

Leaves of Life

Tree of Life Ministries

Edition 30

The Prediction

Part 3 – Born Again

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“Even these words were received with mocking derision. ‘The days are prolonged, and every vision faileth,’ declared the impenitent. **But through Ezekiel this denial of the sure word of prophecy was sternly rebuked.** ‘Tell them,’ the Lord declared, ‘I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, **The days are at hand, and the effect of every vision.** For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, **O rebellious house, will I say the word, and will perform it, saith the Lord God.**

“‘Again,’ testifies Ezekiel, ‘the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; **There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.**’ Ezekiel 12:22-28.” {*Prophets and Kings, P. 450, par. 2, 3*}

“The Spirit who asked Zechariah, ‘What seest thou?’ to which he answered, ‘**I see a flying roll,**’ also caused an angel to **fly in the midst of heaven,** ‘having **the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, **Fear God, and give glory to him** [let no glory be given to erring, sinful men]; for the hour of his judgment is come.’ **Many indeed will not understand, but will stumble at the words contained in the roll.**” {*The New York Indicator, February 7, 1906, par. 9*}

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.

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Introduction

In our last edition, we came to understand that “the time of the end,” is not only at the end, as well as the beginning depending upon context, but also illustrates a time period where the Lord comes to perfect His work in each one of us. He achieves this by bringing to us light, so that He, if we receive that light, can cleanse us from every defilement, in order that our sins can be pardoned and we would be fit vessels for the latter rain. That light is represented by every vision in the Bible. In this edition, I would like to strengthen this thought and prove that the Lord is opening up to us every vision, and at the same time, will bring all these things to pass according to His word.

A Great Revival

“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.

“It was Christ who bade the apostle record that which was to be opened before him. **‘What thou seest, write in a book,’** He commanded, ‘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.’ ‘I am He that liveth, and was dead; and, behold, I am alive for evermore.... **Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;** the mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.’ Revelation 1:11, 18-20.” {*Acts of the Apostles, P. 585, par. 1, 2*}

As we mentioned in our last edition, all the books of the Bible meet and end in the book of Revelation, which is the companion to the book of Daniel. Therefore, if the book of Revelation, which was the vision given to John to be written at the time of the end, is where all the books of the Bible meet, then all the books of the Bible are part of that vision. Hence, why Sister White can say that when we understand this concept, this is what will bring about a great revival as illustrated by all the prophets.

“Let us give more time to the study of the Bible. We do not understand the word as we should. The book of Revelation opens with an injunction to us to understand the instruction that it contains. **‘Blessed is he that readeth, and they that hear the words of this prophecy,’** God declares, ‘and keep those things which are written therein: for the time is at hand.’ **When we as a people understand what this book means to us, there will be seen among us a great revival.** We do not understand fully the lessons that it teaches, notwithstanding the injunction given us to search and study it.” {*Testimonies to Ministers, P. 113, par. 2*}

“Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed His disciples to the words of the prophet Daniel concerning events to take place in their time, and said: **‘Whoso readeth, let him understand.’** Matthew 24:15. And **the assertion that the Revelation is a mystery,** not to be understood, is

contradicted by the very title of the book: 'The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.... 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.

"Says the prophet: 'Blessed is he that readeth'—**there are those 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 which 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 to prepare for the coming of the Son of man, will be unbleded.**

"In view of the testimony of Inspiration, **how dare men 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.**" {*The Great Controversy*, P. 341, par. 1-3}

The first point I would like you to take from this, is that the book of Revelation, which men say cannot be understood, was to be understood at the time of the end, for it was at this point that the book of Daniel was to be unsealed. God never keeps the understanding of His word from those who desire to understand, it is man's own perverted ideas of God that seals up the Bible.

"For the LORD God is a sun and shield: the LORD **will give grace and glory: no good thing will he withhold from them that walk uprightly.**" (Psalms 84:11)

"The scribes and Pharisees professed to explain the Scriptures, **but they explained them in accordance with their own ideas and traditions.** Their customs and maxims became more and more exacting. In its spiritual sense, **the sacred Word became to the people as a sealed book, closed to their comprehension.**" {*Signs of the Times*, May 17, 1905, par. 2}

This is why Christ said that His prophetic sayings were secrets that had been kept hidden since the foundation of the world.

"That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; **I will utter things which have been kept secret from the foundation of the world.**" (Matthew 13:35)

Those things which Christ uttered, were the same mysteries which were revealed to all the prophets.

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, **according to the revelation of the mystery, which was kept secret since the world began,**" (Romans 16:25)

It is this mystery, which was sealed up due to man's false concepts, which would be the very means to ripen the harvest if received.

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and **final deliverance of the people of God. He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction.** Subjects of vast importance were revealed to him, especially **for the last church**, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. **None need be in darkness in regard to what is coming upon the earth.**” {*The Great Controversy, P. 341, par. 4*}

Sister White tells us clearly that it is the latter rain that ripens God’s people, which comes at the end of the world as both the former, to cleanse us, and then followed by the latter, to complete the work in our souls.

“It is true **that in the time of the end**, when God’s work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit **are to be accompanied by special tokens of divine favor.** Under the figure of **the early and the latter rain**, that falls in Eastern lands at **seedtime and harvest**, the Hebrew prophets foretold the bestowal of spiritual grace in extraordinary measure upon God’s church. **The outpouring of the Spirit in the days of the apostles was the beginning of the early, or former, rain**, and glorious was the result. To the end of time the presence of the Spirit is to abide with the true church.

