

Leaves of Life

Tree of Life Ministries

Edition 31

The Prediction

Part 4 – Eating the Book



22nd February 2020

“THe figure which Christ used was a familiar one to the Jews. Moses, by the inspiration of the Holy Spirit, had said, ‘Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.’ And the prophet Jeremiah had written, ‘**Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.**’ Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that **the eating of bread, in its spiritual significance, was the study of the law and the practice of good works; and it was often said that at the Messiah's coming all Israel would be fed.** The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves. **This lesson Christ was seeking to open to His hearers in the synagogue.** Had they understood the Scriptures, they would have understood His words when He said, ‘**I am the bread of life.**’ Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. **As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life.** ‘He that cometh to Me,’ He said, ‘shall never hunger; and he that believeth on Me shall never thirst.’ But He added, ‘**Ye also have seen Me, and believe not.**’

“They had seen Christ by the witness of the Holy Spirit, by the revelation of God to their souls. The living evidences of His power had been before them **day after day, yet they asked for still another sign.** Had this been given, they would have remained as unbelieving as before. If they were not convinced by what they had seen and heard, it was useless to show them more marvelous works. **Unbelief will ever find excuse for doubt, and will reason away the most positive proof.**” {*The Desire of Ages, P. 386, par3*}

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 looked at the theme of the two births. Within this illustration, we understand that before anyone can be used by the Lord to go forth to give His divine message, they must first experience the new birth and be filled with His Spirit. This is the experience that all the prophets had to have, in order to represent Christ correctly to the world. One of the symbols that we have been looking at in conjunction with the new birth, is the former and the latter rain. The former rain, representing a message that is received to cleanse us, before we can receive the latter rain and be born again.

Let us now look at this same process from a different perspective.

Eating the Manna

When the children of Israel came out of the land of Egypt and entered into the wilderness, the first test was to teach them their reliance upon God. He did this by giving them a test on appetite.

“And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and **when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.** Then said the LORD unto Moses, **Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.**” (Exodus 16:3-4)

Like us, the children of Israel did not yet know how to have a perfect trust in the Lord. Therefore, the Lord manifested this miracle for several reasons. Firstly, from a literal aspect, he had to remove their desire for the perverted appetite that they had been accustomed to in Egypt, but more importantly to teach them a great spiritual lesson. In the miracle of the manna was an illustration of the plan of salvation. In our last edition we were comparing the experience of John and Christ, with Elijah and Elisha. If we just go to that story, we can read that when Elisha took over the reins from Elijah, he received a double measure.

“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)

However, prior to that point in time, everyone had to receive the words of Elijah.

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

The famine was represented by a period of three and a half years.

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

The three years and six months we know to be a representation of the Sunday law crisis, which if we are faithful and receive the message of Elijah, it will cleanse us and prepare us for the message of Elisha. From this, it is easy to see how this illustration represents the former rain, followed by the latter rain. Likewise, the children of Israel were to eat the manna for five days, but on the sixth day, just prior to them entering into the rest, or the Sabbath, they were to receive a double portion.

“And it shall come to pass, that **on the sixth day** they shall prepare that which they bring in; and **it shall be twice as much as they gather daily.**” (Exodus 16:5)

The point that I would like us to see from this is that both the former rain and the latter rain, is something that we are to eat. This can again be seen in the story of Daniel chapter 1, where they are taken into captivity and tested, whether they would eat a Babylonian diet, or whether or not they would eat according to God’s word.

“In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god. **And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; Children in whom was no blemish,** but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. **And the king appointed them a daily provision of the king's meat, and of the wine which he drank:** so nourishing them **three years,** that at the end thereof **they might stand before the king.**” (Daniel 1:1-5)

As we can read, Daniel and His colleagues are to be tested for three years, a symbol of the everlasting gospel during the Sunday law time period, whereupon at the end of the three years they would have to stand before the king. A Point to note, John the Revelator, who was told to seal up the vision until the time of the end, was at that time also to stand before kings.

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

Let us prove now, how when Daniel stands before the king it is merely marking a point where he has received the latter rain and is now ready to give a message and glorify God. However, before that time Daniel has to be tested on what he eats.

“But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.” (Daniel 1:8)

Notice, that if Daniel were to eat of the Babylonian diet, he would defile himself. Sister White states clearly, that the purpose of the former rain is to cleanse us from every defilement.

“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*}

Therefore, just like the ancient Israelites, Daniel was tested whether he would eat the manna, or lust after the flesh meats that they ate in the wilderness and died.

“And the people stood up all that day, and all that night, and all the next day, and they gathered the quails: he that gathered least gathered ten homers: and they spread them all abroad for themselves round about the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people, and the LORD smote the people with a very great plague. And he called the name of that place Kibrothhattaavah: because there they buried the people that lusted.” (Numbers 11:32-34)

Daniel chose to follow the Lord and refused to eat that which would defile him.

“Now God had brought Daniel into favour and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.

Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and **as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days.**" (Daniel 1:9-14)

As we have already studied, the No.10 is a symbol for a period of testing, which in this case is a symbol for the Sunday law crisis. Another witness for the No.10 representing the smaller fractal from the MC to the Final Review, can be the ten days in the upper room, where they were to wait for the latter rain to come. However, what I would like us to focus on is the little No.10, that comes at the time of the end. According to the book of Jeremiah, at the Sunday law, certain children were taken into captivity into Babylon for seventy years.

"And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." (Jeremiah 25:12)

We know that Sister White parallels the seventy years captivity in Babylon with the 1260 years of papal supremacy.

