

Spirit Of Prophecy In Perfect Harmony

Now to prove that Sister White's writings are in perfect harmony with the testimonies of the prophets, we quote from "The Great Controversy," p. 425, showing that the purification of the church took place while the investigative judgment of the dead was going on, and just before the commencement of the "Loud Cry of the Third Angel's Message" — the harvest: "*While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth 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.'* Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'" "She is to go forth into all the world, conquering and to conquer."—"Prophets and Kings," p. 725.

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The Judgment and the Harvest

Though the "investigative judgment" is the crowning work of our salvation and of the setting up of the kingdom of Christ upon earth, yet it is one of the least understood and most mystified Bible subjects in this age. Hence these doctrines are of utmost importance to our salvation, otherwise, the enemy would not have put forth great effort to confuse them. Therefore, it is our most vital need to search the Scriptures "as for hidden treasure," and to pray for God's Spirit to lead us into this all-important truth of the judgment.

As this subject is taught by types and parables, it is evident that its truth is to be understood only by the follower of Christ, for, when asked by His disciples to explain the reason of speaking in parables: "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matt. 13:11.)

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:44-46.)

Christ has clearly set forth in these para-

bles two things: the value of present truth in the establishing of His kingdom, and the effort it takes to enter into it. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word?"—"The Great Controversy," pp. 593, 594.

Let us rise from our stupor—from longer presuming on God's grace and thinking to blame *Him* in case we are lost. He has done His part clearly in setting forth the narrow path to His kingdom; now let us do our honest best to enter into it. He cannot save if we depart from His way marks and allow the devil to kidnap us.

Our power to stand against evil is perfectly illustrated in the following: Two monarchs are at war against each other. Both aim for victory in every march by trying to save the life of every soldier. But their success does not depend so much on the number of warriors as it does on a perfect military equipment and well trained army. Thus it is with our salvation in this great warfare against the powers of darkness. God has provided the best of everything in the line of equipment and is able to impart more knowledge to His soldiers in one moment than the world can in a lifetime. Such is our birthright, and

it is within our reach in exchange for our sins; this is all it costs.

The "whole armour" of God's power, the Word, is our only defense; and as it is near at hand, let us reach forth and put it on. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:14-17.)

"Do this now, my son, and deliver thyself . . . Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. Go to the ant, thou sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, Provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?" "The ants are a people not strong, yet they prepare their meat in the summer. A lion which is strongest among beasts, . . . turneth not away for any;" be thou likewise. (Prov. 6:3-9; 30:25-28, 30.)

The truth of the "harvest" will be easier comprehended if we acquire a better knowledge of the judgment; for a certain minis-

ter said: "We cannot prove the 'investigative judgment' by the Bible; we have to take Mrs. White's word for it." Still another, boldly spoke in the following manner: "There is no need of an 'investigative judgment.'"

This is a serious problem to deal with. Can it be possible that the ministry has lost sight of the very foundation,—the judgment-hour message—that present truth upon which this great denomination was founded! And if those who are at the head of the body have not departed from this fundamental principle, why are such men paid from the Lord's treasury and allowed to preach from S. D. A. pulpits! Where to are they leading the flock of God?

"There is danger now of men's losing sight of the important truths applicable for this period of time, and seeking for those things that are new and strange and entrancing. . . . Let the son of deceit and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories. Satan laughs at their folly; for he knows what truth is."—"Testimonies to Ministers," pp. 408, 409.

Truly the "angel" (See tract 2, pp. 35) of the Laodicean church is "wretched, and miserable, and poor, and blind, and naked," and knows it not. (Rev. 3:17.) Said the

heavenly angel, "'Woe to him who shall move a block or stir a pin of these messages'."—"Early Writings," p. 258.

The Investigative Judgment in the Bible

Let the reader closely attend this study, for the position that the Bible itself cannot establish this vital truth is wholly untrue. Our attention is called to the first vision of the judgment: "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.*" (Dan. 7:9, 10.)

Reason for Books

It is necessary that the nature of the judgment and reason for the books be first understood. Unquestionably, the books must contain the records and the names of those who are to be judged, as it is stated in the Revelation of Jesus Christ unto His servant John: "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 books." (Rev. 20:12.)

Naturally these records were made up while the dead were living, and the words of Inspiration reveal that our deeds are chronicled in the books of heaven with terrible exactness: "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. 139:16.) Hence, this is the reason for the books being in the judgment.

Reason for Judgment

The following scriptures bear record that many have had their names placed in the Lamb's book of life, but not all of them have retained them there, for "the Lord said unto Moses, Whosoever hath sinned against Me, him will I blot out of My book." (Ex. 32:33.) "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:19.) Thus it is evident that the book of life contains the names of a mixed multitude; namely, those who stood firm in the faith and patiently continued to the end, and those who did not.

"But he that shall endure unto the end, the same shall be saved." (Matt. 24:13.) "The Lord shall count, when He writeth up the people, that this man was born there." (Ps. 87:6.) "And these are they

likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so *endure but for a time*: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended." (Mark 4:16, 17.)

Therefore, there must be a day of reckoning, and those who are not found worthy of life eternal, their names will be blotted out in that day. Hence, the term for such a proceeding would be, "Investigative Judgment." "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Pet. 4:17.) "Thou therefore endure hardness, as a good soldier of Jesus Christ." (2 Tim. 2:3.) "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters." (Jer. 17:13.)

How Are Names Retained in Book?

The moment we accept Christ as our personal Savior through the Word of truth, our names are inscribed in the Lamb's book of Life with the hands blood-stained by Calvary. Then our Christian experience, separate from our past, is chronicled with awful exactness in the heavenly ledger by the pen of angels. "But the very hairs of

your head are all *numbered*." (Matt. 10:30.) "Suffer not thy mouth to cause thy flesh to sin; neither say thou *before the angel*, that it was an error." (Eccl. 5:6.) But in the investigative judgment the books are opened, and our good and bad deeds are brought to light before the "Ancient of days" for a final reckoning. For those who have stood the test and have accepted Christ to plead their case, He blots out their sins instead of their names.

Man's greatest test, and one which has involved almost a momentary decision, has always been in the unrolling of the scroll,—in the eclipse of a past message with present truth. Then every soul has had to make this decision: Shall I take heed and follow the new and unpopular light with the few that are despised by nearly every religious leader in the land? And therefore, shall I allow myself to be deterred by the decision and counsel of the ministry in my church?

Almost a wholesale blotting out of names instead of sins has been the result at such times. In the days of Christ's first advent a nation was wiped out. Thus it has been in the introduction of every message, in every age, until now. "Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth *has made its way* against hatred and opposi-

tion; those who were blessed with its light were tempted and tried. . . . Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God."—"The Great Controversy," p. 609.

Therefore, "when a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims."—"Testimonies on Sabbath School Work," p. 65. Lay aside all prejudices, self-opinions, and ideas of men who bear not the mark of Inspiration; and who say, "I am rich, and increased with goods, and have need of nothing," i.e., truth or prophets. (Rev. 3:17.)

The Bible is rightfully explained only by the same Spirit who dictated it. Hence, when "the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will shew you things to come." "Be established in the present truth." Whosoever speaketh evil against the message "blasphemeth against the Holy Ghost it shall not be forgiven" him; it is the only means whereby we may be saved. (John 16:13; 2 Pet. 1:12; Luke 12:10.) The greatest danger of the people has not been that of listening to error, but rather of rejecting present truth. For thus saith the Lord: "If a message comes that you do not understand, take pains that you may hear the reasons

the messenger may give, . . . then produce your strong reasons; for your position will not be shaken by coming in contact with error."—"Testimonies on Sabbath School Work," pp. 65, 66. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

Here we see a class which by their indifference toward honestly investigating must inevitably bring ruin upon themselves, while the following reveals the ruin of that class which have received the truth but failed faithfully to proclaim it. Saith the Lord: "When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block [a message] before him, he shall die: because *thou hast not given him warning*, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require *at thine hand*. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also *thou hast delivered thy soul*." (Ezek. 3:20, 21.) But the wicked shall "be blotted out of the book of the living, and not be written with the righteous." (Ps. 69:28.)