“**But near the close of earth’s harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man.** This outpouring of the Spirit is likened to the falling of **the latter rain**; and it is for this added power that Christians are to send their petitions to the Lord of the harvest ‘**in the time of the latter rain.**’ In response, ‘**the Lord shall make bright clouds, and give them showers of rain.**’ **‘He will cause to come down ... the rain, the former rain, and the latter rain,**’ Zechariah 10:1; Joel 2:23.” {*Acts of the Apostles, P. 54, 55*}

As we can read above, when the Lord brings the latter rain, it comes in two phases, confirming to us that it marks a period of time, where, as we will read below, is where He completes His work.

“**‘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.’ **‘He will cause to come down for you the rain, the former rain, and the latter rain.’** In the East the former rain falls at the sowing time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. **The latter rain, falling near the close of the season, ripens the grain and prepares it for the sickle.** The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given **first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another,** the process of spiritual growth. **The ripening of the grain represents the completion of the work of God’s grace in the soul.** By the power of the Holy Spirit **the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.**” {*Testimonies to Ministers, P. 506, par. 1*}

Hence, we can understand the saying of Joel, which is speaking about this period of time where the Lord will perfect His people.

“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)

Let us now seek to understand this from a different perspective.

The New Birth

As we read, since Pentecost, in the time of the apostles, the former rain has been available for us, teaching us the principle, that the former rain was necessary in order to prepare for the latter. However, seeing as God’s word had been sealed up, it was therefore impossible for God’s people to be ready to receive the latter rain. For this reason, the Lord has to send both the former and the latter at the time of the end. Therefore, until this time comes, God’s people are unable to represent Christ correctly. This is the very point that Nicodemus failed to understand.

“Jesus answered and said unto him, **Art thou a master of Israel, and knowest not these things?**” (John 3:10)

The receiving of the latter rain was the doctrine that explained the new birth, teaching us that the very essence of being a Christian had been sealed up to God’s people.

“In His interview with Nicodemus, an influential member of the Sanhedrin, **Christ struck down deep to foundation principles.** He said, ‘Except a man be born again, he cannot see the kingdom of God.’ **The new birth is the beginning of a new life**, a new shining forth of light because of a change in the character. The old life of selfishness has died, and the Christ-life is revealed. **This is the first preparation essential for men and women who desire to be laborers together with God in medical missionary work.**” {Manuscript Releases, No 17, P. 359, par. 2}

“Nicodemus came to the Lord, thinking to enter into a long discussion with Him concerning points of minor importance, **but Jesus laid bare the first principles of truth**, and showed Nicodemus that **his first need was humility of heart, a teachable spirit, a new heart**; that if he would enter into the kingdom of God, **he must be born again. Are there not those who hold responsible positions in the Sabbath-school who would be irritated and annoyed if I should testify to them that, though they are rulers in Israel, they too need to be born again?** Nicodemus wondered that Christ should speak to him in the way in which He did, not respecting his position as ruler in Israel, and he was not prepared to receive the truth, and he answered Christ in words full of irony. ‘Nicodemus saith unto Him, How can a man be born when he is old? can he enter a second time into his mother’s womb, and be born?’ **He revealed the fact, as do many, when the cutting truth is brought home to the conscience, that the natural man receiveth not the things of the Spirit of God.** There is nothing in them that responds to spiritual things; for **spiritual things are spiritually discerned.** But, although Nicodemus did not comprehend His words, Jesus did not become impatient or discouraged, but sought to make more plain His statement of truth. In solemn, quiet dignity, **Jesus repeated His words in a manner that would convince him of their divine truth:** ‘Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.’” {Testimonies on Sabbath School Work, P. 71, par. 2}

Nicodemus's experience is our experience. Just at the time when Christ needs us to be teachers, He comes to His people and sees that they need also to be taught the first principle, which is how to understand the process by which Christ will bring us to obtain the New Birth.

"For when for the time **ye ought to be teachers**, ye have need that **one teach you again** which be **the first principles of the oracles of God**; and are become such as have **need of milk**, and **not of strong meat**. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. **But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil**" (Hebrews 5:12-14)

From this, it is easy to see that the former rain is the milk and the latter rain is necessary, in order to give meat in due season. Hence, when Christ was baptized, He received a full measure of the Spirit.

"For he whom God hath sent speaketh the words of God: **for God giveth not the Spirit by measure unto him.**" (John 3:34)

"And Jesus, when he was baptized, went up straightway out of the water: and, **lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove**, and lighting upon him:" (Matthew 3:16)

This was the same process by which the Lord explained to Ezekiel.

"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, **Son of man, can these bones live?** And I answered, **O Lord GOD, thou knowest**. Again he said unto me, **Prophecy upon these bones**, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; **Behold, I will cause breath to enter into you, and ye shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.**" (Ezekiel 37:1-6)

As we will read, just like in Eden, there was a two-stage process to the new birth and both of those processes required the necessity to receive an understanding of God's prophetic word. In Eden, when the Lord made Adam, He first gathered him together from the dust of the earth and molded, shaped, and fashioned him. However, without the breath of life entering into the body, Adam would have remained lifeless.

"And **the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life;** and man became a living soul." (Genesis 2:7)

Our God, who is the Alpha and Omega, who never changes, will do the same at the end of the world as He did in the beginning. This is the experience that everyone who will be grafted into God's true church will go through, in order to preach to the World, the last warning message. This is what all of Christianity has failed to understand, their need to be born again.

“Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. ‘He was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself...’” {*The Great Controversy, P. 191, par. 1*}

When Ezekiel looked upon the dead dry bones, it looked like it would be a hopeless task in order to bring about this work, but the Lord told Him to prophesy and let the word do its work.

