

# HEAVEN'S FLYING SAUCER GOD'S TRAVELING THRONE

## Isaiah 6

December 16, 1963

The Spirit of Prophecy by Ellen G. White tells us, "Let God's workmen study the sixth chapter of Isaiah, and the first and second chapters of Ezekiel." T. M. 213.

At this time, therefore, let us study Isaiah 6 in order to find out what Inspiration would have us know about this prophecy.

Verses 1-4 "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." Isa. 6:1-4.

Here Isaiah visits the temple and as he stood under the portico, "Suddenly the gate and inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter.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." P.K. 307.

The prophet sees the Lord sitting on His throne and His train, or retinue, filled the temple. By the fact, "The posts of the door moved at the voice of him that cried, and the house was filled with smoke," is shown outright that this is a traveling throne. If you will note Ezekiel had a similar experience of seeing the Lord on one of His thrones by the river of Chebar in the land of the Chaldeans. (Eze. chapters 1, 2, & 10).

However, unlike the throne of the Lord that came to Ezekiel with the four living creatures, underneath the throne (Eze. 1:26), each having four wings, Isaiah views the seraphim, above the throne, each having six wings. Two wings to cover their feet, two to cover their faces and two with which to fly.

In the beauty of His Holiness God comes with the shining seraphim above His throne, to Isaiah with a message for His people. As we shall see, the message was not only for Isaiah and Israel in his day, but the prophecy is recorded in Holy Writ for our admonition, learning, and encouragement. Mrs. White wrote, "To-day this prophecy is meeting rapid fulfillment." P.K. 313.

Since the prophecy of Isaiah 6 was present truth in Mrs. White's day, and the Third Angel's message has not been given to the world in a loud cry, also as Isaiah waxed 'bolder and still bolder in his predictions of the future triumph of the church," P.K 310, we can only conclude that this prophecy of Isa. 6 is present truth today and is the message of the third angel that will fill the earth with God's glory. (by the angel Rev. 14:17, 18; 18:14).

In other words, there are five angel's messages in Revelation 14 instead of only three as we Seventh-day Adventists have taught in the past. ". . . all five of the angels brought to view in this chapter represent five distinct messages, prior to the advent, or we are left without a rule to interpret this chapter .... The last two angels are messages . . We shall, no doubt, better understand them at their fulfillment." A Word to the Little Flock, p. 11.

As a people, we must teach all five of the messages in Revelation 14, or God will be forced to call another people to do that which it is our privilege as Seventh-day Adventists, if we will only take hold of the arm of the Lord and go forward.

We have been taught that the Scripture (Rev. 14:14) represents the second coming of Jesus, and so it is, in its final fulfillment. However, "We can not say that a Scripture means just this, and that a broader meaning cannot be attached to it." R. & H. Oct. 21, 1890. ". . . new meaning will flash out of familiar texts. Every page will be illuminated by the Spirit of truth." T.S.S. 30.

The fact an angel (message) comes out, after the Lord is seen on the cloud, is positive proof that, in the final analysis, Rev. 14:14 is not, in its first application, Jesus' second coming. Furthermore, after the Lord is seen on the cloud the angel of Rev. 14:15 comes out of the temple with a loud voice announcing the first harvest, of Rev. 14:16. Then a second angel (message) Rev. 14:17 comes out and announces the second-fruit harvest of grapes (great multitude, Rev. 7:9). See Rev. 14:18; Joel 3:13-14.

Let us by logic and the weight of evidence prove that there are five angel's messages in Revelation 14 and at the same time tie in the prophecy of Ezekiel chapters one and two with Isaiah six. To do this let us consider:

### God's Two Stationary Thrones

John said, "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." Rev. 22:1. Out of the throne of God and the Lamb flows the living water.

The Apostle Paul visualized this same throne, "Looking unto Jesus the author and finisher of our faith; who... is set down at the right hand of the throne of God." Heb. 12:2. "I beheld till the thrones were cast down, and the Ancient of days did sit, . . ." Dan. 7:9. "I saw the Father rise up from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, . . . Then the 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." E. W. 55.

"And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne .... and before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind .... and the four beasts had each of them six wings about him." Rev. 4: 2, 6, & 8.

Here is God's administrative throne from which He and His Son, Jesus, rule the Universe. This throne has been from eternity. From this throne William Miller understood that Jesus would descend to earth to receive His waiting saints at the end of the 2300 days (years) Dan. 8:14.