The Judgment in Type

As our salvation is revealed in the testimonies of the prophets, it is also illustrated in types and symbols of the earthly sanctuary "for ensamples . . . upon whom the

ends of the world are come." (1 Cor. 10:11.) "The whole system of types and symbols was a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption."—"Acts of the Apostles," p. 14. Therefore, this judgment of blotting out of sin and sinners from the heavenly ledger must be found in the ceremonial system also. God's instruction to Moses was: "On the tenth day of this seventh month there shall be a day of atonement: . . . Make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." "Make an atonement for the children of Israel . . . once a year." (Lev. 23:27-29; 16:34.)

To "cut off" one from among his people is also to blot out his name from the "book." Hence, the day of atonement was a day of judgment, as it is still commonly called by the Jews. Therefore, it is the type of the great anti-typical day of atonement—our time. The type points forward to a time when God will not only blot out sinners from His book and "cut" them "off" from His congregation, but also to a time of blotting out the *sins* of all who have fully complied with the requirements of the day, as He has said: "*On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord*" (Lev. 16:30.) More-

over, "he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar." (Verse 33.)

Type of Purification

Therefore, the type also foreshadowed the time of cleansing the heavenly sanctuary from unworthy names in the books, and His church on earth from the unconverted,—a time of clean books, clean church, and clean people. Saith the Lord: "*In that day* shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD**; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: . . . and *in that day* there shall be *no more* the Canaanite in the house of the Lord of hosts." "And the *Gentiles shall see thy righteousness*, and *all kings thy glory*: and thou shalt be called by a *new name*, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; . . . but thou shalt be called . . . *The holy people*." (Zech. 14:20, 21; Isa. 62:2-4, 12.) And thou wicked "ye shall leave your name for a curse unto *My chosen*: for the Lord God shall slay thee, and call *His servants* by another name." (Isa. 65:15.)

"Clad in the armor of Christ's righteousness, the church is to enter upon her final

conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth *into all the world*, conquering and to conquer."—"Prophets and Kings," p. 725. Note that the church here described is not in her Laodicean state,—under condemnation and about to be spued out.

Time of the Judgment

Having cleared the nature of the judgment by the type and by the testimonies of the prophets, our next duty is to find out the day of its commencement. Therefore, we go back to the visions of Daniel. As he says, "I beheld *till* the thrones were cast down, and the Ancient of days did sit" (Dan. 7:9), it is evident that he was looking forward to some future event. In this vision he saw the history of the nations in symbols of beasts rising one after another. (Verse 17.) In this panoramic exhibition, he saw the rise and fall of Babylon, Medo-Persia, Grecia, and Rome. He beheld until he saw the disintegration of the Roman monarchy into the present kingdoms, which were represented by the ten horns of the fourth beast. (Verse 23, 24.)

Among these, another "little horn" came up, and "in this horn were eyes like the eyes of man, and a mouth speaking great things." (Verse 8.) This "little horn," prophetically brought the prophet forward to the time of the rise of the papacy, in the period of "a time and times and the

dividing of time." (Verse 25.) This time is well understood to span the period from 538 A.D. to 1798 A.D. Therefore, after the rise of the papacy, Daniel says, "I beheld *till* the thrones were cast down, and the Ancient of days did sit, . . . the judgment was set, and the books were opened." (Verses 9, 10.) Hence, the judgment of Daniel's vision was to be set some time after 538 A.D.

Judgment Before the End

But in this prophetic pageant of the ages, the prophet was shown that the judgment "did sit" before the saints possessed the earth, for he says: "But the judgment *shall sit*, and they [the saints] *shall take away* his dominion, to consume and to destroy it unto the end." (Dan. 7:26.) Therefore, while verses 9 and 10 prove the "judgment" was to "sit" after the rise of the papacy, and verse 26 explains it to be before the end of this present sinful world, it will be noticed that verses 25 and 26 prove it to be after 1798 A.D., for said the angel: "And he shall speak great words against the Most High, . . . until *a time and times and the dividing of time.*" Then "the judgment shall sit, and they [the saints] shall take away his dominion, to consume and to destroy it unto the end." Hence, after 1798 A.D., and before the second coming of Christ, the judgment was to be set and the books opened.

Judgment Set Before Time of Trouble

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, *every one that shall be found written in the book.*" (Dan. 12:1.) The trouble here described must commence before the special resurrection, for "many of them that sleep in the dust of the earth shall awake" in that time of trouble, says Daniel. (Dan. 12:2.)

Moreover, this trouble shall be in a time when "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Verse 3.) Since it is understood that *none* will be turned "to righteousness" *after probation has closed*, it is evident that the trouble described here will commence before the work of the gospel is finished. At that time God's church will have been purified, because it is said of them: they then "shall shine as the brightness of the firmament."

This also proves that the books had been investigated and the unworthy names blotted out *before* the trouble came, for "every one that shall be found written in the book," "Shall be delivered." Consequently, the investigative judgment took place be-

tween these two landmarks,—1798 and the time of trouble. Therefore, let it be remembered that the trouble of Daniel Twelve is not the "Armageddon" of Revelation Sixteen.

Moreover, the books are cleansed *before* the judgment for the living shall begin. This fact will be borne out in the following pages. *After* the cleansing, the books are *kept clean* by bringing into the church only "such as should be saved,"—no tares among the wheat—for the church is purified before the judgment for the living begins. "Henceforth there shall no more come into thee the uncircumcised and the unclean." (Is. 52:1.)

Year Judgment Began

Having located the period of the judgment, our next task is to find out the very year it began. "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." (Dan. 8:14.) Here is a prophecy of cleansing the sanctuary,—a day of atonement, or judgment,—and it is our privilege to find the time of its fulfillment. According to the words of the angel, there was to be a day of atonement, or cleansing of the sanctuary at the expiration of the 2300 days.

The literal time of this prediction would be less than six and one-half years. Hence, it proves to be a prophetic time of 2300 years, counting, as in Ezekiel 4:6, "each

day for a year," for the Jewish nation was in Babylonian bondage without a temple or religious ceremonies for many times six and one-half literal years after Daniel had the vision.

At the close of the vision concerning the 2300 days, the prophet makes the following confession: "And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but *none understood it.*" (Dan. 8:27.) "And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. . . . Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, . . . informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. . . . I am come to show thee; . . . therefore understand the matter, and *consider the vision.* . . . Know therefore and understand, that *from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.*" (Dan. 9:3, 21-23, 25.)

Daniel had been informed that the judgment was to begin at the end of the 2300 days or years, but not then being able to continue longer in vision, the angel came

ple had already been finished. (Ezra 6: 14, 15.) Consequently, we subtract the years of the Old Testament era from the prophetic period. Therefore, 2300-456= 1844 A.D., the date when the 2300 years expired, at which time the sanctuary was to be cleansed,—the commencement of the anti-typical day of atonement, or the investigative judgment. As the angel stated: "Understand, O son of man: for at the *time of the end* shall be the vision." (Dan. 8: 17.) Thus it is seen that the Bible itself can establish the nature of the judgment, its time, and vital necessity, contrary to the position taken by these pseudo S.D.A. ministers quoted on page 5.

Where Was God's Throne Before Judgment Began?

The following will further prove that only those who are spiritually blind and polluted with sin have a reason to doubt the writings of Sister White, known to the church as the "Spirit of Prophecy." Daniel's vision shows that the heavenly sanctuary, where the judgment began in 1844, is not the permanent place for God's throne, and that it was not there before 1844. Why should Daniel say: "I beheld *till* the thrones *were cast down*, and the Ancient of days *did sit*," if God and the throne *had been there before*? (Dan. 7:9.) The statement, "His wheels as burning fire," proves that the throne is not permanent in that

place, for the significance of the wheels reveals that it is movable.

The argument is put forth by some that Christ, after His ascension, sat at the right hand of God on the throne *in the sanctuary*. But Daniel's vision does not only prove that God's throne was not there *before 1844*, but it also proves that neither was Christ there; *for after* "the Ancient of Days did sit," Daniel says: "And, behold, one like the Son of man *came* with the clouds of heaven, and *came* to the Ancient of days, and they brought Him *near before Him*. And *there* was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:13, 14.)