“The souls of those whom we desire to save are like the representation which Ezekiel saw in vision,—a valley of dry bones. They are dead in trespasses and sins, but God would have us deal with them as though they were living. Were the question put to us, ‘Son of man, can these bones live?’ our answer would be only the confession of ignorance, ‘O Lord, Thou knowest.’ **To all appearance there is nothing to lead us to hope for their restoration. Yet nevertheless the word of the prophecy must be spoken even to those who are like the dry bones in the valley. We are in no wise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception, in those upon whom the Word of God is brought to bear. **We are to preach the word of life to those whom we may judge to be as hopeless subjects as though they were in their graves.**”** {*SDA Bible Commentary, Volume 4, P. 1165, par. 3*}

Let’s see what happened when Ezekiel prophesied!

“So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.” (Ezekiel 37:7-8)

As we can read, when Ezekiel prophesied, the bones, flesh and skin came together, just as when the Lord formed Adam, yet there was no breath in them. So, as Solomon built the temple, unless the Spirit of God had come down from heaven, the building itself would have been accounted as nothing.

“Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?” (Haggai 2:3)

“Behold, your house is left unto you desolate.” (Matthew 23:38)

Therefore, as our bodies are a temple for God’s Spirit, without the Spirit Himself dwelling therein, we will remain as the walking dead. It wasn’t until Ezekiel prophesied the second time, where the breath came into them and they were raised out of their graves, were they of any true value in the Father’s eyes. So, the temple without Christ’s presence, was merely an empty and worthless shell.

“Then said he unto me, **Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.”** (Ezekiel 37:9-10)

The SOP states very clearly, that unless this change from spiritual death unto life everlasting has taken place in us, the message that we bear will have no effect upon the hearer.

“The work of the Holy Spirit is to convince the world of sin, of righteousness and of judgment. **The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles**, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God, and those who trample them under their feet. **The sanctification of the Spirit signalizes the difference between those who have the seal of God, and those who keep a spurious rest-day.** When the test comes, it will be clearly shown what the mark of the beast is. It is the keeping of Sunday. Those who after having heard the truth, continue to regard this day as holy, bear the signature of the man of sin, who thought to change times and laws.” *{Bible Training School, December 1, 1903, par. 6}*

Isaiah’s experience was a representation of those who are sealed, which is a figure of God’s people receiving the Holy Spirit.

“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, 1892, P. 383, par. 3}*

“**Not one of us will ever receive the seal of God while our characters have one spot or stain upon them.** It is left with us to remedy the defects in our characters, to cleanse the soul-temple of every defilement. **Then the latter rain will fall upon us** as the early rain fell upon the disciples on the day of Pentecost.” *{Christian Experience and Teachings, P. 189, par. 2}*

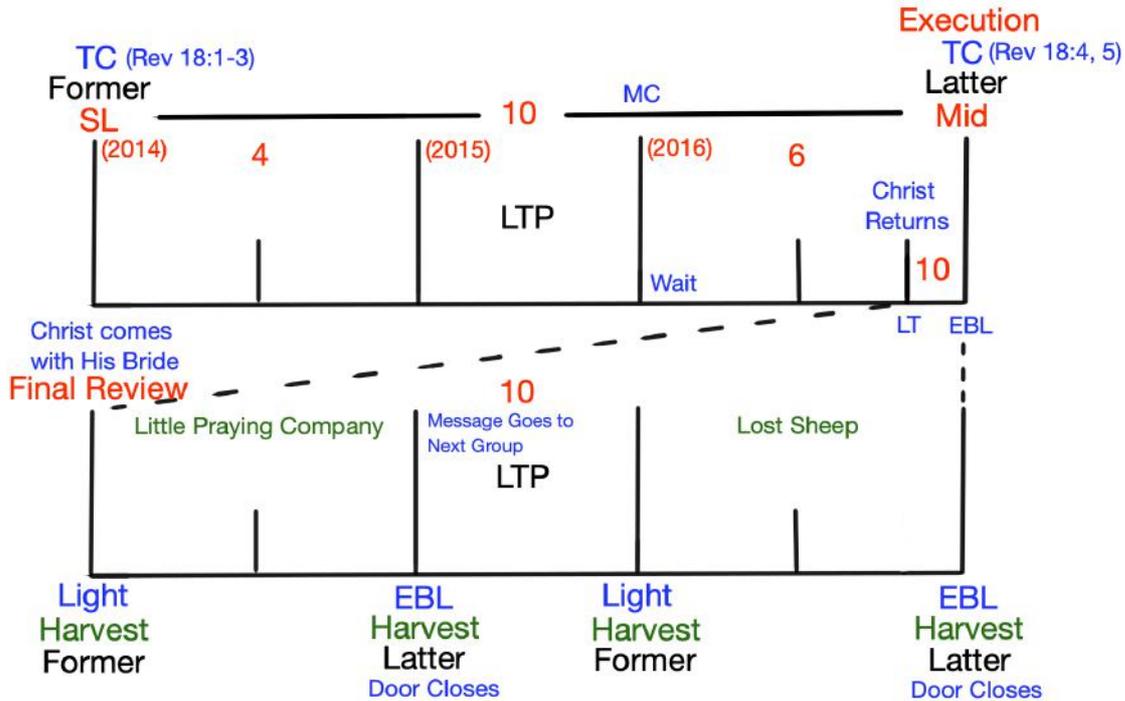
When we bring all of these thoughts together, it is easy to see that no one is able to be a watchman, to give the necessary warning message, unless they themselves have been sanctified and sealed by the same message. Let us take this information and see how this will bring us to our next thought.