Through William Miller, through the gift of Inspiration, proclaimed the correct date of the end of the prophecy of Dan. 8:14, God held His hand over the message in such a manner as to keep Miller and his associates from knowing just what was to happen Oct. 22, 1844, and the people were tested.

Why was it that Miller did not read and understand the third angel's message of Rev. 14:9 -12 when he was teaching about the first and second angel's messages of Rev. 14: 6- 8? The answer is obvious. God withholds light and reveals it at the proper time. It was with the Seventh-day Adventists as it was with the First-day Adventists. The Pioneers of this movement understood there are five angel's messages in Rev. 14, but they said, "We shall, no doubt, better understand them at their fulfillment." W. L. F. page 11.

In the days of Miller and the Advent movement there was the one stationary throne--Administrative. October 22, 1844, God established His judicial throne and began the investigative judgment of the dead (G. C. 490), and closes with the judgment for the living (G. C. 483)-all whose names are found written in the books in heaven.

Beginning in 1844, Ellen G. Harmon, a girl of seventeen, was endowed with the gift of Prophecy (Rev. 12:17; 19:10) and through her, God revealed the prophetic message of the third angel. There are some of Ellen G. (Harmon) White's testimonies that need to be interpreted by Inspiration, as many are prophetic.

Therefore, beginning in 1844, three angels each having two wings, began to sound the hour of God's judgment Day and His righteousness through grace, which is all sufficient for those who die in the Third Angel's message. Therefore there are two stationary thrones: one administrative and one judicial.

### God's Two Traveling Thrones

After this, was to sound the fourth angel's message of Rev. 14:14, 15. The Spirit of Prophecy says to study the first and second chapters of Ezekiel. In Rev. 14:14, John saw the Lord with a crown and sickle. Clearly, a crown suggests a throne, and the sickle a harvest. Ezekiel saw the Lord above the firmament on His throne (Eze. 1:26) with the four living creatures each having four wings (verse 6), "And when they went I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host." Eze. 1:24.

"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me." Eze. 2:3.

Ezekiel heard the noise of their wings--the voice of speech, as the noise of an host.

Angels represent messages or messengers and as the angels fly, the truth is borne on their wings. Ezekiel heard the noise of their wings as their speech declared the truth. Therefore, the number of the wings being four on the angels or cherubims (Ezek 10:5), they represent the number of the message to be given. Consequently, the fourth angel's message of Rev. 14:14, 15 is the counterpart of the one, God, in His traveling throne, gave Ezekiel to convey to Israel, the church.

Please note, the creatures or cherubims each have four wings, two with which to cover their bodies and two with which to fly. Therefore, the message to Israel in Ezekiel one and two and in Rev. 14:14, 15 is pre-harvest, or pre-judgment of the living, since the creatures do not have their faces and their feet covered as do the seraphims with six wings in Isaiah 6. In fact, you will notice the fourth angel of Rev. 14:15 with the loud voice, or righteousness by faith, comes to warn God's people that the harvest or judgment of the living is about to begin. After the angel delivered his message, "...he that sat on the cloud thrust in his sickle on the earth and the earth was reaped." Rev. 14:16.

This reaping or investigative judgment for the living is the first-fruit harvest that takes place in the earth. (Rev. 14:16). Says the Spirit of Prophecy, "In the balances of the sanctuary the Seventh-day Adventist church is to be weighed." 8T. 247:2. "Every individual has a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face .... The sanctuary in heaven is the very center of Christ's work in behalf of man. It concerns every soul living upon the earth." G. C.488.

The Spirit of Prophecy tells us that "The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins, and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin, and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. THIS FAITH IS THE LIFE OF THE CHURCH." T. M. 92, 93.

Here we see that as the high priest sprinkled the warm blood of the animal sacrifice, on the mercy seat; just so, Jesus our High Priest sprinkles His own fresh, warm blood that comes forth from His nail-scarred hands, as penitential prayer ascends from the contrite heart. "Such prayer will bring before the Lord of hosts the wounds of Jesus, AND THEN WILL FLOW AFRESH THE LIFE-GIVING BLOOD, symbolized by the flowing of the living water for Israel." P. P. 411. "As the life-giving waters flowed from the smitten rock, so from Christ, 'smitten of God, ' . . . the stream of salvation (even His precious blood flows for a lost race.)" P. P. 411.

