

THE HARVEST

April 5, 1960

Subject: The Judgment

Aim to show: The different phases of the judgment:

1. The forerunner (message) pointing to the coming judgment of the dead, - "at an hour".
2. The Judgment of the Dead, - "at a day".
3. The forerunner (message) pointing to the judgment of the living, - "at a month".
4. The Judgment of the Living, - "at a year".
 - a) for the church.
 - b) for the world.
5. The four angels bound in the river Euphrates are symbolic of these four movements.
 - a) At an hour - Rev. 14:6-8.
 - b) At a day - Rev. 14:6-12.
 - c) At a month - Joel 2:23; Rev. 7:1-8.
 - d) At a year - Isa. 63:4; Eze. 24:1-3; Rev. 18:1.

Gem Thought:

"The same angel who visited Sodom is sounding the note of warning, 'Escape for thy life.' The bottles of God's wrath cannot be poured out to destroy the wicked and their works until all the people of God have been judged, and the CASES of the LIVING as well as the dead are decided. And even after the saints are SEALED with the seal of the living God, His elect will have trials individually. Personal afflictions will come; but the furnace is closely watched by an eye that will not suffer the gold to be consumed. The indelible mark of God is upon them. God can plead that His own name is written there. The Lord has shut them in. Their destination is inscribed - 'GOD, NEW JERUSALEM.' They are God's property, His possession." T.M. 446.

Introduction:

The investigative judgment, though it is the crowning act of our salvation and of the setting up of the Kingdom of God, it is, nevertheless, one of the most mystified, least understood and confused Bible subjects of our time. There is only one way to clear away the haze of mysticism, confusion, and speculation of the many winds of doctrine blowing; and that way is through the angel's messages. Through the revelation of one phase of the gospel, we are enabled to understand another phase. In this way God leads His people step by step.

1. Pre-Judgment of the Dead, - at an hour.

"As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the FINAL JUDGMENT. And as Noah's contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller's day many, even of the professed people of God, scoffed at the words of warning." G.C. 339.

"To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great advent movement. It was here that the prophecy of the first angel's message had its most direct fulfillment....Far and wide spread the message of the everlasting gospel: 'Fear God, and give glory to Him; for the HOUR of His judgment is come.'

"...Like John the Baptist, the FORERUNNER of Christ, those who preached (Miller) this solemn message felt compelled to lay the ax at the root of the tree,...

"Thousands were led to embrace all the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message....'Fear God, and give glory to Him; for the HOUR of His JUDGMENT is come'." EW 233.

"Of this coming of the Lord (for the dead) William Miller was the messenger, and the message of Elijah the Prophet - the MESSENGER of the COVENANT - is the FORERUNNER for His coming with the living saints, both of the same event - the JUDGMENT." 2SR 241.

The facts in these statements are plain:

1. Miller and his co-laborers were chosen of God to make known the nearness of the final judgment.
2. It was in America that the prophecy of the first angel's message had its most direct fulfillment - "the hour of His judgment is come."
3. As John the Baptist was the FORERUNNER of Christ's first Advent, Miller was the FORERUNNER of His second advent. Miller, like John laid the ax at the root of the tree.
4. Miller was a type of Elijah. Thousands accepted the message "the hour of His judgment".
5. Elijah, in the type, is the messenger of the covenant, the FORERUNNER of the Lord coming to judgment with His saints, both the dead and the living.

Conclusion:

William Miller was given a prophetic message of the coming judgment to declare to the churches. He was a type of Elijah the prophet.

Note:

1. Miller had no desire to start another movement.
2. "...Adventists were for a short time united in the belief that the door of mercy was shut." Spiritual Gifts Vol. 4 p27. Read Zech. 1:11; GC 435.

II. The Judgment Day - at a day.

"After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I SAW the THIRD angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary....The third angel has lighted up the past, the present, and the future." E.W. 254-5.