Whether They will Hear, Or Forbear

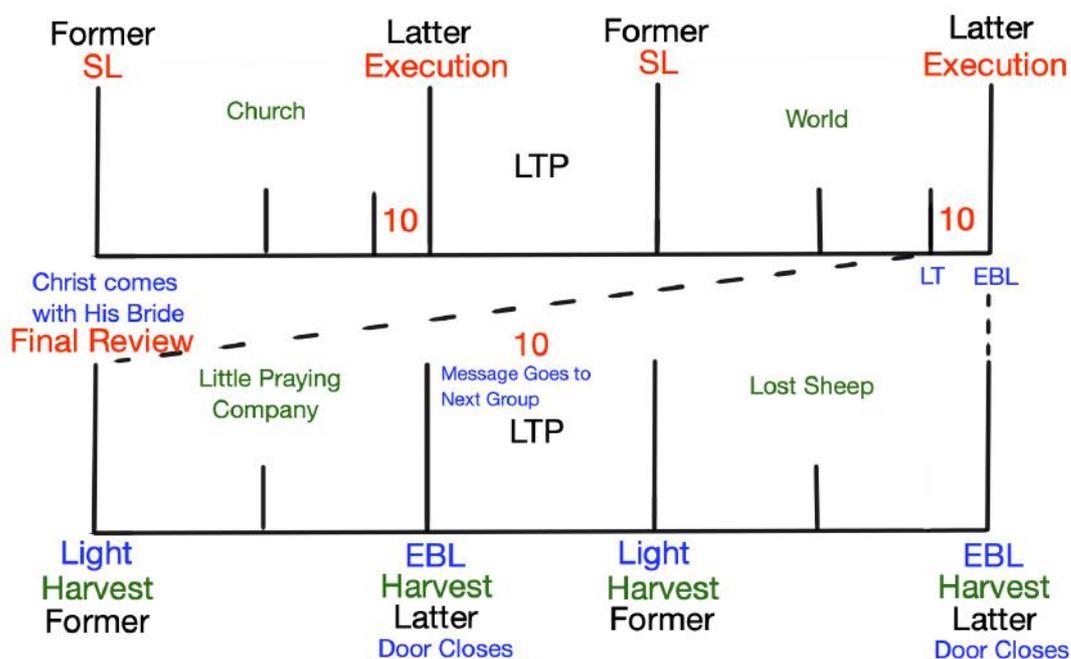
What I would like to do now, is to show how all the messengers had to give a message to the church and to the world, prior to the Lord executing the judgment. For this reason, let us show how the experiences of Isaiah, Ezekiel and John, three of the prophets we have been looking at, demonstrate this thought. As we have already studied, John was told to seal up the vision until the time of the end. However, at the time of the end, he was told the following: “And he said unto me, **Thou must prophesy** again before many peoples, and nations, and tongues, and **kings.**” In conjunction with: “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 10:11, 1:11)

As we can read, at the time of the end, John is to prophecy, both externally and internally. So, if the execution of judgment marks the point where probation closes for God’s people, it must therefore concur with the fact that the message must be given before that door closes. From this analysis, it must therefore be understood that in the period of the No.10, those who are to give the message, must go through their own experience prior to giving it. Let us place this upon our diagram so that we can visualize it.



Because God’s dealing with man is ever the same, in order to understand the smaller fractal, we need merely to look at the larger one to ascertain the process that will take place prior to its completion. In the top line of the larger fractal below, we know that the first Sunday law is to prepare a group and make them ready to give a message to another group, during the second Sunday law. Therefore, it will be seen in the smaller fractal the same necessity for the little praying company to be sealed, prior to taking a message to the lost sheep.



Let's look now and see the instruction given to those who are illustrated as overcoming.

"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.** And he said, **Go, and tell this people,** Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. **Then said I, Lord, how long?** And he answered, **Until the cities be wasted without inhabitant,** and the houses without man, and the land be utterly desolate, And the LORD have removed men far away, **and there be a great forsaking in the midst of the land.** But yet **in it shall be a tenth,** and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: **so the holy seed shall be the substance thereof.**" (Isaiah 6:8-13)

As we can read above, Isaiah was to give a message to God's people. However, before he was sent to do so, he had to have his sin pardoned and be filled with the Holy Spirit. After going through that experience, he asked the question, "How long?" to which the Lord answered "Until the cities be wasted..." The message was a warning of what was to come upon Jerusalem, which is symbolic of the cities being punished, unless they amended their ways. Let us look at the experience of Ezekiel and see the comparisons.

"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.** And he said unto me, Son of man, **go, get thee unto the house of Israel, and speak with my words unto them.** For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. **But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted.** Behold, I have made thy face strong against their faces, and thy

forehead strong against their foreheads. **As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.** Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears. And **go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD; whether they will hear, or whether they will forbear.”** (Ezekiel 3:1-11)

“So the spirit lifted me up, and took me away, and **I went in bitterness**, in the heat of my spirit; but the hand of the LORD was strong upon me.” (Ezekiel 3:14)

As we can read above, Ezekiel was to go to God’s people and take to them a message, which was to also warn them about the impending destruction of Jerusalem. That message was likened unto honey for sweetness, yet because of the hardness of the hearts of God’s people, it would bring him a bitter experience. Likewise, when we read the message given to John, that was to be given at the time of the end, we can see that John was to portray a similar message to the people, that would lead to the same experience.

