ comes in to examine the people what they have done with His goods. Let us read this now and we will see that the point that he returns to examine, marks the point that he comes with the holy city, His bride.

“He said therefore, **A certain nobleman went into a far country to receive for himself a kingdom, and to return.** And he called his ten servants, and delivered them ten pounds, and said unto them, **Occupy till I come.** But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. And it came to pass, that **when he was returned, having received the kingdom,** then he commanded these servants to be called unto him, to whom he had given the money, **that he might know how much every man had gained by trading.** Then came the first, saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, **have thou authority over ten cities.** And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, **Be thou also over five cities.** And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, **Out of thine own mouth will I judge thee, thou wicked servant.** Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, **that at my coming I might have required mine own with usury?** And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. **But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.**” (Luke 19:12-27)

As we can read, there are three points of interest. The first point is where Christ departs and tells them to occupy, or to wait for His return. The second point is when He returns, He has the kingdom. As we read earlier, God’s people whilst being examined are guests, they are not the bride. However, as we read above, those who are faithful, will enter into the city and become the bride, whereas those who are unfaithful are cast out and slain, marking the execution of the judgment, at the end of the No.10. Let us read what Christ tells the faithful in the parable of the talents.

“After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, **Well done, thou good and faithful servant:** thou hast been faithful over a few things, I will make thee ruler over many things: **enter thou into the joy of thy lord.**” (Matthew 25:19-21)

As we can read, at the end of the investigative judgment, when Christ has finished examining us, the reward is to enter into His kingdom. Let us place this upon our diagram so that we can have a clear conception of what is being illustrated.



The last point I would like to bring in, to give another piece of evidence to corroborate Christ coming with His kingdom, is the coming of the Bridegroom with His bride. To do this, I would like for us to go back to the vision Ezekiel saw, that also marks this same point and look at what he sees.

“And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. **Also out of the midst thereof came the likeness of four living creatures.** And this was their appearance; they had the likeness of a man. And every one had four faces, and **every one had four wings.** And their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and

their wings. **Their wings were joined one to another; they turned not when they went; they went every one straight forward.**” (Ezekiel 1:4-9)

“And above the firmament **that was over their heads 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.**” (Ezekiel 1:26)

If you look closely at what is being illustrated, you have four cherubim with their wings touching one-another. In order for that to be so, they must be in the form of a square. One of the reasons I can prove this is from Ezekiel 10, which is the same vision.

“Then I looked, and, behold, in the firmament that was above the head of the cherubims **there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne.** And he spake unto the man clothed with linen, and said, **Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims**, and scatter them over the city. And he went in in my sight.” (Ezekiel 10:1-2)

“And the cherubims were lifted up. **This is the living creature that I saw by the river of Chebar.**” (Ezekiel 10:15)

It states in the vision above, that there are coals of fire between the cherubim. To understand what this represents, let us go to look at the sanctuary.

“And the sixth angel sounded, and I heard **a voice from the four horns of the golden altar** which is before God, Saying to the sixth angel which had the trumpet, **Loose the four angels** which are bound in the great river Euphrates.” (Revelation 9:13-14)

The altar of incense, which is a golden square, is a parallel to the golden city. Notice it uses similar language to describe the altar and the city.

“And thou shalt make **an altar** to burn incense upon: of shittim wood shalt thou make it. A cubit shall be the length thereof, and a cubit the breadth thereof; **foursquare shall it be**: and two cubits shall be the height thereof: the horns thereof shall be of the same.” (Exodus 30:1-2)

“And **the city lieth foursquare**, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.” (Revelation 21:16)

So just as the golden altar is foursquare, so is the golden city and just as the altar has four horns, one on each corner, that are held by the four cherubim's, so the city is symbolized as being surrounded by the four cherubim's. How do we show this? It states in God's word that each side of the city is marked by three tribes.

“And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are **the names of the twelve tribes of the children of Israel**: On the **east three gates**; on the **north three gates**; on the **south three gates**; and on the **west three gates**.” (Revelation 21:12-13)

In line with this, when you go to the old testament, when the tribes were set out around the tabernacle, there was a standard set out per each group of three tribes.

“And on **the east side** toward the rising of the sun shall they of **the standard of the camp of Judah** pitch throughout their armies: and Nahshon the son of Amminadab shall be captain of the children of Judah.” (Numbers 2:3)

“On **the south side** shall be **the standard of the camp of Reuben** according to their armies: and the captain of the children of Reuben shall be Elizur the son of Shedeur.” (Numbers 2:10)

“On **the west side** shall be **the standard of the camp of Ephraim** according to their armies: and the captain of the sons of Ephraim shall be Elishama the son of Ammihud.” (Numbers 2:18)

“**The standard of the camp of Dan** shall be on **the north side** by their armies: and the captain of the children of Dan shall be Ahiezer the son of Ammishaddai.” (Numbers 2:25)

These four standards are a parallel to the four cherubims that are found in Revelation chapter six. A Lion, an Ox, a Man and an Eagle.