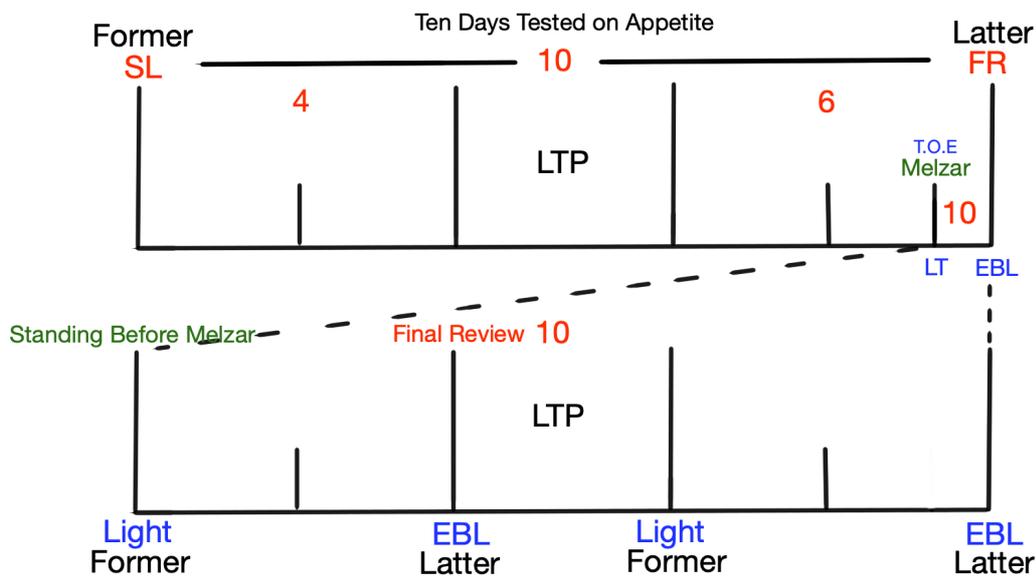
"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.**" {*Prophets and Kings, P. 714, par. 1*}

Therefore, when we come to the end of that period, which is the time of the end, both Daniel and John will have to receive an increase of knowledge in order stand before Kings and warn them. However, as we have already studied, the time of the end is a time period where at the beginning of that time period, Daniel and his colleagues stand before Melzar, where they are given a reward for passing the test. At this point, they are able to understand all visions and dreams, which would mark the reception of the increase of knowledge that comes at that time.

"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 at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and **gave them pulse.** As for these four children, **God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.**” (Daniel 1:15-17)

What I want for us to see is that when Daniel and his friends stand before Melzar and receive this understanding, it marks the beginning of the smaller fractal of the No.10, where Christ appears to all the prophets. This would be a parallel with the light, that will lead to the exceeding bright light, when they have to stand before the king at the end of the three years. This will become more apparent as we proceed. Let us place this upon our line so that we can have a clearer conception of what is being illustrated. In this diagram I have only illustrated the second No.10, as this is the one where this prophecy is perfectly fulfilled. Although by principle a similar experience will be obtained in the No.10 just prior to Midnight.



As we know, Daniel and Revelation is one book, teaching us that the experience of John is the same experience that Daniel had. In line with this, we also studied that John's experience was the same as Isaiah and Ezekiel. This helps us to understand that all the prophets obtained this same experience. Let us now bring some of these thoughts together.

In the story of Isaiah, he had his lips touched with a hot coal, which Sister White clearly tells us is the latter rain.

“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*}

His lips being touched is likened unto the angel of Revelation 18, which lightens the earth with its glory. This is also a parallel to the angel of Revelation 10.

"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...**" {*Early Writings, P. 245, par. 2*}

Notice the angel of Revelation 10 is likened unto the exceeding bright light, which we know represents the latter rain. Both these angels lighten the earth with the Glory of God, just like the experience of Isaiah.

"And one cried unto another, and said, **Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.**" (Isaiah 6:3)

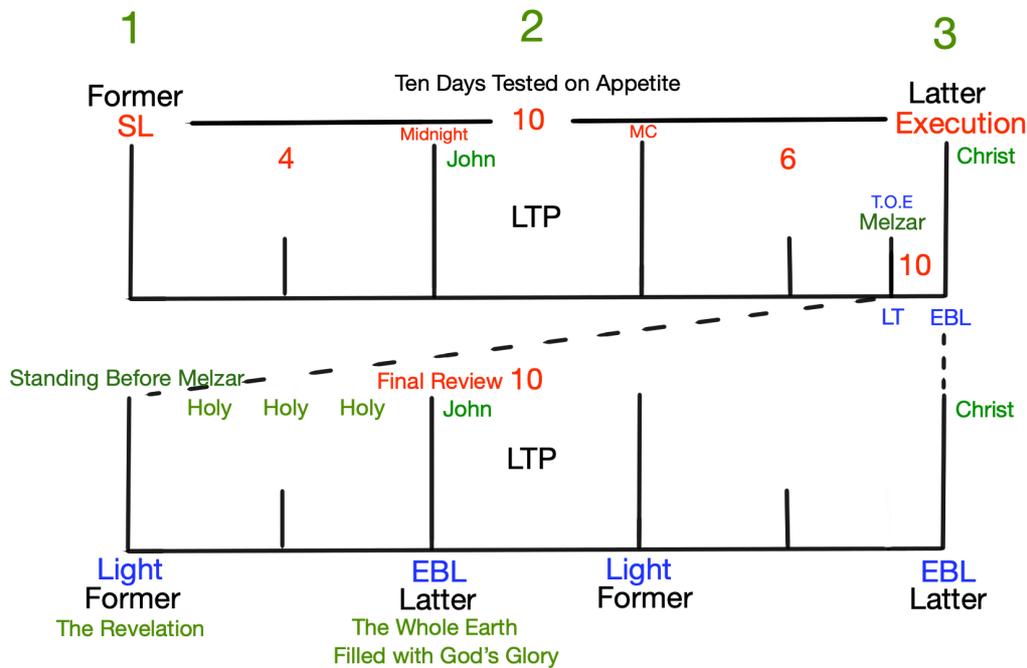
If we go and read Revelation 10, we can see that John is also told to eat something.

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

Which is the same experience Ezekiel had.