"The coming of Christ here described (Dan. 7:13) is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a MEDIATOR. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels our great High Priest ENTERS the HOLY of HOLIES and there APPEARS in the PRESENCE of God to ENGAGE in the LAST ACTS of His MINISTRATION in BEHALF of MAN - to PERFORM the WORK of INVESTIGATIVE JUDGMENT and to make an ATONEMENT for ALL who are SHOWN to be ENTITLED to its BENEFITS." GC 480.

Here we see:

1. At the end of the 2300 years, Jesus opened the door between the holy and most holy places making them one combined apartment, then the truth of the Sabbath was seen.
2. Sr. E.G. Harmon (White) had a vision of the third angel pointing upward to the holiest of the heavenly sanctuary. She was given the THIRD angel's message.
3. The investigative judgment and atonement in the holy of holies in behalf of man are the LAST ACTS of Christ's ministration.

History of the great Seventh-day Adventist movement and the most wonderful works of Mrs. E.G. White are sufficient testimony for any candid mind. A message that does not incorporate the works of this instrumentality and those of Miller into their message is not from above. A message may have some or lots of truth, and all do, more or less. But a message arising after William Miller's message that does not link its truth with that of the instrumentalities mentioned above, is designed only to lead men astray.

"A Threefold Message. -Revelation 14:6, 7 foretells the proclamation of the first angel's message. Then the prophet continues: 'There followed another angel, saying, Babylon is fallen....And the third angel followed them....The three messages are but one threefold message: They are three only in the order of their rise. But having risen, they go on together, and are inseparable.'" G.C. 692:3.

The facts are:

1. The three angel's messages of Rev. 14 are three separate and distinct messages, one rising of the other, but having risen, they go on together.
2. The three messages combined make one threefold message.

Illustration: "...I was shown three steps - the first, second and third angel's messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages.'" E.W. 257.

Thus:

1. There are three steps. One message follows the other.
2. Woe is pronounced upon anyone who would move a block (foundation) or stir a pin (waymark) of these messages from where they belong.

"...The announcement, 'The HOUR of His JUDGMENT is come, points to the closing work of Christ's ministration for the salvation of men....The work of JUDGMENT which began in 1844 must continue until the cases of all are decided, both of the living and the dead....In order to be prepared for the JUDGMENT, it is necessary that men should keep the law of God. That LAW will be the STANDARD of CHARACTER in the JUDGMENT.'" G.C. 435-6.

Therefore:

1. The announcement of the hour of His judgment points to Christ's work in the most holy place.
2. The judgment work that began for the dead in 1844 must continue until the living are judged as well.
3. Those who are prepared for the judgment must keep God's law. Read Eccl. 11:9; 12:13, 14.

Thus far in this study, we have pointed out the three angel's messages of Rev. 14, which proceed from the throne of God (Rev. 4:2-5). "They are three only in the order of their rise. But having risen, they go on together, and are inseparable." G.C. 693.

These three angel's messages were constituted in two movements. (1) The forerunner, First-day

Adventists declaring that the HOUR of His judgment is come, - "at an hour". This is the first phase, pre-judgment of the dead. (Rev. 14:6-8; GC 311) (2) The third angel's message arising immediately after 1844, the Seventh-day Adventists (Laodicean church), to proclaim the great DAY of God's judgment is here, the day in which God will judge the dead, - "at a day". This is the second phase of the judgment hour message.

Therefore:

The Laodicean angel (movement - SDA) and the First-day Adventists are symbolized by the first two of the four angels, movements that were to arise in Babylon (bound in Euphrates). Rev. 9:14

"All classes of second advent believers agree, that the angel brought to view in the 6th and 7th verses of this chapter (Rev. 14), represents the advent message, to the church and world. If this is true, then 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." W.L.F. 10, 11

Therefore:

1. There are five angel's messages in chapter 14 of the Revelations.
2. Millerite and SDA movements, - three angel's messages. Where are the other two messages to be found and what are they?

III. Hence, The Forerunner of the Judgment of the Living, at a month.

"This warning is brought to view in Rev. 14. Here is seen a threefold message (SDA) represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to REAP the HARVEST of the earth." G.C. 311.