“And **the first beast was like a lion**, and **the second beast like a calf**, and **the third beast had a face as a man**, and **the fourth beast was like a flying eagle**. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” (Revelation 4:7-8)

God's word shows us that the standard of Judah is represented by the Lion.

“And one of the elders saith unto me, Weep not: behold, **the Lion of the tribe of Juda**, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” (Revelation 5:5)

Reuben, who is unstable as water, represents the truth, that man without Christ is never to be trusted.

“Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: **Unstable as water**, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.” (Genesis 49:3-4)

“A double minded **man is unstable in all his ways.**” (James 1:8)

Ephraim is likened unto a Bull.

“**I have surely heard Ephraim** bemoaning himself thus; Thou hast chastised me, and **I was chastised, as a bullock** unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.” (Jeremiah 31:18)

Dan is likened unto an Eagle. Dan means to judge the people and it is the Eagle that the Lord uses to bring judgment against them from the North, the side which Dan is camped upon.

“The LORD shall bring a nation against thee from far, from the end of the earth, as swift **as the eagle flieth**; a nation whose tongue thou shalt not understand;” (Deuteronomy 28:49)

“And say, Thus saith the Lord GOD; **A great eagle with great wings**, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar: He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.” (Ezekiel 17:3-4)

“Say now to the rebellious house, Know ye not what these things mean? tell them, **Behold, the king of Babylon is come to Jerusalem**, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;” (Ezekiel 17:12)

The last point I would like to make is that wings represent protection.

“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, **how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings**, and ye would not!” (Matthew 23:37)

“Ye have seen what I did unto the Egyptians, and **how I bare you on eagles' wings**, and brought you unto myself.” (Exodus 19:4)

When you bring all of this together, the four cherubim's with their wings outstretched to touch one another like a square, with Christ in the midst of them upon His throne, is a representation of the Holy City, with its walls of protection. A wall represents God's law as represented in the scriptures.

“And he began to speak unto them by parables. A certain man planted a vineyard, **and set an hedge about it**, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.” (Mark 12:1)

“Then Satan answered the LORD, and said, Doth Job fear God for nought? **Hast not thou made an hedge about him, and about his house**, and about all that he hath **on every side?** thou hast blessed the work of his hands, and his substance is increased in the land.” (Job 1:9-10)

“And now go to; I will tell you what I will do to my vineyard: **I will take away the hedge** thereof, and it shall be eaten up; and **break down the wall** thereof, and it shall be trodden down:” (Isaiah 5:5)

Therefore, on the fifth day of the fourth month, Ezekiel saw Christ returning with His bride, the holy city, marking the point where Christ comes to judge His people and receive them to Himself. This is what he told His disciples in the book of John.

“**In my Father's house are many mansions**: if it were not so, I would have told you. **I go to prepare a place for you**. And if I go and prepare a place for you, **I will come again, and receive you unto myself**; that where I am, there ye may be also.” (John 14:2-3)

Christ comes at the end of the little while, which we have already shown in our last edition marks the beginning of the No.10, where Christ comes to complete the work in us so that Christ can present us to His Father as a perfect sacrifice.

“**A little while, and ye shall not see me**: and again, **a little while, and ye shall see me**, because I go to the Father.” (John 16:16)

“Now unto him that is able to keep you from falling, and to **present you faultless before the presence of his glory with exceeding joy**, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.” (Jude 1:24-25)

“**Then shall the offering of Judah and Jerusalem be pleasant unto the LORD**, as in the days of old, and as in former years.” (Malachi 3:4)

“And ye now therefore have sorrow: but **I will see you again, and your heart shall rejoice**, and your joy no man taketh from you. And **in that day ye shall ask me nothing**. Verily, verily, I say unto you, **Whatsoever ye shall ask the Father in my name, he will give it you.**” (John 16:22-23)

“Verily, verily, I say unto you, **That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy**. A woman when she is in travail hath sorrow, because her hour is come: **but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world**. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. **Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.**” (John 16:20-23)

At the beginning of the No.10, Christ will come with His Bride, the Holy City, to investigate His people and all those that receive the light He sends, and allow it to cleanse their hearts, He will pardon their sins and will be worthy to live in the city.

Summary

Even though we are only in a type of the Sunday law crisis, where these things will reach their perfect fulfillment, we must understand that this is still a real test and that the Lord will judge us as if it were the perfect fulfillment. The Lord is at present passing over us and looking to see if we are sighing and crying for our sins and asking Him to reveal His glory to us. Only those who do this work, will receive the necessary light that will bring them to repentance. This is necessary, in order that their sins can be pardoned and that they can be empowered to go forward and give the message. In our next edition, we will look at how God's people must give this message internally before the end of the No.10. Thus demonstrating to us, that this little movement needs to be cleansed first and thereafter, all those who have been deceived in this movement, before that door shuts and the Lord pours out His judgments upon the impenitent. May the Lord help us to take this seriously and do the necessary preparatory work.