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

Therefore, in agreement with Sister White telling us that all the prophets represent the same experience, if we just bring the different illustrations in the Bible together, the stories themselves confirm these thoughts for us. Let us again place this upon our line so that we can bring these things together and visualise them better.



In agreement with the fractal above, in order for the last warning to be given, the first group must be filled with God’s Spirit, as was John, in order to go forward and give the message. Hence, we see the point on our line where the earth will be filled with God’s glory, marking a point where the first part of the prediction will come true and give great evidence of the truthfulness of the message.

Now that we have established this, let us read another quote from Sister White which will help us bring another line of thought into the equation.

The Judgment Message

“Zechariah writes, ‘Then I turned, and lifted up mine eyes, and looked, and behold, a flying roll. And he said to me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, **This is the curse that goeth forth over the face of the whole earth**; for every one that stealeth shall be cut off as **on this side** according to it; and every one that sweareth shall be cut off as **on that side** according to it. I will bring it forth, saith the Lord, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.’ [Zechariah 5:1-4.]

“This great roll, twenty cubits in length and ten cubits in breadth was the measurement of the porch of Solomon’s temple. In this roll is written the name of the wrongdoer unless he repents of his wrong. The Lord’s eye is upon every transaction, and His judgment will come upon those who do wrong. **The ninth chapter of Ezekiel should be studied in connection with (Ezekiel 2:1-10) and the fifth chapter of Revelation.**” {*Letters and Manuscripts Volume 14, Letter 142, 1899, par. 8-9*}

As we can read, Sister White makes several parallels that is important for us to comprehend. Let us list the points for us to consider. Firstly, if we read the last sentence, she parallels the flying roll in Zechariah with the roll that Ezekiel was told to eat. Notice, the roll in the book of Zechariah, like the roll in Ezekiel, is written on both sides.

“And when I looked, behold, an hand was sent unto me; and, **lo, a roll of a book was therein;** And he spread it before me; and **it was written within and without:** and there was written therein lamentations, and mourning, and woe.” (Ezekiel 2:9-10)

She also parallels it with the book of Revelation chapter 5.

“And I saw in the right hand of him that sat on the throne **a book written within and on the backside,** sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, **Who is worthy to open the book,** and to loose the seals thereof?” (Revelation 5:1-2)

As we can read, instead of it being likened unto a roll as in the book of Zechariah, or a roll of a book in Ezekiel, it is likened unto a book that is sealed. Notice also, that it is again written on both sides, confirming to us that this is in fact the same vision. However, there is one other point that is important for us to see, linking this vision to that of Ezekiel and Isaiah, and that is the throne.

“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.** And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. **And he came and took the book out of the right hand of him that sat upon the throne.**” (Revelation 5:5-7)

It is also no accident that in the vision of Isaiah, Sister White tells us that he was standing at the portico, or porch of Solomon’s temple, which is the measurement of the flying roll according to the above quote. When he had this vision he saw Christ upon the throne.

“**Such thoughts as these were crowding through Isaiah's mind as he stood under the portico of the temple.** Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, **upon the holy of holies,** where even the prophet's feet might not enter. **There rose up before him a vision of**

Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker and united in the solemn invocation, “Holy, holy, holy, is the Lord of hosts: **the whole earth is full of His glory,**” until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise. Isaiah 6:3.” {*Prophets and Kings, P. 307, par. 1*}

Therefore, the throne and the roll are directly connected, the throne representing the symbol of judgment.

“Then **he made a porch for the throne where he might judge, even the porch of judgment:** and it was covered with cedar from one side of the floor to the other.” (1 Kings 7:7)

On page 13 of edition 29, speaking about the time of the end, we demonstrated that this is marking the point where Christ comes in to investigate the living, as illustrated in the experience of Isaiah.

“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*}

Therefore, the vision that is given to all the prophets, is a vision that is designed to do a specific work, in order to prepare them for the latter rain. Without this revelation they would never be ready and would be as lost as every other sinner on this planet. To understand this better, we want to read more about what this flying roll, which is a book sealed, written on both sides, represents.

“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.” {*New York Indicator, February 7, 1906, par. 9*}

As we can read, the flying roll is being likened unto the first Angels message, which flies through the midst of heaven and announces the opening of the judgment.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,” (Revelation 14:6)

As a careful student of prophecy, you may have already noticed the pieces of the puzzle. As we have read, this roll, which flies through the midst of heaven, which was sealed up, is a representation of the first angel’s message, which was sealed up until the time of the end.

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days, but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.” *{Manuscript Releases, Volume 18, P. 15, par. 2}*

It was also the first angel’s message that went forward with great power on August 11, 1840, when the prediction of Josiah Litch came true, typifying the same experience at the end of the world, when this prediction will come to pass.

“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 Great Controversy, P. 611, par. 1}*

Therefore, at the time of the end, the message that is unsealed, is the revelation of the book of Daniel that was given to John and is represented by all the prophets in the Bible. In edition 29, we laid out the subject of the time of the end and demonstrated how this represented not only the Sunday law, but the end of the period of waiting, when the Lord would come to receive His people into the city, at the beginning of the No.10. However, I would like to take the opportunity to correct myself on this point. In this time period where the Lord continues to give us an increase of knowledge upon the judgment, He is also correcting us of our faulty concepts. In the next edition, where we will deal with the executive judgment and the final review, I will show that this point is actually pointing to the end of the No.10 and not the beginning. At the time illustrated in the vision given to Isaiah, if we receive the impression given by the light sent by God, it will humble us into the dust and our sins will be blotted out. The question is, where does this take place? The answer is at the end when the exceeding bright light is given.

To give more understanding to this thought, what is it that judges us during the investigative judgement? Let us read what the Bible tells us.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: **the word that I have spoken, the same shall judge him in the last day.**” (John 12:48)

As we can read, it is the Bible that will be the standard by which we will be judged during the judgment. However, Christ in another part of scripture tells us that it will be His law that is the standard of judgment.