"In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. Almost all things are by the law purged with blood; and without shedding of blood is no

remission. It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of animals); but the heavenly things themselves with better sacrifices than these. ' (Hebrews 9:22, 23), even the precious blood of Christ." G.C. 417. (Parenthesis theirs)

". . . And what was done in type in the ministration of the earthly sanctuary is done in reality in the ministration of the heavenly sanctuary." G. C. 420.

"As anciently the sins of the people were by faith placed upon the sin offering and through its blood transferred, in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ and transferred, in fact, to the heavenly sanctuary." G. C. 421.

". . . 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!'" E. W. 38.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

". . . He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave-sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming." D. A. page 834.

"Since the Saviour shed his blood for the remission of sins, and ascended to heaven 'to appear in the presence of God for us,' light has been streaming from the cross of Calvary and from the holy places of the sanctuary above. But the clearer light granted us, should not cause us to despise that which in earlier times was received through the types pointing to the coming Saviour. The gospel of Christ sheds light upon the Jewish economy, and gives significance to the ceremonial law. As new truths are revealed, and that which has been known from the beginning is brought into clearer light, the character and purposes of God are made manifest in his dealings with his chosen people. Every additional ray of light that we receive gives us a clearer understanding of the plan of redemption, which is the working out of the divine will in the salvation of man. We see new beauty and force in the inspired word, and we study its pages with a deeper and more absorbing interest." P. P. 367, 368.

As Seventh-day Adventists, who know much about the Bible, do we realize that when we sin, by transgressing God's law, we open again the wounds in our dear Saviours hands, and the blood flows forth afresh when our sins are confessed. Again, the pain is felt by our Redeemer, as the life giving stream flows from a wounded heart. A true realization, of this fact is the life of the church. Will we realize this and let the angel touch our lips with the live coal, taken with the tongs from the altar of God?

"Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged." Isa. 6:6,7.

Seeing "the King, the Lord of hosts" caused Isaiah to realize that he was a man of unclean lips and that he dwelt among a people of unclean lips.

The live coal from God's altar placed on the lips of God's servant is symbolical of purification, not only of the speech of the receiver, but also the purging of his sins, and indicating the power with which the messenger was to speak.

Just before the loud cry, all God's servants are to have their sins purged and mighty power.

The Bible tells us what is keeping the Holy Spirit's power from us. There are so many winds of doctrine blowing, with which agents of the enemy are keeping the truth for this hour from God's elect. The power of the Spirit depends on the unity of the remnant. "Thy watchmen shall lift up the voice; with the voice together, shall they sing for they shall see eye to eye, when the Lord shall bring again Zion." Isa. 54:8.

When the 120 in the upper room saw eye to eye, the power of the Spirit came upon them. (Acts 2:1-4). Therefore, wake out of sleep, brethren and go out to meet the Bridegroom (Matt. 25) in the truth and in confession of sin, and in acceptance of His righteousness God's Kingdom-bound saints must place themselves on vantage ground so as to be in a position to have their lips touched with the live coal by the angel.

We must fully realize that there are five angel's messages in Rev. 14. The Spirit of Prophecy says, "In the Revelation all the books of the Bible meet and end." A. A. 585.

In order to understand the two soul-harvests, we must understand the two literal harvests taught in the ceremonial law of Moses. The first-fruit harvest, you will note, began immediately after the Passover and offering of the wave-sheaf, and ended with the offering of the two wave-loaves after fifty days (at the end of seven weeks) at the feast of weeks, or Pentecost. (Acts 2:1-4). See also Lev. 23:16, 17.

The two wave-loaves, or first-fruits, in our day, are the 144,000 of Rev. 7:1-8; 14:1-5. Inspiration calls them first-fruits (Rev. 14:4). Those who sound the warning to wake up the sleeping virgins (Matt. 25:5), or first-fruits, are the first of the first fruits, or wavesheaf--a vanguard as it were. If you will please note in Rev. 14:4 the 144,000 are called virgins, and Jesus said that all the virgins were asleep, but a cry was made at midnight to wake up the dozing virgins. Inspiration never sleeps and when the One on the cloud thrust in His sickle, the virgins were awakened by the noise of the cry, "Behold the bridegroom cometh; go ye out to meet him." Matt. 25:6.

Those who are studying and getting the messages (oil) trimmed, their lamps, but the foolish virgins, because of their prejudices or cares of this life, or for some other reason, failed to study and get the oil when it was flowing forth from the fountain of Inspiration.