“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. And **he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”** (Revelation 10:8-11)

“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 1:11)

As we can read, all three of these prophets were to prophesy a warning message to God’s people. However, the point I would like to add for consideration, is that when we look back at Millerite history, in order for that message to be taken seriously and to go forward with power, it first of all had to be proven that the message was in fact from God. In edition 28, on this subject of the prediction, looking at the Millerite line of the seven thunders, we saw how ten days before August 11 1840, a prediction was made and how, when that prediction came true, the effects that it brought about.

“In 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.**

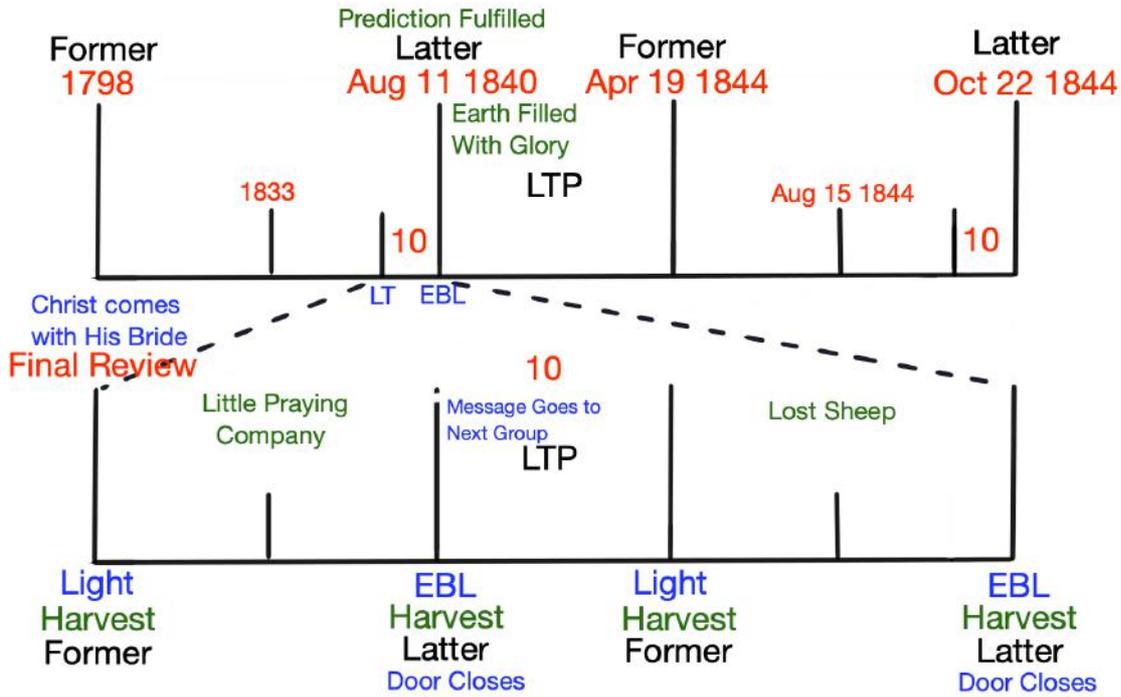
“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** (See Appendix.) When it became known, **multitudes were convinced of the 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.**” {*The Great Controversy, P. 334, 335*}

In agreement with this experience, when Isaiah saw the vision that brought him to be filled with the Spirit, it said that the whole earth was filled with the glory of God. So, in like manner, when this prediction, in Millerite history, came true the whole earth was filled with His glory, which was prefiguring the glory that would come at the end of the world.

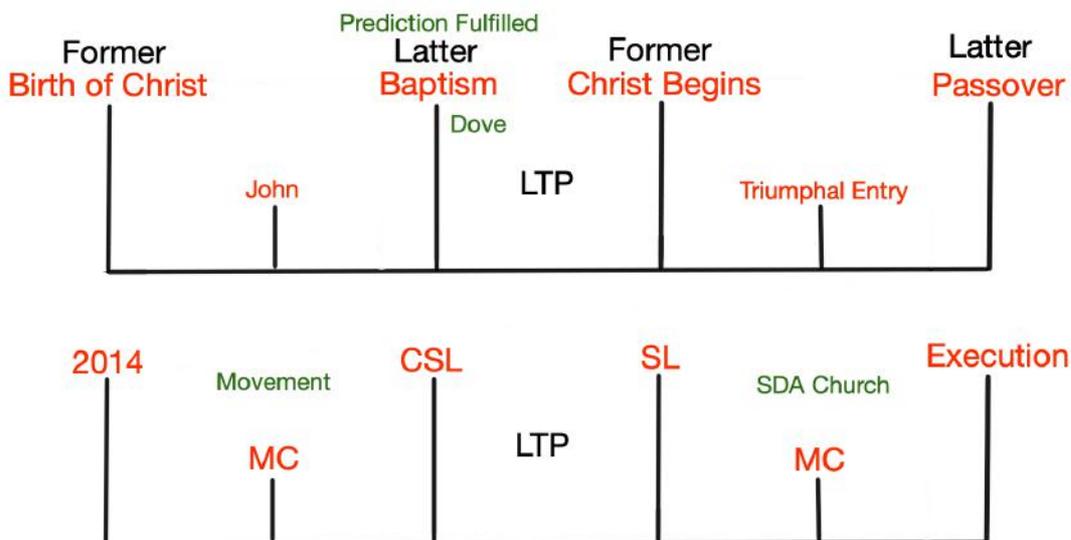
“The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of **1840-44 was a glorious manifestation of the power of God;** the first angel's message was carried to **every missionary station in the world,** and in some countries there was **the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century;** but **these are to be exceeded by the mighty movement under the last warning of the third angel.**

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, **so the ‘latter rain’ will be given at its close for the ripening of the harvest.** ‘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 6:3. ‘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.**’ Joel 2:23. ‘In the last days, saith God, I will pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.” {*The Great Controversy, P. 611, par. 2*}

Let us now take the Millerite line and parallel it with our smaller fractal, so that we can begin to envisage what is just before us.