“And, behold, a certain lawyer stood up, and tempted him, saying, Master, **what shall I do to inherit eternal life?** He said unto him, **What is written in the law?** how readest thou?” (Luke 10:25-26)

“**Blessed are they that do his commandments**, that they may have right to the tree of life, and **may enter in through the gates into the city.**” (Revelation 22:14)

We can see this being illustrated in the parable of the talents. When Christ comes to read what is written in the books during the final review. Those who have passed the test will be allowed entrance into the city.

“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 25:21)

Another point I want us to consider in relation to this is that the law, when given to Moses, was also written on both sides.

“And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: **the tables were written on both their sides; on the one side and on the other were they written.** And the tables were the work of God, and the writing was the writing of God, graven upon the tables.” (Exodus 32:15-16)

Sister White likens these two tables to a book.

“In the ark was the golden pot of manna, Aaron's rod that budded, and **the tables of stone, which folded together like a book.** Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six...” {*Christian Experience and Teachings, P. 91, par. 4*}

Therefore, if the Bible is the law, which is written on both sides, then the book that was sealed in Revelation five, that was also written on both sides, is the Book of Daniel. This is the curse that flies through the midst of heaven, it is the little book that John was told to eat and Daniel was told to seal up until the time of the end. At this time, Christ would come to open the book and unseal the truths that had been kept hidden, which

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would be our last chance to bring forth fruit. This understanding is what will bring forth fruit.

“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}

Remember, that Daniel and Revelation are one book and all the books of the Bible meet and end in the Revelation. Therefore, when the book of Daniel is unsealed it is referring to the whole Bible.

With all this understanding, let us now look at another illustration of this flying roll, which all the prophets are told to digest. In Revelation chapter seven, we see another depiction of the same angel flying through the midst of heaven, crying with a loud voice.

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, **Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**” (Revelation 7:1-3)

Therefore, from the time the book in Revelation five is opened, until John is told to eat it, symbolizing the latter rain, is a period of time given to God’s people to receive the sealing message. If we read Sister White’s comments on these verses, we can see that the angel is a representation of the first angel, who has in his hand the flying roll.

“I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, **‘My blood, Father, My blood! My blood! My blood!’** Then I saw **an exceeding bright light** come from God, who sat upon the great white throne, and was shed all about Jesus. **Then I saw an angel fly** with a commission from Jesus, **swiftly flying** to the four angels who had a work to do in the earth, and **waving something up and down in his hand**, and crying with a loud voice, **‘Hold! hold! hold! hold! until the servants of God are sealed in their foreheads.’**

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. **He said to me that it was God that restrained the powers**, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and **that they were about to let them go; but while their hands were loosening, and the four winds were about to blow**, the merciful eye of Jesus

gazed on the remnant that were not sealed, and **He raised His hands to the Father**, and pleaded with Him that He had spilled His blood for them. **Then another angel was commissioned to fly swiftly to the four angels, and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.** {*Christian Experience and Teachings, P. 102, par. 2*}

There are two points that I would like us to take from this. The first point is that just as the Lord opens the books of judgment and is about to pour out His wrath upon the ungodly, at the same time, Christ wants to give us light as a last effort to cleanse us from our sin. He therefore commands the four Cherubim, to hold back the winds until God's people have a chance to receive the light. That light is illustrated by Christ raising His hands to the father, as seen in the book of Daniel, chapter 12, marking the time of the end, where the book is unsealed.

“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.** Then I Daniel looked, and, **behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for **a time, times, and an half**; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, **what shall be the end of these things?** And he said, Go thy way, Daniel: for **the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**” (Daniel 12:4-10)**

We can know, that the time of the end is where Daniel is standing prophetically, because He sees two angels on either side of the river, with Christ in the middle of them upon the river. What I would like for us to understand from this, is that this is an illustration of Christ and the two anointed ones, which is what all the prophets see. In the book of Zechariah, he has the same vision at the time of the end, marked by the fact that they are at the end of the seventy years captivity in Babylon, which is a parallel to the 1260 years of papal oppression, which finishes at the time of the end.

“Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, **against which thou hast had indignation these threescore and ten years?**” (Zechariah 1:12)

It is easy to see that the whole book of Zechariah is one vision, repeating in each chapter, giving more information line upon line. In chapter three, we can see that Joshua the high priest, typifies the work of Christ during the investigative judgment, where like Isaiah, he gets his sins blotted out.

“And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And **the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?** Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee,** and I will clothe thee with change of raiment. And I said, **Let them set a fair mitre upon his head.** So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.” (Zechariah 3:1-5)

In the very next chapter, Zechariah is given a vision of Christ and the two anointed ones.

“And the angel that talked with me came again, and **waked me, as a man that is wakened out of his sleep,** And said unto me, **What seest thou?** And I said, I have looked, and **behold a candlestick all of gold,** with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: **And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.**” (Zechariah 4:1-3)

This is the same vision that was given to John.

“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. And I turned to see the voice that spake with me. And being turned, I **saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man,** clothed with a garment down to the foot, and girt about the paps with a golden girdle.” (Revelation 1:10-13)

John sees Christ in the midst of the candlesticks, representing the vine.

“**I am the vine, ye are the branches:** He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.” (John 15:5)

Zechariah is asked “What seest thou?” Whereas John is told “what thou seest,” he is to write in a book and send it to the seven churches. This a parallel to Habakkuk, which was fulfilled in Millerite history, who just like John was told to write what he heard.

“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the LORD answered me, and said, **Write the vision, and make it plain upon tables, that he may run that readeth it.**” (Habakkuk 2:1-2)

In the very next chapter of Zechariah, it is where he sees the flying roll, which as we have already seen, is the roll of a book that Ezekiel is told to eat. All of the prophets, after they have received the message themselves, are to go and give the message.