"The Ancient of days" must be God the Father; and the "One like the Son of man," whom "they brought . . . near before" "the Ancient of days," must be Christ after being *born of woman*, for until then He could not be "the Son of man." Therefore, it was Christ in the New Testament period. Note that they *did not* bring "the Son of man" to the *right hand* of the "Ancient of days," but "*near before Him*." Moreover, this was to take place *after* the rise of the papacy, as shown on page 15.

Hence, Christ, after His ascension, sat at the right hand of God on the throne

where the river of life is,—“the throne of God and the Lamb” (Rev. 22:1),—not in the sanctuary. After God the Father moved from His eternal throne where the river of Life is, Daniel, in a prophetic vision, saw Him sit on the throne in the sanctuary where the sea of glass is (Rev. 4:6), for he says: “A *fiery stream* issued and came forth from before Him;” that is, the “sea of glass mingled with fire.” (Dan. 7:10; Rev. 15:2.)

Therefore, it was the Father who went first into the Most Holy apartment of the heavenly sanctuary, after which Christ was “brought” “near before Him” to receive the kingdom; then “the judgment was set and the books were opened.” The facts here brought forth prove that there were two thrones in two different places; first, the eternal throne of God and of the Lamb, with the River of Life before it—the throne that rules the *universe*; and second, the throne with the *sea of glass before it*, which presides over the atonement for the blotting out of sins while sin exists.

Proves Spirit of Prophecy Correct

The preceding paragraphs establish the following vision, and prove that Sister White is the prophet of God in these last days: “I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the vail, and sit down. Then Jesus rose up from the throne,

... and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom.’ ... Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat.” —“Early Writings,” p. 55. This vision is in perfect harmony with the one of Daniel.

Judgment of Living Brings Change

True, the “investigative judgment” began in 1844, but let it be remembered that the judgment is in two sections,—first for the dead, and then for the living. As the preaching of the 2300 prophetic days, prior to 1844, signalized the judgment of the dead, so the sealing message of the 144,000 announces the judgment for the living.

The anti-typical day of atonement is the “great day of God.” “A day of the trumpet and alarm against the fenced cities, and against the high towers.” (Zeph. 1:16.) He will manifest His great power and separate His people by cutting off the wicked from among them. This is the time in which either our names or our sins will be blotted out.

Therefore, though we have not witnessed the wrath of God upon the wicked since 1844, we shall as soon as the 144,000 are sealed.

Harvest and Day of Judgment

The anti-typical day of atonement is a short period of time preceding the close of probation; namely, the last work that brings *probationary time to an end*. As the typical day of atonement points forward to the *separating of the wicked* from among the *just*, or the *tares* from among the *wheat*, and also of *blotting out* the sins of the *righteous* in the investigative judgment, it proves that the parables of Christ refer to that all important work of purification,—the putting away of sin and sinners.

"Let both grow together until the harvest," said Christ, "and *in the time of harvest* I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." (Matt. 13:30, 49.)

"The tares and the wheat are to grow together until the harvest; and the *harvest* is the end of *probationary time*."—"Christ's Object Lessons," p. 72. Therefore, the harvest precedes the close of probation. Hence, both the Harvest and the Investigative Judgment occupy the same period. And since the work of each is separating the wicked from among the just, it follows that they are one and the same thing—the anti-typical day of atonement, the closing work

of the gospel, the end of the world. Thus as Paul states: "but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." (Heb. 9:26.)

The following testimony also proves that the separation of the "tares" from the "wheat" took place before Christ's second visible coming: "In the time of trouble *we all fled from the cities and villages*." "*Angels of God shielded the saints*. As they cried day and night for deliverance, their cry came up before the Lord."—"Early Writings," pp. 34, 285. Therefore, the harvest is not the appearance of Christ, but rather a *short period of time in the end of the world*—the ingathering of the saints, and the closing of the gospel. For *at the time the saints fled from the cities and villages*, there were *no wicked* among them.

What Is His Kingdom?

The Lord is giving another illustration to show the time and the manner in which His kingdom is to be set up. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just. . . . They shall gather out of His kingdom all things that offend, and them which do iniquity." (Matt. 13:47-49, 41.)

It is impossible for an honest person to go wrong on this plain illustration of the kingdom of Christ. The separation of the wicked from the just is the commencement of the setting up of His kingdom. Therefore, the kingdom is the church that shall be translated without tasting death.

Kingdom of Heaven Likened Unto

"The kingdom of heaven is likened unto a man which sowed good seed in his field. . . . He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world." (Matt. 13:24, 37-39.)

The coming kingdom is likened unto a literal field with its seasons of cultivation, and harvest. This literal object must perfectly illustrate the spiritual kingdom, or else it will lead into error instead of into truth. Hence, we must consider the whole parable—the time of sowing, the time of growing, and the time of harvesting, the sower, and the seed. Follow chart on Page 1.

It takes a year with its four seasons to raise and complete the ingathering of crops. Autumn is the beginning of the agricultural year, and the close of the summer season is "the feast of *ingathering*, which is in the *end of the year*, when thou hast gathered in thy labours out of the field."

(Ex. 23:16.) Therefore, by twelve literal months, a period of gospel history is illustrated in this parable, and at its close the kingdom of Christ is to be set up.

Time of Seed-sowing

As there is a period of church history illustrated in this parable, it is necessary that we find the time of its beginning and the time of its closing. The sowing of the seed is the beginning of the period, and the completion of the harvesting is the end. "He that soweth the good seed is the Son of man," and the enemy that sowed the tares "is the devil." (Matt. 13:37, 39.)

As the devil is a superhuman being, so also must the Son of man be superhuman; therefore, he can be none other than Christ. But He could not be called the Son of *man* before being born of a woman. Consequently, Christ sowed "the good seed" of the spiritual harvest some time after His birth in Bethlehem, Judea.

As the parable must be in perfect harmony with the lesson, He must have begun to sow the seed in the proper season of the year, otherwise the illustration would be imperfect. Hence, we must find out the date of His baptism in the river Jordan.

In the prophetic period of the 2300 days or years of Daniel's prophecy, speaking of Christ's ministry after His baptism, and of His death at the predicted time, we read: "And after threescore and two weeks

shall Messiah be cut off, but not for Himself: . . . and He shall confirm the covenant with many for *one week*: and in the *midst of the week* He shall cause the sacrifice and the oblation to cease." (Dan. 9:26, 27.)

The prophetic week is seven literal years, as is generally so understood. Therefore, He was to confirm the covenant for seven years, but "in the midst of the week," or at the end of the three and one-half years, being crucified, He caused the earthly sacrifice to cease. For a better comprehension of the study, we call the reader's attention to the chart on page 20. It is proven that the three and one-half years of Christ's ministry terminated on the 16th day of the *first month*. (See illustration in "The Shepherd's Rod," Vol. 2, p. 22.) Therefore, going back three and *one-half* years, His baptism took place on the 16th day of the *seventh month*,—in the Week of Tabernacles. The celebration of the Feast of Tabernacles—the *end* of the agricultural year—was at the close of the harvest. (Lev. 23:39.) In perfect fidelity to the parable, "the Son of man" commenced sowing the spiritual seed right on time—in the end of the old year's harvest and in the beginning of the new.

Hence, Christ's illustration of the spiritual harvest by the literal one is starting out perfect—in the right season of the year. Thus the parable of the "seed" sowing be-

gins with Christ's baptism for the ministry, and it ends with the "harvest" in the *end of the world*. So we see it is implicitly correct that the period from the beginning of Christ's ministry to the close of "probationary time," is allegorically illustrated by twelve literal months, in perfect harmony with the typical day of atonement, being *once a year*.

Period of Growth

The harvest being the end of the world, then the period from the crucifixion to the harvest is the period for growing and ripening the grain, and the harvest is the finishing of the gospel work, the sealing of the saints for translation, and the "end of probationary time."

Tares Sown While Men Slept

While the good seed was germinating, the tares were sown in the field in the period after "the Son of man . . . left His house, and gave authority to His servants, and to every man his work, and commanded the porter to watch." (Mark 13:34.) Therefore, some time after Christ ascended on high, "men slept;" then "His enemy came and sowed tares among the wheat, and went his way." (Matt. 13:25.)