"...What, indeed, if she (SDA) does not accept and practice the message of very present Truth, the FINAL PHASE of the FIRST Angel's Message, which is presently ANNOUNCING the stealthy APPROACH of judgment upon the living..." WHR 39.

LOOK, the key to Rev. 14.

1. After the three angel's messages have permeated the earth in the time of Judgment of the Dead, the Son of man comes to HARVEST the earth.
2. Harvest - Judgment of the Living.
3. The Shepherd's Rod declares itself to be the final phase of the first angel's message, -the forerunner of the judgment of the living.

"Let both (wheat and tares) grow together until the harvest (judgment of the living): and IN THE TIME of HARVEST (atonement, judgment) 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 (kingdom)." Matt. 13:30.

"...the harvest (judgment) is (in) the end of the world." Matt. 13:39.

"And ANOTHER angel (message WLF 10, 11) came out of the temple, crying...reap; for the harvest of the earth is ripe." Rev. 14:15.

Please Note:

1. In the time (not after) of the judgment, the tares are bundled and bound together to burn, but the wheat is put into the Kingdom (barn).
2. This time of judging the living is in the end of the world.
3. After the third (threefold) angel's message has been given to the world another angel (message) came from the Temple in heaven crying with a LOUD (strong) voice (message) that it is time to judge the living - the harvest of the earth.

"For the time is come that judgment (harvest) must begin at the house of God: (the church." 1 Pet. 4:17.

Note:

The church (house of God) is the first to be judged after the third angel's message has been given to the world.

Conclusion:

Rev. 14:15 is a message to the church announcing the judgment of the living. This is the forerunner or pre-harvest of the living and is the same as Rev. 14:6, 7 in its second phase. Please notice that in this verse, in speaking of the first angel, the term "another angel" is used. This denotes that the first angel proclaims a message in more than one period. IT is obvious and logical that from the evidence here presented Rev. 14:6,7, the first angel's message in its double application is the forerunner announcing the judgment of the dead in its first phase and forerunner to the judgment of the living in its second phase.

Special Note :

- (1) The first angel in its first phase is symbolized by the first angel of Rev. 9:14 bound in Euphrates (Babylon).
- (2) The third angel in its first phase is the second movement (angel) bound in Babylon (Euphrates).

- (3) The first angel in its SECOND phase (forerunner for judgment of living) is the THIRD movement (angel) bound in the river (nations Isa. 8:7).
- (4) The Judgment of Living at the house of God is the FOURTH angel, movement bound by Babylon's river. Four angel's, four movements bound in Babylon's river – Euphrates.

The four angels are to be loosed from the control of the river. This simply means God's people will be taken out of the river that has them bound. Since Babylon "The Great" represents all the nations (Rev. 17:12, 13) and the churches (Rev. 17:3) united with them and since God's true people are to be loosed from their control; where, then will they be? Certainly not in Heaven yet, for the Loud Cry is to be given to Babylon. (Rev. 18:4).

Answer: "But ye, O mountains of Israel (holy land), ye SHALL shoot forth your branches, and YIELD your FRUIT to my PEOPLE of Israel of Israel; for THEY are at HAND to COME." Eze. 36:8.

Come to where?

"...To my holy mountain Jerusalem saith the Lord." Isa. 66:20 "...and all nations (all the righteous from the nations, Babylon the Great) shall flow unto IT....for out of Zion (Mt. Zion) shall go forth the law (God's ruling headquarters), and the word (Truth) of the Lord from Jerusalem." Isa. 2:2, 3.

We see in Rev. 14 that after the three angel's messages had been given to the world the Lord judges (harvests) the church - separates the wheat from the tares in the church (Rev. 14:15, 16; 1 Pet. 4:17; Luke 14:17-22).

Note:

After the reaping in the church there is to be a reaping in the world. (Rev. 14:17-19; Matt. 25:31; Luke 14:23). These two messages are also depicted in Rev. 7:1-9; Rev. 18:1-4; Rev. 7:9. These two angel's messages of Rev. 14:15, 17 which are the same as the last two angels, movements, that are bound in the river Euphrates, Rev. 9:14.