“Moreover he said unto me, Son of man, **eat that thou findest; eat this roll, and go speak unto the house of Israel.**” (Ezekiel 3:1)

It is important to note that when Zechariah is wakened up, the two anointed ones are likened unto two olive trees.

“And **two olive trees** by it, one upon the right side of the bowl, and the other upon the left side thereof.” (Zechariah 4:3)

“Then answered I, and said unto him, **What are these two olive trees upon the right side of the candlestick and upon the left side thereof?** And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, **These are the two anointed ones, that stand by the Lord of the whole earth.**” (Zechariah 4:11-14)

It is also important to notice that the two cherubim in Solomon’s temple, that are a symbol of the two anointed ones, were made from olive wood.

“And within the oracle **he made two cherubims of olive tree**, each ten cubits high.” (1 Kings 6:23)

In line with this, in the book of Genesis, when Jacob has his dream, he sees Christ on the top of a ladder, with the cherubim’s ascending and descending the ladder, symbolizing the oil that they bring to God’s people.

“This ladder represented Christ, **who had opened the communication between earth and heaven.** In Christ's humiliation He descended to the very depth of human woe in sympathy and pity for fallen man, which was represented to Jacob by one end of the ladder resting upon the earth, while the top of the ladder, reaching unto heaven, represents the divine power of Christ, who grasps the Infinite, and thus links earth to heaven and finite man to the infinite God. **Through Christ the communication is opened between God and man. Angels may pass from heaven to earth with messages of love to fallen man, and to minister unto those who shall be heirs of salvation.** It is through Christ alone that the heavenly messengers minister to men.” {*Selected Messages, Book 1, P. 280, par. 1*}

“By **the holy beings surrounding his throne**, the Lord keeps up a constant communication with the inhabitants of the earth. **The golden oil represents the grace with which God keeps the lamps of believers supplied.** Were it not that this holy oil is poured from heaven in **the messages of God's Spirit**, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. **But if God's Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts.** The golden oil will be given to us.” {*Review and Herald, February 3, 1903, par. 5, 6*}

When are we to ask the Lord to show us His glory? According to Zechariah it is in the time of the latter rain, which we have already established is the times of refreshing, that comes at the beginning of the No.10.

“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)

When we bring all this together, we can see that John was given a similar illustration in the Revelation. In the garden of Eden was the tree of life. It is no accident that it is illustrated by Christ on the throne in the midst of the river, with the tree of life on either side of the river, symbolised by the cherubim’s either side of Him in the sanctuary, or the two angels either side of Him by the river, in the book of Daniel. In the sanctuary, the two cherubim’s were made of olive wood and covered in gold and in the next quote the tree of life was made of transparent gold, clearly showing the similarities.

“Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. **On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure, transparent gold.** At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. **So it was the tree of life on either side of the river of life.** Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.” {*Christian Experience and Teachings, P. 59-60*}

From this, we can see that the leaves are a parallel to the oil, that if received will cleanse us and prepare us for the latter rain.

“And he shewed me a pure river of water of life, **clear as crystal, proceeding out of the throne of God and of the Lamb.** In the midst of the street of it, and **on either side of the river, was there the tree of life,** which bare twelve manner of fruits, and yielded her fruit every month: and **the leaves of the tree were for the healing of the nations.** And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And **they shall see his face; and his name shall be in their foreheads.**” (Revelation 22:1-4)

“In his efforts to reach God's ideal for him, the Christian is to despair of nothing. Moral and spiritual perfection, **through the grace and power of Christ**, is promised to all. Jesus is the source of power, the fountain of life. **He brings us to His word, and from the tree of life presents to us leaves for the healing of sin-sick souls.** He leads us to the throne of God, and puts into our mouth a prayer through which we are brought into close contact with Himself. In our behalf He sets in operation the all-powerful agencies of heaven. **At every step we touch His living power.**” {*Acts of the Apostles, P. 478, par. 2*}

As we have seen, all the prophets are experiencing this revelation of light being brought to them, which if received delivers them from their sin. When we look at the book of Ezekiel, the book begins with this revelation of light and ends with the spiritual temple being rebuilt. It is just like when Solomon built the temple, the last act of the Lord was to honour the work that had been achieved by pouring out His Spirit and filling the temple with His glory.

“Now when Solomon had made an end of praying, **the fire came down from heaven**, and consumed the burnt offering and the sacrifices; and **the glory of the LORD filled the house.**” (2 Chronicles 7:1)

Notice also in the book of Ezekiel, when the temple is completed there is a progressive light that is a parallel to the vision in Revelation 22.

“Afterward he brought me again unto the door of the house; and, **behold, waters issued out from under the threshold of the house eastward**: for the forefront of the house stood toward the east, and **the waters came down from under from the right side of the house, at the south side of the altar.** Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, **behold, there ran out waters on the right side.** And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; **the waters were to the ankles.** Again he measured a thousand, and brought me through the waters; **the waters were to the knees.** Again he measured a thousand, and brought me through; **the waters were to the loins.** Afterward he measured a thousand; and **it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over.** And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, **behold, at the bank of the river were very many trees on the one side and on the other.** Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea: **which being brought forth into the sea, the waters shall be healed.** And it shall come to pass, that **every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish,** because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.” (Ezekiel 47:1-9)

This is the promise given to Abraham, that he would inherit the gentiles, fulfilled through those who are cleansed and filled with His Spirit and sent forth to minister to the lost.

“And he saith unto them, **Follow me, and I will make you fishers of men.**” (Matthew 4:19)

Let us finish by understanding how this angel that flies through the midst of heaven, carrying the sealing message, represents a revelation of truth that if received into their hearts, will transform them from sinners to saints.