These immutable words explicitly show that the watchmen on the walls of Zion have been asleep. Their action in bringing into the church almost any one who professedly believes only a part of the

senger and obey the message. Thus have God's people, time and again, sold their birthright for less than a mess of pottage, and still have failed to learn! "O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into My sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in My sanctuary, to pollute it, even My house." (Ezek. 44:6, 7.)

While the faithful are being cast out of the church by the tares, the following Scripture has been a comfort to God's people: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." (Luke 6:22, 23.)

Thus the period after the apostles passed away to the closing work for the "Laodiceans" church—the history of the seven churches of Revelation Two and Three—is the time while the wheat and the tares grow together. Therefore, we must prove which church is the "Laodiceans."

Which Church Is the Laodicean?

Necessarily, by the Word of God, we must pick out the Laodicean church from among the confusion that is brought about

by the multiplicity of sects. Remember that God's Word is full of meaning, Its depth unknown, Its wisdom unsearchable.

The names of "the Seven Churches" are not incidental. "Philadelphia" is designedly so named. Hence, her name will not fit another church organization in the entire Christian era. The meaning being "brotherly love," it denotes a state of charity common to its members and singular in the history of the "seven churches."

When the message of the 2300 days of Daniel 8:14 was proclaimed prior to 1844, the churches at that time cast from among them those who believed in the message, arbitrarily denying their brethren's privilege of religious freedom by forbidding them to attend Miller's preaching! Also after 1844, these religious bodies protested against the preaching of the Three Angels' messages of Revelation 14:6-11, and repeated their heretical actions against their free minded brethren. But the Millerite church, by her action, which was in perfect harmony with Inspiration, said, "Let every man be fully persuaded in his own mind (Rom. 14:5), and let us not interpose between God and His people by making religious laws, or prohibiting the free exercise of any man's conscience."

The Millerite church is the *only* church that is not guilty of casting out her brethren for hearing a message from God, or restricting their religious freedom of in-

vestigating anything new for themselves! She alone stands free from the condemnation of Isaiah 66:5, "Hear the word of the Lord, ye that tremble at His word; your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Therefore, she is the only church that is worthy of the name "Brotherly-love."

Just as the name, "Philadelphia" fits only one of the "seven churches," so the name "Laodiceans" can apply only to one church. By their names God has distinguished between these churches to aid us in "rightly dividing the Word of truth." (2 Tim. 2:15.)

The name "Laodicea," like "Philadelphia," is a compounded Greek word of "Lego"-*"Dikian,"* meaning "Declaring the Judgment!" To pronounce the name as in the vernacular, pronounce the English "c" as "k." The spelling has been changed from "Lego-dikian" to "Laodicean," as in other names. For an example, Jerusalem is a compound word of two names; namely, Jew, and Salem—derived from "Judah" and the ancient name of the city, "Salem." Hence, the original spelling, was substituted by J-e-r-u-s-a-l-e-m, meaning "Jewish peace."

Therefore, as the Philadelphian church is followed by the Laodiceans, or the Millerite movement by the Seventh-day Adventist de-

nomination which, in 1844, declared the "First Angel's Message," "saying with a loud voice, Fear God, and give glory to Him; for the hour of His *judgment* is come" (Rev. 14:7), is the only church on the face of the earth to which the name "Declare-judgment" can be applied!

Separation of Wheat and Tares

The end of the period with the wheat and tares commingled is the time of the closing work for the S.D.A. church, and is defined by the founder to be the marking of Ezekiel Nine, and the sealing of spiritual Israel, the 144,000, as in Revelation 7:1-8. See "Testimonies to Ministers," p. 445 and "Testimonies for the Church," Vol. 3, p. 266; Vol 5, p. 211.

This study proves the founder of the S.D.A. denomination correct, for Ezekiel's prophecy is a separation of two classes; namely, those who "sigh and cry for all the abominations that be done in the midst thereof"—the church, and those who fight against the sealing message and receive not the mark, who are to fall under the slaughter weapons of the angels. Therefore, it shows a complete separation of the tares and the wheat in the church. This will be further explained in the following pages.

Time of the Harvest

As the time of the seed sowing and the wheat and tare period have been clearly defined, the time of the harvest can be

proved in just as simple a manner. As the prophetic eye of Christ pierced down through the ages, He foresaw the negligence of His watchmen, and the evil that was to spring up in His church, but after being asked by His servants: "Didst not thou sow good seed in thy field? From whence then hath it tares? . . . Wilt thou then that we go and gather them up? . . . He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and *in the time* of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." (Matt. 13:27-30.)

The true meaning and time of the harvest being greatly confusing to many, it can be cleared by a close study of the Word. We know that the definition of harvest is "result of effort," i.e., to finish our toil for the year,—to reap the result of our labor, and to fill up our barns with grain. Therefore, our work is not finished at the commencement of the harvest, but rather our heaviest labor for the year has just begun. But though the work then is the heaviest, and its duration of time the shortest, it is not done in a moment; it takes time. When harvesting, we do not turn the field right into the barn; no, that would be a mass instead of a harvest. We first put in the sickle, bind the grain into sheaves, and

after threshing it, put it into the barn; then destroy the chaff and the tares. This work being completed during the autumn proves that the harvest is a season of time after "the summer is past" and which is followed by the fruitless winter period.

Thus it must be with the spiritual harvest, otherwise, the literal one could never illustrate the spiritual. Do not regard lightly the wisdom of God; His illustrations are perfect. Notice how perfectly the Master has stated all these in His parable. "Let both grow together until the harvest: and *in the time* of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." (Matt. 13:30.)

Christ has stated the spiritual method of harvesting exactly as the literal. If the one was not precisely like the other, He would have explained the difference. Hence, let not vain imaginings come into the mind, but stand steadfast to the Word, for it is your life. Every word of our Master is full of meaning and of great value. Therefore, let us carefully consider every word. The word "until" means "up to." Hence, at the commencement of the harvest, not before or after, the tares are to be gathered *first*. If the harvest is "the end of probationary time" (C.O.L.), then the harvesting precedes the close of probation; and as the tares are gathered "first," it is evi-

dent that the tares and the wheat are separated from each other before probation closes,—“in the time of harvest.”

The harvest is nothing less than an operation of separating the chaff from the grain. By the wheat is represented “the children of the kingdom;” and by the tares, mere professors, not doers of the Word, who are granted membership “while men slept.” The harvest is the time in which these two classes are to be separated from each other. Not by themselves, nor by man, nor by satanic law will this separation be accomplished, but “the angels shall come forth, and sever the wicked from among the just.” (Matt. 13:49.) These angels that the Son of man sends forth are not only those who “seal,” or “bind,” but also those who destroy the tares. (Ezek. 9:2, 5, 6.)

Who Are the Reapers?

“The reapers are the angels.” (Matt. 13:39.) These angels are not visible; they are doing the work through the human agent. These are not the angels that shall “come” with Christ at His second coming, but rather those whom He “shall send forth.” Therefore, “the reapers” are messengers as the three angels of Revelation 14:6-11.

Separation in Two Sections

The command, “Gather out of His kingdom all things that offend, and them which

do iniquity,” does not mean, Gather out His saints from the earth into heaven; neither does it mean, Destroy the wicked from the earth; for they are to be gathered into bundles first, “in the time of harvest,” and destroyed afterward, as is again illustrated in the following parable:

“Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.” (Matt. 13:47, 48.) This parable also illustrates the separation of the wicked from among God’s people in the church (“net”). This work of separation is in two sections, and one is followed by the other.

The first section of it takes place in the church at the commencement of the harvest; then when the earth is lightened with the glory of the “Loud Cry” angel, the second section will begin with the words: “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4.) The first separation, where the wicked were taken away from among the just, is in the church; but the second, where the just are *called out* from among the wicked, is in the world.

The parable of the wheat and tares comprehends the entire harvest, but the parable of the net has reference only to the one

in the church, for the field is "the world" (Matt. 13:38), but the "net" can represent only the church, where the "fish," or converts, are brought in by the gospel.

Relation of First to Second Fruits

Isaiah, the prophet, also was shown this "most startling revelation,"—the separation of the "wicked from among the just" in the church. "For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." (Isa. 66:16, 17.)