"They had boasted that they were rich and increased with goods and had need of nothing." 8T 250. "The time has come for a thorough reformation to take place." 8T 251.

This purification and reformation is the first-fruit harvest which John saw in vision. "And he that

sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Rev. 14:16.

The Lord reaps the first-fruits of Rev. 14:4. Some in the church are tares and not wheat --(wave-loaves) and will see where they made their mistake after it is too late. They will get the oil then, but it will avail them nothing. They let opportunity slip by unnoticed. "But there are many, many in our churches who know little of the real meaning of the truth for this time .... O, how many who have not sought their soul's salvation will soon make the bitter lamentation, 'The harvest is past, the summer is ended, and my soul is not saved!'" 8T 252:3.

Says the Spirit of Prophecy, "The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ." D. A. 300. If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day." A. A. 601.

At this time, it is the message for the church to prepare her for the loud cry. The wonderful message of Isaiah causes "many, many" in the church to wail, "The harvest is past."

At the same time, Isaiah 6:13 has much encouragement for the gospel prophet, "But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof."

"The message therefore was one of encouragement and hope. Isaiah's work was not to be entirely in vain; in the end a remnant would be saved.

"The holy seed. In the 'stump' there would remain life, and this would ultimately spring forth again and become a new tree. A tree is a common OT figure for God's people (see Isa. 65:22; Jer. 17:8; cf. Dan. 4:14, 23). From this 'holy seed' a new and glorious Israel would rise." S. D. A. Bible Commentary Vol. 4 Page 130.

In S. D. A. there are tares (Matt. 13:30)--foolish virgins (Matt. 25:2; Isa. 6:10). Among these are the wheat (Matt. 13:30), wise virgins (Matt. 25:2), 144,000 that stand on Mt. Zion with the Lamb, and who are redeemed from the earth (land of the two horned beast Rev. 13:11); who are not defiled with women (churches), and who follow the Lamb whithersoever He goeth: they are the first-fruits, or fruits of the first harvest (Lev. 23:17) in whose mouth is found no guile (false doctrine Rev. 14:1-5) these are they who have had their lips touched with the live coal from off the altar. They are the tenth-tithe, holy seed. (Isa. 6:8, 13).

The 144,000 wheat (wave loaves) who have faith in the ever-flowing blood of Jesus, go out in a loud cry to gather the second fruits of the great multitude of grapes. (Rev. 14:18). No other people have, as a whole, been without fault before the throne of God having no false doctrine, since the 120 in the upper room. Therefore, let us work to understand a pure doctrine, seeing eye to eye, so we may have the upper-room experience.

A tenth will stand on Mt. Zion to give the loud cry. It is well to consider the present number in the S. D. A. Denomination. "And this promise of Jehovah was made doubly sure; it was confirmed by an oath. As surely as God lives and reigns, his glory should be declared, 'among

the heathen, His wonders among all people.' It was concerning the future fulfillment. . . " P.K. 313. The captivity and Restoration.

"In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness." Jer. 33:16.

Judah is to be saved in the day that David executes judgment and righteousness in the land. In that day she shall be called the Lord our Righteousness, when God takes away her sins in the day of judgment. "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." Isa. 62:2.

The prophecy of Isaiah 6:9-12 tells us how this message of Isaiah will cause a separation among the Lord's people; and also how the message is triumphant in the end. "But yet in it shall be a tenth, and it shall return, . ." "And saviours shall come upon Mt. Zion to judge the Mt. of Esau; and the kingdom shall be the Lord's. "Obadiah 21. "...for the Law shall go forth of Zion and the word of the Lord from Jerusalem." Micah 4:2.

Many Jews have already returned to the land God promised our father Abraham, and the way is now open for all Seventh-day Adventist Jews to return. Let us who are Jews labor earnestly for our Jewish brethren in the church, by telling them of the splendid opportunity to be in the land of Israel where we can keep the Sabbath when the law of God is made void among the nations. At that time, we well know that the headquarters of the General Conference cannot be operative in the same place as the headquarters of the two-horned beast, (while he is speaking as a dragon that no one may buy or sell lest he receives the mark or the number of His name. Rev. 13:11-18).

Let us Pray for the complete covering of the Righteousness of Christ and the Pentecostal energy, and spy with the disciple, "Lord, not my feet only, but also my hands and my head." St. John 13:9.

Prayerfully,

THE BRANCH  
~~P. O. Box 3088, Odessa, Texas~~

"The Lord our Righteousness"