The Seal of God

As we have read, when the “times of refreshing” comes, we are to “repent and be converted” that our sins can be “blotted out.” (Acts 3:19) This can only be achieved by receiving the light, or in other words the former rain, which if received, believed and acted upon, will cleanse us of every defilement and prepare us for the latter rain. We also read that this message, which is likened unto a flying roll, is the sealing message and that a short time of probation has been extended to give us opportunity to receive it, or reject it and be lost for eternity. We saw that this flying roll is the book of Daniel, that was sealed up until the time of the end. But when that time comes, the book was to be unsealed, where an increase of knowledge would be given. Let us now study the process by which we are to receive this sealing message, so that we can be one of those fishers of men for the Lord.

“The prophet of God declares that **in the last days knowledge shall be increased**. There are new truths to be revealed to the humble seeker. **The teachings of God's word are to be freed from the errors and superstition with which they have been encumbered.** Doctrines that are not sanctioned by the Scriptures have been widely taught, and many have honestly accepted them; **but when the truth is revealed, it becomes the duty of every one to accept it.** Those who allow worldly interests, desire for popularity, or pride of opinion, to separate them from the truth, must render an account to God for their neglect.” {*The Spirit of Prophecy, Volume 4, P. 186, par. 3*}

As we have just reminded ourselves, when the time of the end comes, there is an increase of knowledge.

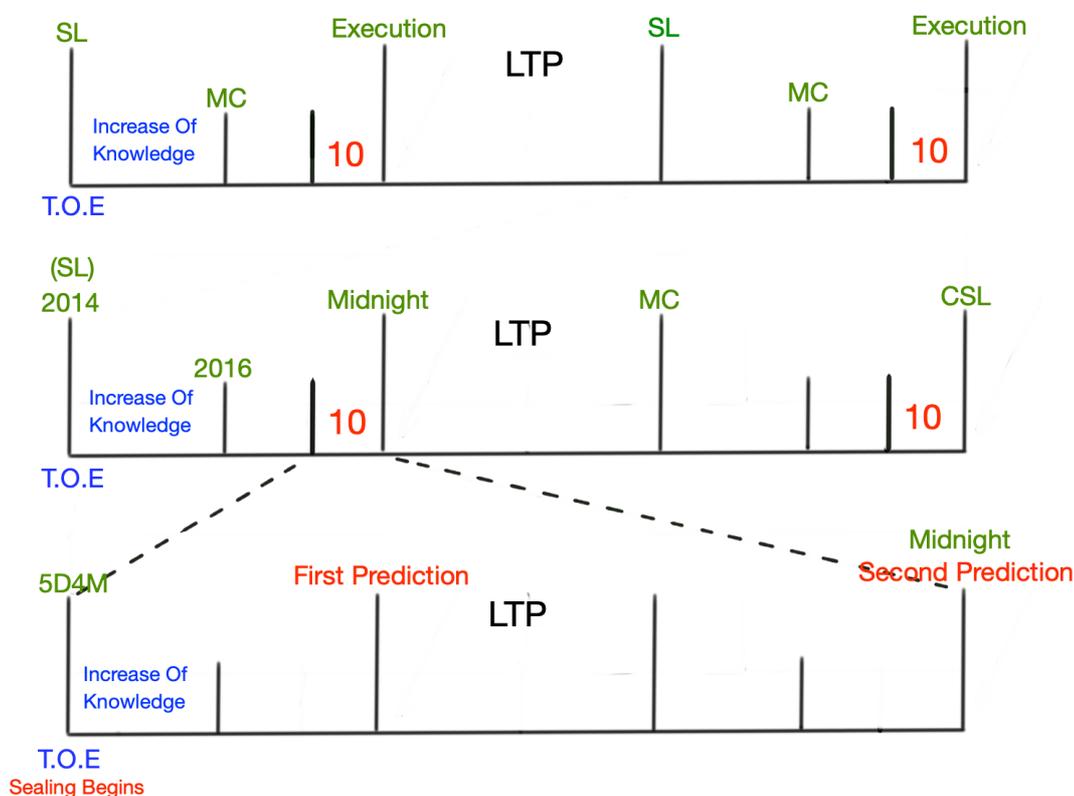
“But thou, O Daniel, shut up the words, and **seal the book**, even to the time of the end: many shall run to and fro, and **knowledge shall be increased.**” (Daniel 12:4)

Sister White plainly tells us that this sealing process consist of settling into that truth, not only mentally, but also spiritually.

“...Just as soon as the people of God are sealed in their foreheads,—it is not any seal or mark that can be seen, **but a settling into the truth, both intellectually and spiritually, so they cannot be moved...**” {*Manuscript Releases, Volume 1, P. 249, par. 2*}

Notice above that it talks about how the sealing is a settling into the truth, or in other words a receiving of the increase of knowledge that is given at that time, so that we will not be moved when we are tested. This teaches us that the sealing is a process of receiving truth, followed by a test to see if we have in fact received that truth, or not. We also read earlier that the only way we can receive the seal of God is by passing through the image of the beast test.

In order to understand this, let us place it upon our line, paralleling the No.10, with the fractal of the Sunday law. We do this, so that we can see the sequence of events and know what is about to come upon us.