The *slain* of the Lord, in this Scripture, were those who professed to be in the faith, for they claimed sanctification, and purification, but it was of "themselves," not by the righteousness of Christ; that is, they were not obedient to the truth. It also shows that these people were *supposed* to be reformers, but instead, they indulged in the abominations of the heathen, secretly, as it were, "behind one tree," or, as it is in the margin, following in the lead, "one after another." It also proves that this destruction in the church is world-wide, for its members gratify their lustful desire with the swine's flesh, the mouse (including muskrats), and other abominations that are

customarily used for food among different classes and races.

Verse 19 clearly reveals that this destruction was not of the Gentiles who knew not of the truth, of God and His great power, for the Lord says: "I will send those *that escape of them* unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that *have not heard My fame, neither have seen My glory*; and *they shall declare My glory among the Gentiles*." The Gentiles at the present time are called by their ancient names, for they are the offspring of these ancient nations.

Verse 20 proves that this is the closing work of the gospel, the gathering time of "all" that are to be saved, for, saith the Lord: "And they shall bring *all* your brethren for an offering . . . *out of all nations*." The last part of this verse also proves that this destruction of the wicked is the purification of the church, for they are to bring all their brethren "to My holy mountain Jerusalem, saith the Lord," "in a *clean vessel* into the house of the Lord."

Therefore, the first-fruits, the 144,000, after the tares have been gathered from among them, are the purified church, the "clean vessel." "Those that escape" the slaughter are "the servants of our God" who shall bring in the second-fruits (the great multitude which no man can number, out of all nations, in a clean vessel,—

church); finish the work, and bring probationary time to a close. Then the terrible wailing by the wicked will be heard, "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:10.)

S.D.A. Church Not Babylon

The reason the Laodicean church is *not* "Babylon" is because the *wicked* are *taken out* of it by the destroying weapons of Ezekiel Nine; but from the churches who are in Babylon, the *just* (My people) are called *out from among the wicked*. Therefore, there are two fruits. The first fruits, the 144,000, are not defiled with women (Rev. 14:4); that is, they are those whom the sealing message found in the church of God, not in the churches that are called the daughters of Babylon, and "the mother of harlots." Thus they are not defiled with them. The second fruits are those of Revelation 7:9 and 18:4, called out of Babylon—a great multitude which no man can number.

"The people that doth not understand shall fall." (Hosea 4:14.)

Significance of Ceremonial Harvest

As the ceremonial system of the earthly sanctuary illustrates our salvation in completeness, its types and symbols must corroborate the testimony of the prophets. Therefore, as we find the investigative judgment so perfectly illustrated in this wonderful system prefiguring our salvation, we must likewise find the truth of the first and second fruits of the harvest, otherwise the ceremonial system will show imperfection. Hence we must go for light to the ceremonies of the harvest.

"Ye shall bring a *sheaf* of the *firstfruits* of your harvest unto the priest: And he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath the priest shall wave it. And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: . . . And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations *two wave loaves* of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the *firstfruits*

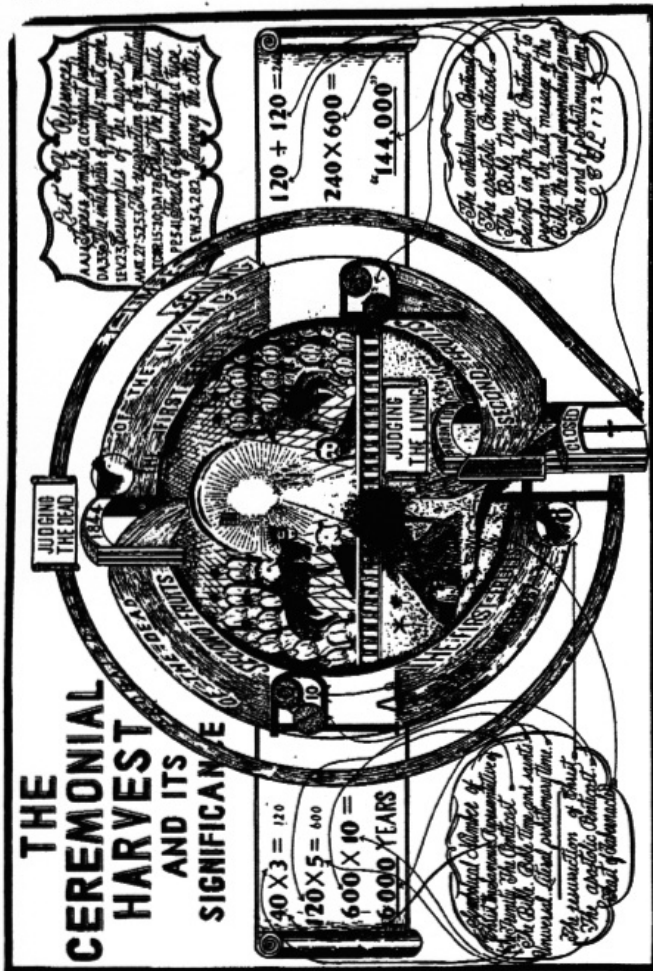
unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath." (Lev. 23: 10, 11, 14-17, 39.)

There are three chief ceremonial sacraments to be noticed in connection with the typical harvest; namely, the wave-sheaf, wave-loaves, and the seven feast days, called the feast of tabernacles. This all-important subject of our salvation will be better comprehended if the reader follows the chart on page 44.

Day the Wave-Sheaf Was Offered

It will be noticed that the Seventh-day Sabbath, besides the yearly ceremonial feasts, is recorded in the 23rd chapter of Leviticus. (Lev. 23:3.) Therefore, let not the weekly Sabbath be confused with the feasts.

The wave-sheaf was to be offered "on the morrow after the Sabbath;" that is, on the first day of the week, commonly called Sunday. This offering was not to be presented before the Lord on a special day of the month, but rather on a special day of the week, before the sickle was put to the grain and gathered into sheaves. (Lev. 23:11, 14.) The Passover week fell in the right time, in the season of the firstfruits, and



"In the end of the world hath He appeared to put away sin." (Heb. 9:26.)

therefore, the wave-sheaf was usually offered before the Lord in that week.

Christ, Anti-Type of Wave-Sheaf

For more than a thousand years the annual waving of the sheaf pointed forward to its anti-typical event, and as Christ arose on the very day it was to be offered, it is obvious that this co-incident could be only divinely designed. "He was the anti-type of the wave-sheaf, and His resurrection took place on the very day when the wave-sheaf was to be presented before the Lord. . . . So Christ the firstfruits" and "those who came forth from the grave at Christ's resurrection, were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave. These, said Christ, . . . I have brought them from the grave as the firstfruits of My power."—"Desire of Ages," pp. 785-6. Thus, in the resurrection, type met anti-type.

Sheaf, Loaves—Types of First Fruits

The wave-sheaf was of stalks of cut grain, signifying fruits to be harvested. As it was to be offered before the sickle was put to the grain and gathered into sheaves, it is evident that the type pointed forward to a spiritual harvest of first-fruits to be gathered in after Christ had risen from the dead.

On Pentecost, fifty days after the typical sheaf offering, they were to offer "a new

meat offering before the Lord,"—"two wave loaves," "baken with leaven," "the firstfruits unto the Lord." (Lev. 23:16, 17.)

Both the wave-sheaf offering and the wave-loaves were a thank offering for the first-fruits; one was dedicated at the commencement of the harvest, and the other at its completion. In contrast to the *wave-sheaf of cut stalks of grain*, prefiguring fruits to be gathered after it was offered, the *wave loaves*, being a *finished product*, signified fruits that *had been gathered in* before this offering was presented.

As Christ arose on the very day the sheaf was to be offered, so the Holy Spirit fell upon the 120 disciples on the very day the wave-loaves were to be presented before the Lord. Therefore, the apostolic Pentecost was the anti-type of the ceremonial Pentecost (the day the wave loaves were offered), and as the typical wave-sheaf was a figure of the resurrection, so the typical wave-loaves were a figure of the 120 Spirit-filled disciples,—the complement of first-fruits that were gathered in after the resurrection.

The Fruits and Feast of Tabernacles

If the 120 disciples on the day of Pentecost are the firstfruits, then the great multitude that was added to the church thereafter naturally would become the Secondfruits. But the following paragraphs will show by the type that the final ingathering has not yet been completed.

"Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: . . . and ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." "Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths." (Lev. 23:39, 40, 42.)

If the wave-sheaf and the wave-loaves are typical, then the Feast of Tabernacles also must be, otherwise, it would not have been interwoven in the ceremonial system. As this feast was to be celebrated at the close of the final ingathering of the year's harvest, and as it has not yet met its anti-type, it is obvious that the Wave-sheaf, the Wave-loaves, and the Feast of Tabernacles, are symbolical of the entire Christian era.

"The Feast of Tabernacles was not only commemorative, but typical. . . . It celebrated the ingathering of the fruits of the earth, and *pointed forward to the great day of final ingathering*, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed."—"Patriarchs and Prophets," p. 541.

Therefore, the first and the second fruits of the literal harvest in the ceremonial system of the earthly sanctuary distinctly foreshadowed a spiritual harvest of two consecutive fruits—first and second. Thus after the final ingathering of the spiritual fruits of the land, the Feast of Tabernacles will be celebrated in the following manner: "I saw the saints leaving the cities and villages, and associating together in companies, and living in the most solitary places. Angels provided them food and water, while the wicked were suffering from hunger and thirst."—"Early Writings," p. 282. Hence, the typical dwelling in booths signified the saints dwelling in the woods. Therefore, the harvest of Matthew 13 irrefutably precedes the close of probation, and there are first and second fruits—the 144,000 and the "great multitude" to be translated.

Wave-Sheaf and Wave-Loaves Typify Dead and Living

Paul, by Inspiration, recognized that the Christians of the early church were a part of the fruits of those who now sleep in Christ, saying: "But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:20.) As the typical wave-sheaf pointed forward to fruits to be gathered in, so the anti-typical wave-sheaf of the resurrection foretold the ingathering of the 120 disciples.

But if the anti-typical wave-sheaf was of

them that slept, then it typified the fruits that shall be resurrected. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" "But every man *in his own order*: Christ the first-fruits; afterward they that are Christ's *at His coming*. . . . Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:12, 23, 29.) That is, those Christians were baptized with the expectation of dying,—being "baptized for the dead"—in hope that after death they would be quickened at Christ's coming. Paul contends for those whom he had brought into the church by baptism and who were afterward to die, saying: "If after the manner of men I have fought with beasts at Ephesus [to baptize those who shall afterward die], what advantage it me, if the dead rise not?" If it be not so, then "let us eat and drink; for tomorrow we die." (1 Cor. 15:32.)

Therefore, the Pentecost after the resurrection came for the ingathering of those who were to die. Hence, there is to be a second Pentecost for the ingathering of the living (to be translated). Consequently, the wave-sheaf and the wave-loaves must have a double application, both for the dead and for the living, and if this be true, then the type must prove the same. This will be shown in the following pages.

The True Anti-typical Harvest

In our study of the parabolical harvest, and the investigative judgment, both proved to be the same event. The typical day of atonement illustrates blotting out sin and sinners. But the parabolical harvest explains that the tares and the wheat are to grow together until the harvest, or up to the investigative judgment of the living. In like manner, the ceremonial harvest typified the ingathering of the fruits for final separation of chaff and wheat in the investigative judgment,—blotting out sin and sinners.

Hence, the judgment is the true harvest of the dead and of the living. Therefore, the apostolic Pentecost of first and second fruits takes in all the dead in the Christian era. But the final Pentecost, which is yet future, with its first and second fruits, includes all the living since 1844 to the close of probation. In other words, those who died prior to 1844 are judged according to the light that has been shining from the apostolic Pentecost, which was brought about by two powerful manifestations of the Spirit; namely, the revelation of truth from the beginning of Christ's ministry to the day of Pentecost, and the power which came like a mighty rushing wind on that day. These two manifestations, light and dynamic energy, operating through the human agent, respectively ripened and gathered the har-

vest. By that light is the world judged up to 1844.

In like manner this generation is to be judged by the light that has been shining since 1844. "I then saw the third angel. Said my accompanying angel, 'Fearful is his work. Awful in his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner.'" "Woe to him who shall move a block or stir a pin of these messages'."—"Early Writings," pp. 118, 258. How fearful the thought!

A Warning

"If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.) If darkness were not fallen upon the people, we would not hear on the right and on the left the words: "The Old Testament is for the Jews but the New is for us." "We do not need doctrines, but the Spirit." "I do not believe in the writings of Sister White." "I do not have her books at home, and have no need of them." "The Bible is enough for me." Etc. At the same time these people claim to be Seventh-day Adventists, and the church keeps them as members in good and regular standing! But how can it be!

How strange for the church to countenance those who are defiantly propagating these deadly heresies within its very gates, and yet at the same time deny membership

rights to those who are endeavoring to lift up the standard. What an irony! "Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie." (Rev. 3:9.)

Can any one be a Seventh-day Adventist and not believe in Sister White's writings! Know ye not that whatever *truth* the denomination teaches, it came through her writings? Know ye not that she founded the denomination? Know ye not that the day you become a member of it, you believed in her books? O, what great darkness has befallen the church! How can civilized people be so ignorant as not to know what they have believed! What a terrible price the ministry will have to pay for keeping the people in such gross ignorance as this! What a terrible mistake except ye now repent!

The Spirit of Prophecy is the only eyes of the church; without it we are spiritually blind, and exceedingly ignorant of what truth is! "Then He said unto them, O fools, and slow of heart to believe *all* that the prophets have spoken." (Luke 24:25.) Jesus believed everything the prophets had spoken; are you greater than He! Will you not, my brethren, humbly, with child-like faith say, "Lord, I believe; help Thou mine unbelief?" (Mark 9:24.)

It may be too humiliating to some, but far better were it for you to humble yourselves now and exchange your human ig-

norance for divine wisdom "that the shame of thy nakedness do not appear," "For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, . . . and bring to pass His act, His strange act.

"Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear My voice; hearken, and hear My speech." (Isa. 28: 20-23.) The investigative judgment of the living is the true harvest of the Bible, "and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day." (Matt. 21:44; Isa. 2:17.)

A Summary

Follow the chart on page 44. Begin at the cross. Those who arose with Christ on the 18th day of the first month, were later received into heaven in fulfillment of the anti-typical sheaf offering. This signified the commencement of the first-fruit harvest of the dead; namely, of the 120 disciples. The fact that the followers of

Christ were not fully converted before the resurrection, proves that the first-fruits (the 120) of them that sleep, ripened after the resurrection.

The 40 days of Christ's personal presence with them was the time in which the first-fruits were gathered in, for after His ascension, the Christians closed themselves in the upper room and there was nothing done for others until the Pentecost. Therefore, the 120 were the true wave-loaves, signifying the completeness of the first-fruit harvest. After these followed the second-fruits of the dead in the period when the tares appeared among them. These were in the "net" of the dead that "gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matt. 13:47, 48),—blotted out the sins of the former and the names of the latter.

This separation spoken of in the parable of the net indirectly denotes obliterating the names of the "bad" from the book, and blotting out the sins of the "good,"—the Investigative Judgment for the dead since 1844. This judgment for the dead brings us to the period of the first-fruit harvest, to the ingathering of those who shall be translated without tasting death; namely, the church of the 144,000.

It is remarkable to note how perfectly our God has worked out our plan of salva-

tion. As the investigative judgment for the dead and the ingathering of the first-fruits of the living began in 1844, the Lord did not leave His people in darkness in any of these. The very first vision given to Sister White, in 1844, was of the 144,000, the first-fruits, the "servants of our God," those who shall never taste death. (See "Early Writings," pp. 13-15.)

Just as the ingathering of the first-fruits of those who are to be resurrected began when Jesus brought forth the anti-typical sheaf of His resurrection and about to enter into the ministration of the first apartment of the heavenly sanctuary, so the commencement of the ingathering of the first-fruits of those who are to be translated began when He entered into the ministration of the second apartment in 1844, when He actually presented before the Father in the heavenly temple the true sheaf—those immortalized beings who arose from their graves at His resurrection. Thus showing that the S.D.A. church is the one which must produce the first-fruits,—the 144,000 living saints, for translation.