Question:

How can we identify two more prophetic movements coming after the SDA movements and where are they to be found in Babylon's river, since there are hundreds of movements saying they have the truth for the church? - every wind of doctrine is blowing.

Answer:

They are identified by the messages they are bearing and the work they are doing. The two messages are better illustrated by the angel ascending from the East. (Rev. 7:1-8) and the one who descends. (Rev. 18:1).

Illustration: "MY FIRST VISION"

"The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' NEW NAME." LS 65; EW 15.

THREE SEALS

SEAL #1 GOD - Seal in the law - (Isa. 8:16), Rev. 14:6-10.

1. The fourth commandment...contains the SEAL of God, affixed to his law as evidence of its authenticity and binding force." P.P. 307.
2. "The SEAL of God's law is found in the fourth commandment. This only, of all the ten, brings to view BOTH the NAME and TITLE of the Lawgiver.... Aside from this precept, there is nothing in the Decalogue to show by whose authority the law is given." G.C. 452.
3. The SIGN, OR SEAL, of God is revealed in the observance of the seventh-day Sabbath, the Lord's MEMORIAL of creation." 8T 117.

SEAL #2 NEW JERUSALEM - Rev. 7:2; 3:12.

1. "...the bride represents the Holy City." G.C. 427.
2. "...The close and sacred relation of God to His people is represented under the figure of marriage." P. P. 306.
3. "Very close and sacred is the relation between Christ and His church, - He the bridegroom, and the CHURCH (New Jerusalem) the bride." Ed. 268.
4. "...I saw that WHILE Jesus was IN the MOST HOLY place He would be married to the NEW JERUSALEM." E.W. 251.
5. "...The marriage represents the reception by Christ of His Kingdom. The Holy City, the New Jerusalem, which is the CAPITOL and representative of the KINGDOM, is called the 'bride, the Lord's wife'." G.C. 426.
6. "...But if our life is hid with Christ in God, we shall see of His grace and salvation. Christ is coming to ESTABLISH His kingdom ON the EARTH." 9T 62-3; Read Isa. 40:10, 11.
7. "...What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but to His return from His ministration in the most holy place of the heavenly sanctuary....This is the time of reckoning with his servants....If such had only known that the work of Christ in the heavenly sanctuary would close for the church so soon, how differently would they have conducted

themselves!" 2T 190-1.

8. "In that day shall the BRANCH (wife) of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are ESCAPED of Israel (church). And it shall come to pass, that he that is left in Zion, and he that remaineth in (new) Jerusalem, shall be called holy, even everyone that is written among the LIVING in Jerusalem: When the Lord shall have...purged the blood of Jerusalem from the midst thereof by the spirit of judgment (of living)....And the Lord will create upon every dwelling place of mount Zion...a CLOUD and SMOKE by day, and the shining of a flaming fire by night: for upon all the GLORY shall be a DEFENSE....and for a covert from storm and from rain." (no storm and rain in the new earth, nor in heaven) Isa. 4:2-6.

The plain fact is:

The angel (movement) teaching the message about the Earth (Rev.7:2), the establishment of God's kingdom, "in the days of these kings." Dan. 2:44 is also bound in Euphrates.

Plainly, there are four angels (movements) bound in Euphrates (Rev. 9:14). But there are only three sealing messages for the 144,000. The four angels that are bound represent movements and begin with the Millerite movement, - at an hour. The three sealing messages are represented by five angels of Rev. 14. There are three angels in the first seal and one each in the last two.

IV. Therefore, the Judgment of the Living, - at a year.

"...If 'ALL', then it is definite that ALL living saints are COUNTED under the SEVENTH SEAL'....The 144,000 are sealed BEFORE the SILENCE 'of an half an hour', or at the opening OF THE SEAL, but they are JUDGED (counted) in the period of the SEVENTH seal, for the prayer was for 'all' saints - the living.

"Therefore, a revelation of the judgment for the living, is of as great importance as the revelation of the gospel itself. For the judgment (blotting out the sins) - parentheses theirs - is the crowning act in the gospel of Christ." 2SR 220.