As we can see, when we line up these fractals, it teaches us that in order for God’s people to receive the latter rain and be accepted as God’s true people, they have to have this experience, which is achieved by giving a prediction before it comes to pass. As we know, August 11 1840 is a parallel event with 911, teaching us of the event that will come to pass that will fill the earth with God’s glory. However, this waymark, where we are at present, is the raising up of John. We must still go through to the civil Sunday law before we will see it in its perfect fulfillment. Let us place this upon our line to see it better.



However, although we are at the point in time that is marked by the raising up of John, it is still marked by a pouring out of His Spirit, teaching us that in order for this event to come to pass, prophecy, which is predicted in advance, must come to pass.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” (Malachi 3:1)

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” (Malachi 4:5)

“But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and **thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.** And thou shalt have joy and gladness; and **many shall rejoice at his birth.** For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and **he shall be filled with the Holy Ghost, even from his mother's womb.** And many of the children of Israel shall he turn to the Lord their God. And **he shall go before him in the spirit and power of Elias,** to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; **to make ready a people prepared for the Lord.”** (Luke 1:13-17)

Everything in God’s word has its purpose. Therefore, the Birth of John, followed by the birth of Christ, is merely an illustration of a two-birth process that we must go through in order to be saved.

Two Births

The two births of John and Christ can also be seen in the story of Elijah and Elisha. As we know, John was a type of Elijah.

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.” (Malachi 3:1)

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:” (Malachi 4:5)

“For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.” (Matthew 11:13-14)

The purpose of John (Elijah) was to prepare the way for Christ, who was typified by Elisha.

“He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees.” (John 1:23-24)

However, as we can see, when we read the story of where Elijah hands over the prophetic office to Elisha, it is a symbol of where Christ is baptized, where He receives the latter rain.

“And it came to pass, when they were gone over, that Elijah said unto Elisha, **Ask what I shall do for thee**, before I be taken away from thee. And **Elisha said, I pray thee, let a double portion of thy spirit be upon me.**” (2 Kings 2:9)

“**He who wears the mantle, not of Elijah, but of Christ**, will give evidence that he keeps his eye fixed on the Saviour. **Imbued with Christ’s Spirit, he is fitted to teach.** He is constantly under the influence of the high and holy impressions made by God.

“**Elisha received a double portion of the spirit that had rested on Elijah.** In him the power of Elijah’s spirit was united with the **gentleness, mercy, and the tender compassion of the Spirit of Christ.**” {*Letters and Manuscripts, Volume 17, Letter 93, 1902, par. 10*}

“...The history of **Elijah and Elisha needs to be brought out in clear lines**, that our people may understand **the importance of the work of reform to be carried on in this age.** O that our people might have the assurance that their feet are standing on the sure foundation!” {*Letters and Manuscripts, Volume 25, Letter 30, 1912, par. 3*}

Sister White compares those who possess the double portion of the Spirit, in contrast to those who are careless and indifferent. This is another illustration of the little praying company, who receive the exceeding bright light, in relation to those who reject it.

“Every one of God's professed followers needs a humble and contrite spirit; and those who are in high positions of responsibility **need a double portion of the spirit of humility. Instead of being careless and indifferent**, instead of thinking that they are the ones who receive the most wisdom from God and know best how to direct others, **those to whom much responsibility has been entrusted should humble themselves in the dust, pleading with God as they have never pleaded before.** God desires to see every man of influence in our ranks cherishing the principles of justice and equity.” {*Sermons and Talks, Volume 2, P. 208, par. 3*}

Another way that this can be illustrated is by looking at the birth of Christ and the birth of John, both of which are symbols to teach us the spiritual fulfillment of the new birth.

“But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and **thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.** And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and **he shall be filled with the Holy Ghost, even from his mother's womb.**” (Luke 1:13-15)

We know that all human beings, since the fall of Adam, are evil, that we are born with the evil propensities to sin. Therefore, the angel telling Zacharias about the birth of John was talking of something prophetic that was to point to the end of the world.

However, Christ Himself when He was born had no evil propensities and was in fact born with the Holy Spirit, symbolizing our new birth from spiritual death to spiritual life.

“And the child grew, and **waxed strong in spirit, filled with wisdom: and the grace of God was upon him.**” (Luke 2:40)