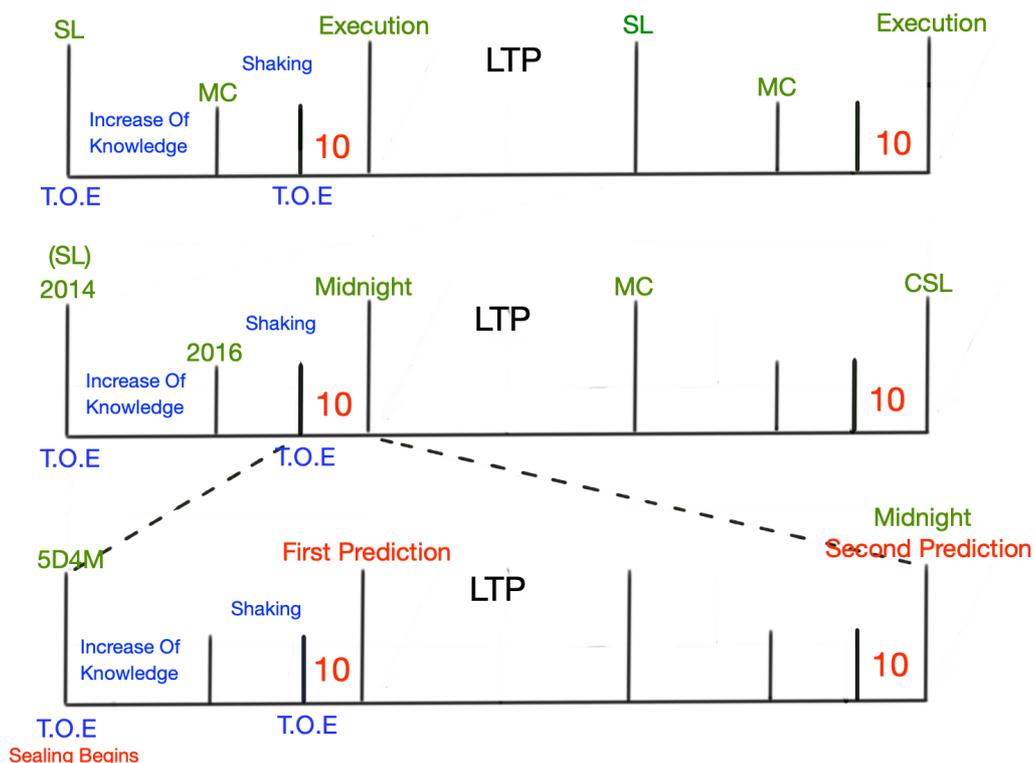


In the above diagram, we are currently in the No.10 that is marked just before midnight, within the period between the 5D4M and the fulfillment of the first part of the prediction. In line with our last edition, we know that this No.10 is the experience connected with the raising up of John, marking the completion of the first birth and that it is not until a person has gone through both births, that they will be truly sealed for eternity. However, the process always being the same, demonstrates to us, that at the time of the end, when the Bible is unsealed, a message will come to test us.

By just comparing the two lines above, we can see that in order for the first prediction to come true and the first group within the movement to experience the birth and go forward to warn the remainder of this movement, they must go through an experience that typifies the MC. This was our experience in 2016, when FFA rejected the truth and began to lift themselves up, making all sorts of blasphemous claims about themselves, that ultimately led to them setting false predictions based upon time. Hence, this would be the reason why we are to settle into the truth intellectually and spiritually that we cannot be moved when this shaking time comes. All those that hold fast their faith through this shaking time will be delivered from their sin, be filled with the Holy Spirit and will then be ready to go forth to give the last warning before the second prediction comes to pass and the door be shut.

“Just as soon as the people of God are sealed in their foreheads,—it is not any seal or mark that can be seen, **but a settling into the truth, both intellectually and spiritually, so they cannot be moved**,—just as soon as God's people are sealed and **prepared for the shaking, it will come**. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming. {*Manuscript Releases, Volume 1, P. 249, par. 2*}

We know that prophetically the settling in to the truth begins at the time of the end, initially marking the beginning of the Sunday law crisis, where a preparation is made for the shaking when it comes. The shaking experience begins at the Midnight cry, where the day of atonement for the living begins. However, as we have come to understand, when we come to the beginning of the No.10, Christ will do all that He can to save us and therefore will repeat this process, so that we can bring forth fruit. Let place this upon our line in order for us to visualize this.



As we know, God's dealing with man is ever the same. Therefore, the pattern will also be the same, as illustrated by the two lines above. For this reason, when we come to the end of the time of test, there must again be illustrated this No.10, marking a period where the Lord will finish this work. To understand this, we need only go to the investigative judgment that began on October 22 1844, as marked by Daniel 7. Daniel sees these four beasts coming up out of the sea, which are a symbol of the Sunday law crisis. This illustration is represented by the history of 538-1798, leading him down to the time of the end, where the judgment begins.

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. **And four great beasts came up from the sea**, diverse one from another." (Daniel 7:1-3)

This is a prophetic parallel to what John saw in Revelation 13, where he sees the same four beasts come up out of the sea, leading down to the deadly wound, at the time of the end.

"And I stood upon the sand of the sea, and **saw a beast rise up out of the sea**, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. **And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.** And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." (Revelation 13:1-3)

"**I beheld till the thrones were cast down**, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened.** I beheld then because of the voice of the great words which the horn spake: **I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.**" (Daniel 7:9-11)

It is no accident that Daniel marks the judgment beginning at the point where the man of sin is punished, which was typified in 1798. However, in 1844, that judgment was typifying the beginning of the judgment of the living, that begins at the beginning of the sealing process. This point, we already covered in our last edition, marking the place where Christ suddenly comes to His temple.

"**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**,

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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. 426, par. 1}*

"Both the prophecy of Daniel 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to Him; for the hour of His judgment is come,' pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of His people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the event to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time when they were lamenting the failure of their hopes, the event had taken place which was foretold by the message, and which must be fulfilled before the Lord could appear to give reward to His servants.

"Christ had come, not to the earth, as they expected, but, as foreshadowed in the type, to the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of Days: 'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came'—not to the earth, but—to the Ancient of Days, and they brought Him near before Him.' Daniel 7:13.