The forty days from the resurrection to the ascension are symbolical of the period from 1844 to the fulfillment of Ezekiel Nine and Revelation 7:3-8; 14:1-5. See "Testimonies to Ministers," p. 445; "Testimonies for the Church," Vol. 3, p. 266; "Early Writings," pp. 270-3. After the 144,000 are sealed, and the tares put away

from among them, they then being separate from the influence of the world as were the 120, the Holy Ghost will fall upon them in a greater measure than it fell at Pentecost. This is represented by the fire which "the man with the writer's inkhorn" is to "scatter over the city," the church. (Ezek. 10:2; also Rev. 8:5.)

As the first fruits of the dead were a numbered company (120), and the second unnumbered, so it is with the living. The 144,000 (the first-fruits) were sealed, and "After this," says John, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and all the angels stood round about the throne, and about the elders and the four beasts." (Rev. 7:9, 11.)

Mark carefully that this great multitude did not stand bodily before the throne, but in figure only as in "Early Writings," p. 55, for the angels "stood round about the throne, and about the elders and the four beasts," showing that the great multitude was outside the angelic circle. Hence it proves the fact that they were not there personally.

The palms of the great multitude of Rev. 7:9, 11, and the ones of "The Great Controversy," p. 646, betoken two different incidences, for the latter received a "victor's

palm and shining *harp*," but the great multitude had *only* the *palms*, no harps. The incident when the saints received the palms and harps was in heaven while on the "cloudy chariot" before they entered the holy city, but the great multitude had their palms while on earth, for at that time, "the beasts and the elders" were before the throne of the investigative judgment, in the heavenly sanctuary before probation closed. See Rev. 4 and 5; "The Shepherd's Rod," Vol. 2, pp. 194-197. Therefore, the palms of the great multitude are not literal, but figurative palms, symbolical of victory.

Thus with the ingathering of the first and second fruits of the living probation will close, and the harvest will end. Then there shall be a terrible wailing by the wicked. "The harvest is past, the summer is ended, and we are not saved." (Jer. 8:20.) "And there shall be weeping and gnashing of teeth."

Comparison of the Two Pentecosts

The comparison of the two Pentecosts are perfect, the first-fruits only of both being numbered—120 in the one, and 144,000 in the other. The innumerable company that was brought into the church after the Pentecost foreshadowed the "great multitude" of the final harvest, "which no man could number, of all nations, and kindreds, and people, and tongues." (Rev. 7:9.)

The typical wave-loaves, which signified the completion of the first-fruit harvest (Lev. 23:17), were baked with *leaven* to symbolize that the sins were not blotted out at the time the "servants of our God" were sealed. Hence the investigative judgment for the living (blotting out the sins) will begin after the sealing of the 144,000 (the spiritual wave-loaves), and after the outpouring of the Spirit. The "leaven" may have still deeper meaning.

Spirit of Prophecy in Perfect Harmony

Now to prove that Sister White's writings are in perfect harmony with the testimonies of the prophets, we quote from "The Great Controversy," p. 425, showing that the purification of the church took place while the investigative judgment of the dead was going on, and just before the commencement of the "Loud Cry of the Third Angel's Message"—the harvest: "*While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. . . . 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.'* Then she will look forth 'as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.'"

"She is to go forth into all the world, conquering and to conquer."—"Prophets and Kings," p. 725.

To prove again by the writings of Sister White that the purification of the church is the sealing of the 144,000, we quote from "Testimonies to Ministers," p. 445: "This sealing of the *servants of God* is the same that was shown to Ezekiel in vision." They "will ever view sin in its real, sinful character. . . . Especially in the *closing work for the church, in the sealing time of the one hundred and forty-four thousand*. . . .

"Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God, and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them, and sympathize with those who commit wrong? No, indeed! Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work, and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked [in the church], represented by the work of the five men bearing slaughter weapons."—"Testimonies for the Church," Vol. 3, pp. 266, 267.

There are two sealings,—that of the first, and that of the second fruits of those that are to be translated; namely, the 144,000,

and the great multitude of Revelation 7:9. Therefore, the slaughter of Ezekiel's vision is in two sections,—at the commencement of the Loud Cry, in the church; and after the close of probation for the world. These two sealings are explained in our tract No. 1, of Ezekiel's vision. See Vol. 5, p. 211 of "Testimonies for the Church;" and "The Great Controversy," p. 656.

"When Christ came to speak the words of life, the common people heard Him gladly; and many, even of the priests and rulers, believed on Him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate His teachings. Though they were baffled in all their efforts to find accusations against Him, though they could not but feel the influence of the divine power and wisdom attending His words, yet they encased themselves in prejudice; they rejected the clearest evidence of His Messiahship, lest they should be forced to become His disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. 'How is it,' they asked, 'that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive Him if He were the Christ?' It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

"The spirit which actuated those priests

and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.

"Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages. And His fearful denunciations of the scribes and Pharisees, and His warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations."—"The Great Controversy," pp. 595, 596.

Numerical Illustration of Ingathering

This study will prove that the meaning of God's Word is inexhaustible; Its dimensions unknown; Its wisdom an infinity—without beginning and without end; Its presence ceaseless, like the waves of the sea; Its fund of knowledge, like a perpetual fountain, and Its beauty ineffable! When we find the truth, the deeper we

study into the subject, the clearer it becomes.

There are two unseen powers that guide the destinies of men and the affairs of the world with a terrible exactness. Though the wicked feel a pressure which they cannot resist, or remove, they see it not and understand it not, because the Word *alone* giveth light and giveth power. "Blessed is the man whose God is the Lord." Is the Word in dark parables to you? Your own answer will tell you of which class you are, and only your relation with God can help you.

If you think Christ remained 40 days after the resurrection undesignedly; if you think the Holy Ghost fell on the 120 just because there happened to be that many; if you think that 12,000 out of each tribe were sealed by chance, then you might as well think the fact that 12 times 12,000 equals 144,000 is a mathematical accident. Your own conclusion to this vital question should show you the amount of light there is in you.

Would not the Lord's people realize that God is not a man? "The words that I speak unto you, they are *spirit*, and they are *life*." (John 6:63). "*Every* word of God is pure." (Prov. 30:5). "He that heareth My word, and believeth on Him that sent Me, hath everlasting life." (John 5:24). "Heaven and earth shall pass away, but My words shall not pass away." (Matt.

24:35). "Man shall not live by bread alone, but by *every* word of God." (Luke 4:4). "If thou wilt not observe to do *all* the words of this law that are written in this book, . . . it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught." (Deut. 28:58, 63.)

It was during the 40 days of Christ's personal presence with His disciples—from His resurrection to His ascension—that the first-fruits, the 120, were gathered in. His presence among them has a deep meaning, and it should be understood by every disciple of Christ. If these 40 days have no other significance, they certainly bear the thought of His personal care over the ingathering of the fruit. But shall we say this vigilance was true only during His short stay with His laborers in that particular time? Such thought would not entertain the truth of His being the only Savior from everlasting to everlasting. "Lo, I am with you alway, even unto the end of the world." (Matt. 28:20.) Is He not the same vigilant Savior of the Old Testament as well as the New? Indeed! Moreover, His personal care in gathering His people in those 40 days which we see to be a type of His supervision of the ingathering of the fruits in every generation (should therefore reveal that He is the Lamb slain from the

foundation) of the world, and the good Shepherd in all ages.

The Scriptures often employ mathematical means in defining existence of time, and number of years from one Biblical event to another. The number of days from the wave-sheaf to the Pentecost was derived by multiplying 7×7 , which equals 49. In like manner the number of years from one Jubilee to another was determined by multiplying the seven sabbatical years by seven, the sum of which is 49. Therefore, multiplication is a common Scriptural method of teaching truth.

This subject to some may seem as strange as the thought of the earth revolving on its axis was to the inhabitants of another day. Nevertheless, incredible things often become plain facts. Hence, though we little know of the many Biblical numbers and their secret code of truth at the present time, they are not always to be dark elements to God's people, for they must be there to discover and illuminate to our vision the sign posts on our way to the Holy City. Shall we not be thankful for every ray of light? Or shall we take a chance in the darkness? I will say in prayer: "O send out Thy light and Thy truth: let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles." (Ps. 43:3.)