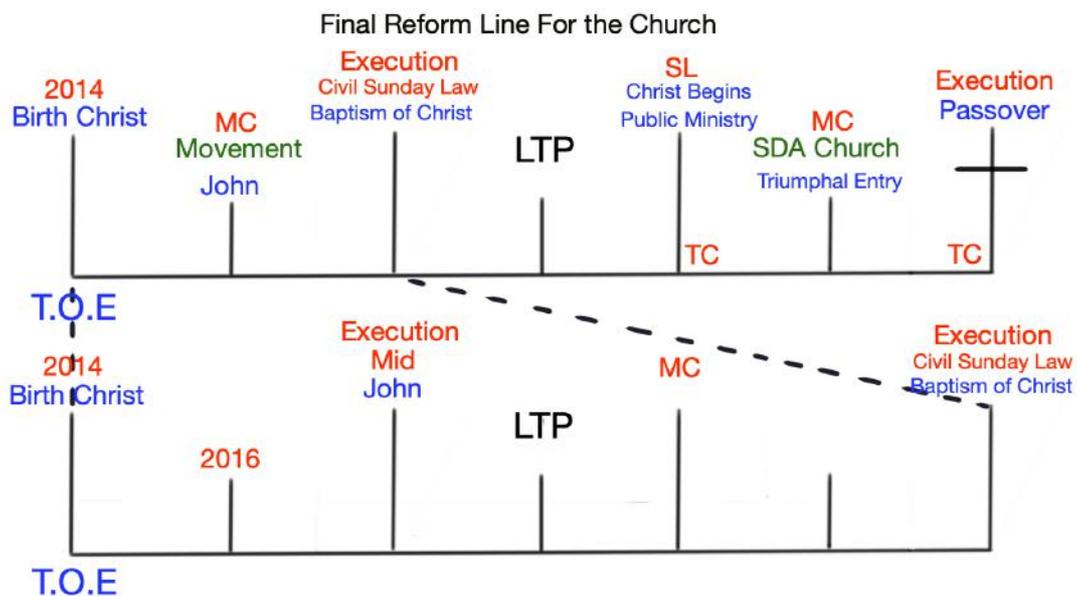
“Christ brought men and women power to overcome. He came to this world in human form, to live a man amongst men. He assumed the liabilities of human nature, to be proved and tried. **In His humanity He was a partaker of the divine nature.** In His incarnation He gained in a new sense the title of the Son of God. Said the angel to Mary, **‘The power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God’** (Luke 1:35). While the Son of a human being, He became the Son of God in a new sense. Thus He stood in our world—the Son of God, yet allied by birth to the human race.” {Selected Messages, Book 1, P. 226, par. 2}

In the Bible, this new birth is symbolized also by baptism.

“Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, **who hath raised him from the dead.**” (Colossians 2:12)

Since John was born six months before Christ, he also started his ministry six months before Christ’s baptism, giving us the point where John comes out of the belly, filled with the Spirit and begins to preach. This would be a parallel to where Christ is baptized, filled with the Holy Spirit and likewise goes forth to preach.

Let us place this upon our diagram now so that we can visualise this more clearly.



As you can see, in the bottom line, which is a fractal of the top line, I have paralleled the two spiritual births, of John, followed by Christ, with Christ’s baptism lined up with the cross in the top line. What I would like to do now is to show how the ministry of John and Christ, which we have read is a parallel to Elijah and Elisha, is also a parallel to Christ’s baptism, followed by the cross. To understand this, we must go to the story of Nicodemus.

“The same came to Jesus by night, and said unto him, Rabbi, **we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with**

him. Jesus answered and said unto him, Verily, verily, I say unto thee, **Except a man be born again, he cannot see the kingdom of God.**" (John 3:2-3)

In the above verse, Nicodemus recognizes the power of God at work. He had just witnessed Christ cleansing the temple for the first time and believed Christ to be the promised Messiah. However, Christ told him that unless a man be born again he could not enter into the kingdom. In order to understand this, the word has to interpret and explain itself.

Christ went on to explain.

"Jesus answered, Verily, verily, I say unto thee, **Except a man be born of water and of the Spirit**, he cannot enter into the kingdom of God." (John 3:5)

The Bible elsewhere goes on to confirm that there are in fact two baptisms, or two births.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: **he shall baptize you with the Holy Ghost, and with fire:"** (Matthew 3:11)

As we can read, John's baptism was the water baptism, but it was to be followed with the baptism by Christ, which was likened unto the baptism of the Spirit. This we will confirm in a moment, but first, let us ponder on how Nicodemus replies.

"Nicodemus saith unto him, How can a man be born when he is old? **can he enter the second time into his mother's womb, and be born?"** (John 3:4)

Notice that he likens this to the coming out of his Mother's womb. Whereas the Bible has already told us that when John came out of his Mother's womb, he was filled with the Spirit.

"For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; **and he shall be filled with the Holy Ghost, even from his mother's womb.**" (Luke 1:15)

In another part of the scripture, Christ likens His death and resurrection to Jonah coming out of the belly of the whale, which is also the womb according to Jeremiah.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, **a greater than Jonas is here.**" (Matthew 12:40-41)

"Before **I formed thee in the belly** I knew thee; and **before thou camest forth out of the womb** I sanctified thee, and I ordained thee a prophet unto the nations." (Jeremiah 1:5)

When Christ spoke to Nicodemus, He also pointed this second birth to the experience of the cross.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.” (John 3:14-15)

John told us that his baptism was unto repentance, which Sister White tells us is the point where our sins are forgiven and we can receive of the Spirit.

“Just here is a point on which many may err, and hence they fail of receiving the help that Christ desires to give them. **They think that they cannot come to Christ unless they first repent, and that repentance prepares for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour.** But must the sinner wait till he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour?” *{Steps to Christ, P. 26, par. 1}*

This was the same experience Isaiah had that led to him being filled with the Spirit. Light shone into his heart and led him to repentance.

“...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.**” *{Bible Echo, December 3, 1894, par. 5}*

“But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God's holy law, the foundation of His government in heaven and on earth. **The ‘Light, which lighteth every man that cometh into the world,’ illumines the secret chambers of the soul, and the hidden things of darkness are made manifest.** John 1:9. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; **he longs to be cleansed and to be restored to communion with Heaven.**” *{Steps to Christ, P. 24, par. 2}*

“One ray of the glory of God, one gleam of the purity of Christ, penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, **the impurity of the lips.** The sinner's acts of disloyalty in making void the law of God, are exposed to his sight, and his spirit is stricken and afflicted under the searching influence of the Spirit of God. **He loathes himself as he views the pure, spotless character of Christ.**” *{Steps to Christ, P. 29, par. 1}*

Therefore, before John's water baptism can bring us to repentance, we must first receive light, that will reveal to us how evil we really are, and that will show us our need of a savior. These are the very principles we saw in part one of this series about the vision of the light, followed by

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the exceeding bright light. One must precede the other. It is the exact same principle for the baptism of the Spirit, that they were to receive on Pentecost. Prior to them receiving the full outpouring, they first had to be brought to repentance, so that their sins could be blotted out.