"This coming is foretold also by the prophet Malachi: '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. The coming of the Lord to His temple was sudden, unexpected, to His people. They were not looking for Him there. They expected Him to come to earth, 'in flaming fire taking vengeance on them that know not God, and that obey not the gospel.' 2 Thessalonians 1:8. GC 424.3

"But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in His ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church." *{The Great Controversy, P. 424, par. 4}*

From this we can ascertain that just like on October 22, 1844, when Christ came to cleanse the temple and began the investigative judgment, there was still a preparation time needed, where light was to be given to them about the work in the sanctuary. Once this work is finished, then He would come to bring fire down upon the ungodly. This scenario is being repeated in our time, where at the beginning of the No.10, Christ comes suddenly to His temple, where the books are opened and begins to measure us for His temple. However, at the end of the period, at the beginning of the smaller No.10, Christ finishes the work, marking the point where the books will be opened and the execution of the judgment will be pronounced. At this point, those who have been resisting Satan like Joshua the High Priest and sighing and crying for all the abominations that are in the land, will receive the latter rain, whereas those who have been oppressing God's people and accusing them, will receive the curse, represented by the flying roll.

“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 Great Controversy, P. 425, par. 2, 3*}

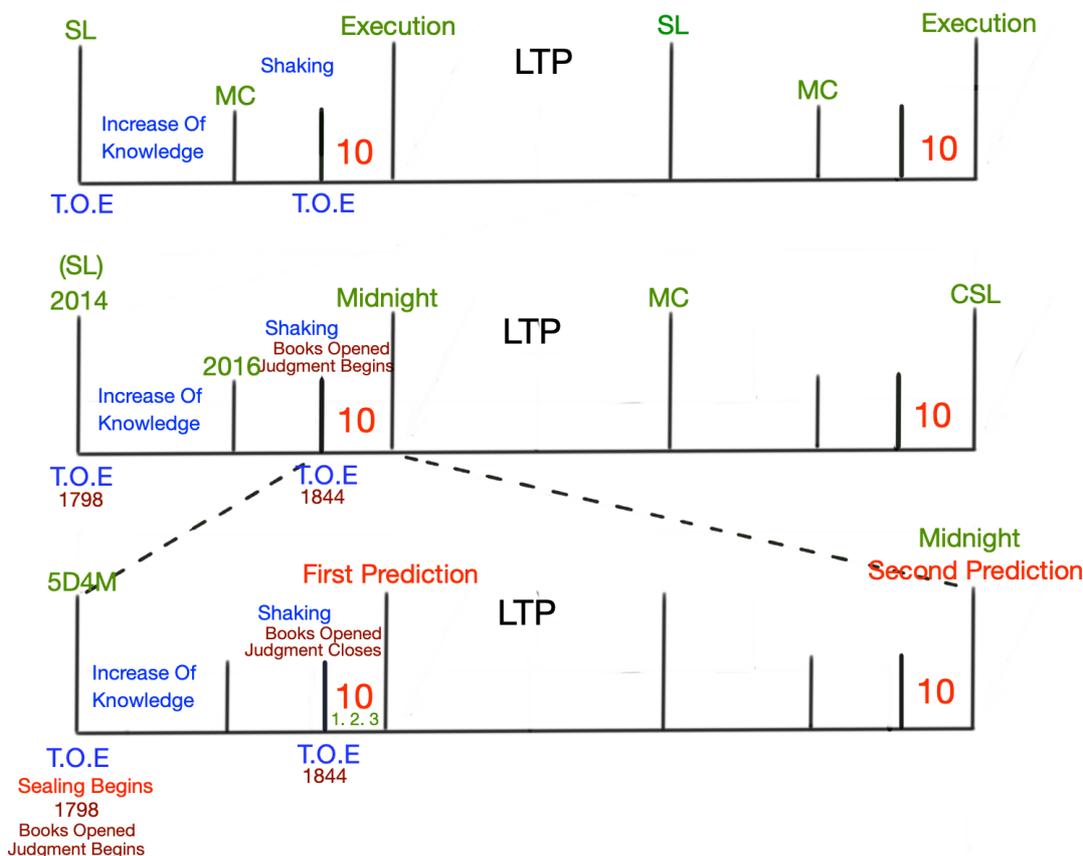
“And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the book, according to their works.’ [Revelation 20:12.] ‘I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; **the judgment was set, and the books were opened.**’ [Daniel 7:9, 10.]

“These things are soon to come to pass. When? When? ‘He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ [Revelation 22:11.] This decision is passed in heaven before Christ shall come. ‘And, behold, I come quickly; and **my reward is with me,** to give every man according as his work shall be.’ **‘I am Alpha and Omega, the beginning and the end, the first and the last.** Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.’ [Verses 12-14.] {*Letters and Manuscripts, Volume 11, Letter 101, 1896, par. 11, 12*}

“And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, **The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, **Take away the filthy garments from him. And unto him he said, Behold, I have caused****

thine iniquity to pass from thee, and I will clothe thee with change of raiment.”
(Zechariah 3:1-4)

Let us place this upon our diagram to bring a conclusion to these thoughts.



As we can see, the period of the No.10, from beginning to end marks the judgment, from the beginning where the books are opened and light is brought to His people, in order to cleanse them and prepare for the judgment at the end, where the books are again opened and the judgment is executed, either as a blessing in the case of Joshua, who receive three changes, or as a curse marked by fire coming from heaven upon the cities.

“And Enoch also, the seventh from Adam, prophesied of these, saying, **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 which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” (Jude 1:14-15)

“**Even as Sodom and Gomorrha, and the cities about them** in like manner, giving themselves over to fornication, and going after strange flesh, **are set forth for an example, suffering the vengeance of eternal fire.**” (Jude 1:7)

Summary

To conclude, our God, who “changeth not”, and who demonstrates the end by the beginning, illustrates through these repeating patterns the process by which He will judge His people. He does this, by demonstrating His great love and longsuffering towards us, in the hope that none would perish and all would come to a knowledge of the truth. We are in the process of this fulfillment, where the Lord, like He did with Isaiah, is trying to impress upon our minds the holy work that He is doing for us at such a great cost. He does this in order to awaken us from our Laodicean stupor and to humble our hearts before Him, so that we can have our sins blotted out and be filled with His Spirit. Let each one of us consider these points with due diligence and much prayer, so that this work can be completed in each one of us.