Please Note:

1. The 144,000 are sealed at the opening of the 7th seal, -before the half an hour silence, but judged afterwards.
2. Their sins are blotted out in the judgment. This is the crowning act.
3. We are to expect that while the 144,000 are receiving their crowns in preparation to ruling the earth (kings and priests) the nations will be losing theirs. (Ed. 179).
4. In the statement above, three subjects are presented:

A. Sealing; B. half an hour silence; C. the judgment.

These three subjects are the most important in all the Bible, for the central figure in each is our Redeemer, the Messiah. We shall deal with each subject separately, (although they are very closely bound together) and sum up in a few words all that has been written.

In the first part of this study we dealt with the movements pertaining to the judgment of the dead. But that which is to follow deals with the living and the time of each event.

SEALING OF 144,000

"...the 144,000 are those who are sealed in the judgment for the church...When this number is sealed, probation will close for the church." 2SR 165

"...the period of the sixth seal, in the days of the sealing of the 144,000." 1TGr 35:20

"So in the time between the 'latter rain' of truth (at a month) and the 'outpouring' of the Spirit's power, there will be sealed a consecrated number who will escape from among 'the slain of the Lord'." 1A 91.

"The sealing time is very short and will soon be over." E.W. 58.

"...It will be noted that the 144,000 are called 'first fruits', denoting that they are sealed at the beginning of 'the harvest' -the commencement of the time to separate 'the tares' from 'the wheat'." 5Tr 74.

"When the marking (sealing) is finished, the five men with the slaughter weapons begin with the ancient men which were before the house....see Volume 3, pages 266, 267, and Volume 5, pages 210-212." 1SR 29-30.

"The seal is the permit; it places their names in the Lamb's book of Life, and thus it grants to them the right to appear before the Father in the judgment; not in person, but in figure; thus having their sins blotted out." 2SR 184:4.

Here we see:

"The 144,000 are sealed in the time of the judgment for the church...Since the 144,000 are sealed before the silence of half an hour, this judgment could not be the judgment for the 144,000 which comes after the silence. The judgment spoken of here is the judgment for the church, not for the 144,000. This sealing period is very short (EW 53). It comes at the end of the latter rain of truth or "in the time between the 'latter rain' of truth (S. Rod message) and the 'outpouring of the Spirit's power'."

Note:

The "latter rain" of truth at a month ceased in 1955 at the passing of the messenger. Read November S. Code Vol. 11-1:14. This year (1955) also marked the beginning of the Branch message - the judgment of the living in the church and sealing of the 144,000 which we have understood would be accomplished in four short years (1TGr 10-20:1) - a very short period of time (EW 58). But do not confuse this judgment for the church with that of the 144,000 after the half hour silence as some have in the past. This phase of the judgment will be explained under the topic of "The Judgment". The end of this period should bring us to the time of half an hour silence, the antitypical Passover.

B. The Half an Hour Silence:

"What made the silence? As the judgment opened, John states: 'And out of the throne proceeded...voices....'(Rev. 4:5, 8). The voices continuous day and night while the judgment (of the dead) is going on. But SOMETIME after the SEVENTH SEAL was opened these voices were silenced for about half an hour....Evidently the judgment, for some reason, had stopped, and half an hour later it resumed.

"What made the interruption and brought the change?...We conclude that the half an hour or seven days stands for the purification of the church, pointing forward to the fulfillment of Malachi 3:1-6. But we have a more definite proof, which will clear all doubts.

"In observance of the Passover, the Lord commanded Israel to celebrate that occasion seven days...Israel after the flesh going into Egypt, then out of Egypt to Mount Sinai, the Passover in Egypt on the night when the death angel smote the first born of man and The beast at the departure of Israel, are types of the church at the present time - the church going out of Egypt - worldliness, the purification of the church, the separation of the tares from the wheat - the fulfillment of Eze. 9." 2SR 216. Read P.P. 277.

"...On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with the disciples..." G.C. 399.

"...the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type." P.P. 539.