The Number Of The Savior

Shall we not consider why Christ remained with His disciples just 40 days—not more or less? If so, then inasmuch as we are confronted with a numerical subject, we are compelled to confine ourselves to Biblical numbers and their values. It is widely understood that number three stands for the Father, Son, and Holy Ghost. As Jesus was the representative of the Trinity, the number of His name in this connection must be number Three. Thus, if Jesus of Nazareth is the Savior of the Old and New Testaments, and the representative of the Father, Son, and Holy Ghost, then the numerical value of His name (the person), and His stay of 40 days in the ingathering of His people (gathering time), must reveal Him as the One.

Number Of The Pentecost

As our world is about 6,000 years old, then in order to prove that the 40 days of His presence with the disciples were symbolical of His being the Savior of the entire world under sin, we must multiply the number of His name (3) with the symbolical time (40) of gathering His people, which gives the equation $40 \times 3 = 120$. The number here derived being the exact number of the firstfruits on the day of Pentecost proves that the little group was the product of the true church, the effort of the Father, Son, and the Holy Ghost.

Hence, as number Three is symbolical of the Trinity, the number 120 is symbolical of the Father, Son, Holy Ghost, and saints, —Pentecost.

Christ And The Bible

Says John of Christ: "That which was *from the beginning*, which we have *heard*, which we have *seen* with our eyes, which we have looked upon, and our hands have *handled*, of the Word of life." (I John 1:1.) "And the *Word* was made *flesh*, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." (John 1:14.) The Bible is the written Word, and Christ is the Word incarnate; that is, the Bible is Christ in the form of words, and Christ is the Bible in the form of man. Since this is true, then as Christ is identified by a number, so must the Bible be, and the One must prove the Other.

Number Of The Bible

The parable in the twentieth chapter of Matthew, explains that the Bible contains five time messages; namely, "early in the morning," "the third hour," "the sixth hour, and the ninth," "and the eleventh hour,"—five in all. These symbolical calls prove to be all the time-messages in the Bible from the day It begun to be written to the close of probationary time; that is, when these messages are proclaimed to the world, the Bible will be an exhausted

book as far as saving any one after that. (This subject is fully proved in "The Shepherd's Rod," Vol. 2, pp. 222-238.) Therefore, the numerical value of the Bible is, Five.

Number Of Bible—Time—And Saints

Next, to find the symbolical number of Bible-time-and saints, we must multiply the 120 laborers (saints) by five (the Bible), which gives us 600. Therefore, as number Three is symbolical of the Trinity, and 120 of the Pentecost, number 600 is symbolical of Bible time from the Exodus to the close of probation as 120 is symbolical of the Pentecost.

Number Of Years Christ A Savior

Let it be remembered that our subject is to prove by numbers that Christ is the Savior of the world in all ages. Therefore, our aim is not to find the number of saints that are to be saved, but the number of years He will be a Savior. Again, we must call the reader's attention to the fact that the parabolical calls, or messages of Matthew Twenty, embrace only the part of our world's history; that is, since the Bible began to be written; namely, from the "Exodus" to probation's close. But we must necessarily take into consideration the period before the Bible was written. Therefore, we must have a multiplicand of universal value to show that Christ is the

Savior of the entire world,—both of those whom the Bible has reached and of those whom it has not, before the flood and after.

The following reasons will prove that number Ten is the Biblical number of universal value. The world at the second coming of Christ is universally symbolized by 10 toes of the great image of Daniel Two. The present kingdoms of the world, before they became independent of the Roman monarchy, were symbolized by the 10 horns of the fourth beast of Daniel Seven. The Ten crowned horns of the leopard-like beast of Revelation Thirteen are symbolical of the present kingdoms since the fall of the Roman monarchy. The Ten horns of the scarlet colored beast of Revelation Seventeen symbolize the world's civil powers in the time of the image of the beast, and also the world after the millennium, etc. (For further study of these, we refer the reader to "The Shepherd's Rod," Vol. 2, pp. 84-120.)

Therefore, our symbolical number of the Bible time, 600, must be multiplied by 10. Thus, $600 \times 10 = 6,000$ years of probationary time. This proves the length of time Christ will be a Savior for sinners; and that our sinful world will be 6,000 years old when probation closes; and that we are living in the time of the end. It also proves that Christ is the only Savior of the world, in perfect harmony with the word: "For there is none other name under

heaven given among men, whereby we must be saved." (Acts 4:12.)

Number Of Saints

Having proved Christ the Savior of the world for 6,000 years, now we shall endeavor to prove the number of saints, of the firstfruits, He is to save. It will be noticed that the Pentecost after the resurrection did not completely fulfill the Pentecost in prophecy, for at that time Peter quoted Joel 2:28-32 (Acts 2:14-21), which scripture in its entirety is yet future. Furthermore, the Pentecost of the 120 disciples will prove to be a type of the great and last Pentecost that is just ahead of us.

Our attention is called to the fact that the Pentecost after the resurrection is the pillar of the Old and New Testament church, for the names of the twelve apostles, who received the Pentecost, are written in the foundation of the city, instead of the names of the twelve Patriarchs or some others.

The church on earth is divided in three periods; namely, the Noatic, the Old Testament, and the Christian. As there is a Pentecost to close the Old Testament period, and also the New, then most certainly there must have been a Pentecost in closing the Noatic period also, otherwise, in not lending the necessary power for Noah's message to shine forth with convincing brightness, God would have unjustly de-

stroyed them by the flood. Moreover, it is so stated by the apostle Peter: "For Christ . . . being put to death in the flesh; but quickened by the Spirit: by which He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing." (1 Pet. 3:18-20.)

Inspiration records that the same Spirit Who quickened Christ, preached to the antediluvians while they were imprisoned by the inevitability of the circumstances which they were soon to evolve, and from which there was no escape save through the ark that was "a preparing." Hence, they were left without an excuse.

Plainly then, there are Three Pentecosts to be considered,—two in the past and one in the future. The one after the resurrection being the beacon-point, and the true foundation of the church, also the only one historically recorded, it is the light bearer on the subject.

Therefore, in order to include the Old World in the plan of salvation, we must consider the Noatic Pentecost in this numerical study, doubling the figurative number of 120. Thus, $120 \times 2 = 240$. Hence, the symbolical number of the Two Pentecosts in one, is 240. Now to get the actual number of saints in the Third and last Pentecost, and the only one directly prophesied in the Bible, we must multiply the

symbolical number of Bible-time-and-saints (600) with the number of the Two Pentecosts. Thus, $600 \times 240 = 144,000$. Therefore, the Pentecost that is just ahead of us will be made up of the 144,000 saints who are to be translated without tasting death. Hence, they are "the servants of our God." (Rev. 7:3).

O, how marvelous to behold is God's precision. Even the very hairs of your head are all numbered. (Matt. 10:30.)

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord." (Isa. 66: 20.) "And in their mouth was found no guile" (Rev. 14:5), for they have a pure gospel to proclaim to the nations, in the power of the fullness of the Spirit.

Therefore, number Three is the numerical name of Christ, 120 of the Pentecost, 5 of the Bible, 600 of the Bible time, 10 of universal, 6000 of the world under sin, 240 of the two Pentecosts, and 144,000 of the last Pentecost,—the governors of the kingdom that is to be set up on earth, a universal and everlasting government!

Thus it is remarkable to note how wonderfully God has worked out our salvation by parables, types, symbols, numbers, etc.,

by which He is able to hide the truth from the enemy and make it known to His saints in the time of need! This does not only reveal to us the great wisdom of God, but also His everlasting love for unworthy sinners like us who so little appreciate His tender care. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3: 16.)

Comparison Of The Two Pentecosts

The comparisons of the two Pentecosts are perfect, the firstfruits only of both being numbered—120 in the one, and 144,000 in the other. The innumerable company that was brought into the church after the Pentecost foreshadowed the "great multitude" of the final harvest, "which no man could number, of all nations, and kindreds, and people, and tongues." (Rev. 7:9.)

The typical wave-loaves, which signified the completion of the firstfruit harvest (Lev. 23:17), were baken with leaven to symbolize that the sins were not blotted out at the time the "servants of our God" were sealed. Hence the investigative judgment for the living (blotting out the sins) will begin after the sealing of the 144,000 (the spiritual wave-loaves), and after the outpouring of the Spirit. The "leaven" may have a still deeper meaning.