“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)

The times of refreshing, referring to the former, followed by the latter.

“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)

Sister White also explains this principle in this next quote.

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. ...”
{*The Spirit of Prophecy, Volume 3, P. 243, par. 1*}

Therefore, the Bible is constantly teaching us at different levels the workings of the Holy Spirit. In one sense John has to receive the former rain to prepare him to come out of the belly and be filled with the Holy Spirit, which would be the new birth. Whereas on another sense John’s message represents a message that prepares you to receive Christ. In this sense then John’s message would be the former prior to receive Christ’s message, which would be the latter. When we come to the baptism of Christ, it is the message we must receive to prepare us to go to the cross, to come out of the belly and preach with power. This again shows the same principle that one must prepare us for the other. John said: **“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:”** (Matthew 3:11). The baptism of fire represents the outpouring of the Spirit on Pentecost, which would typify the outpouring of the Latter rain at the end of the world, however, Sister white takes that experience and likens it unto the Former rain.

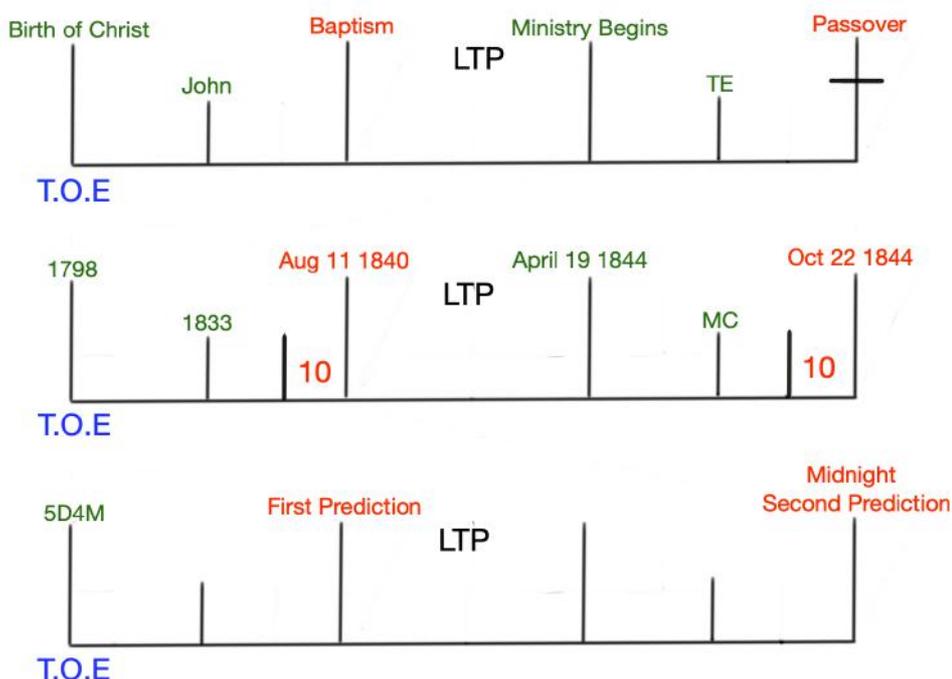
“...The outpouring of the Holy Spirit on the day of Pentecost was the former rain, but the latter rain will be more abundant...” COL 121.1

Two Predictions

Iwould like to finish with a point, so that we can better understand how these two births are brought about prophetically. When you look at the reform-lines, there are always two points that mark where these two births take place. Let us take Christ’s line and Miller’s line to give us two examples. In Christ’s line, the baptism and the cross were two fulfilments of prophecy that symbolised a spiritual birth. John when he began to preach, first of all pointed forward to the coming Messiah at the baptism, but also warned of the coming judgment, marked by the cross. In agreement with these two waymarks, through the teachings of William Miller, who like John was also a type of Elijah, a prediction was made about August 11 1840. When this was fulfilled, it brought the necessary conviction to prepare them for the judgment on October 22, 1844. In both cases, these predictions were fulfilled at parallel points within the structure of the seven thunders.

As we have come to understand, in Millerite history, there were two points in time prior to these two predictions marked by a period of ten days before. To add to that, we have been looking at this period within this ten days and coming to understand, that before the last warning can be given, the group that gives this warning, must go through a birth experience first, where the former rain comes to cleanse them, in order to prepare them for the latter rain. After receiving the latter rain, they are then fitted up to go and give the message. What I would like for us to see from this, is that just like Christ's and Miller's line, which have two births that come to pass through the fulfilment of two predictions, we should also see the same illustration within these ten days, symbolised by the No.10. Therefore, although it is on a much smaller scale, the pattern as laid down by the seven thunders will be the same, giving us the effect of every vision.

Let us finish by placing this on a diagram for us to consider.



Summary

The conclusion we can come to when we bring all these different illustrations together, is teaching us the same two-stage birth process by which we are saved, represented by the former, and thereafter the latter rain. Therefore, no matter at what level of fractal we are using to illustrate this process, it teaches us the same pattern. In our next edition, we will again revisit the subject of the flying roll and understand how this symbol plays its part in the prediction that we are seeking to better comprehend.