"...The conclusion then is that as long as we stay with her (the church), there seems to be no need of ordaining the Lord's Supper privately among ourselves, perhaps not before the HOUR COMES for the PENITENT to be SEPARATED from the IMPENITENT, as taught by the TYPES - by the Passover in Egypt, AND by the Passover on the night when Judas was to go out, never again to walk with the twelve." 1TGr 3:6.

"...If it becomes necessary for us to know ahead of time the day and hour of the purification of the church, the ANTITYPICAL Passover (Lord's Supper), we will be told." 2TG 41:3.

"...the 430 prophetic years originally applied to Abraham and his seed, OVERLAP the 430 years of Ezekiel 4. The 430 years of Ezekiel should terminate in 1929, or 1930, but the PERFECT

fulfillment of the prophetic period of Abraham in its ANTI-TYPE (Lord's Supper) is yet in the future (going out of Egypt)...Ezekiel's prophecy (430 years) is intended to point forward to the announcement of the predicted reformation, and the one through Abraham, to its completion (Ezekiel nine)." 2SR 275.

We plainly see:

1. The half hour silence is seven days between the judgment of the dead and the judgment of the living.
2. The half an hour silence stands for the purification of the church - the Passover in its antitype, - the church going out of worldliness - Egypt; separation of the wheat from the tares.
3. The Lord's Supper is the antitypical Passover and is observed at Passover time. It is instituted when the time comes to separate the tares from the wheat.
4. The harvest or judgment for the 144,000 living saints begins after the Lord's Supper or antitypical Passover is instituted, and it comes at the end of the 430 year prophetic period of Abraham which overlaps Ezekiel's 430 years.

Note:

From the calling of Abraham to the Passover in Egypt is 430 (PP760), plus fifteen long centuries brings us to the crucifixion (G.C. 399). From the cross to 1530, Luther's reformation - the Augsburg Confession, is 1500 years. The pale horse rider was to have power over a fourth part of the earth, -1500 years. (2SR 212). $1530 + 430 = 1960$.

Some seem to think the 430 years would not end until June 25, 1960, since it was at that time in 1530 that Luther came before the Diet of Augsburg for his confession. Here is where the princes of Germany signed the article by Luther, called the Augsburg Confession. However, there was a Diet held in Augsburg on April 8, 1530 (see the Concordia Encyclopedia) in which an article of faith was requested from the Protestants.

We have here a matter of a few days. If we wait until 1961 to institute the Lord's Supper among us, since there is no type for a Passover in June, there would be a lengthening of days. But 1960 seems to be a shortening of days or does God reckon from the April 8 date? Was it the princes that broke the power of the pope on June 25, or was it the article that was based on the Word of God prepared by Luther prior to June 25 which brought the victory for the Protestants?

Our SDA ministers tell us it was the French army's taking the pope prisoner in the 1790s that broke his power. But Luther, Sr. White and Bro. Houteff testify that it was the words of Truth - "The just shall live by faith" that rendered the pontiff powerless before General Berthier.

The S. Rod messenger tells us that he did not know when to observe the Lord's Supper, but that when the time comes for us to observe it right, the Lord would show us how and when to observe it correctly.

Although we may not know all there is to know about observing the ordinances at Passover, nevertheless, we do have a thus saith the Lord for the time. It must be that since we have this knowledge, it is time. For, what is knowledge worth to one if he does not make a right use of it? One thing is certain: to him that knoweth to do good and doeth it not, to him, is is sin.

This does not mean that we believe the Kingdom will be set up in 1960. We have never taught that or even believed the 144,000 would stand on Mt. Zion this year. We have understood for quite some time that after the antitypical Passover, the harvest would begin for the 144,000. And harvest means Judgment, a period of time. (3Tr 65). But we do believe they will stand there at the end of the 120 years. (type of Noah) See 2SR 280.

To illustrate:

#1 "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. Say not ye, there are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathered fruit unto life eternal: that both he that SOWETH and he that REAPETH may rejoice together. And herein is that saying true, One soweth, and another REAPETH. I sent you to reap that wherein ye bestowed no labor: other men labored, and ye are entered into their labors." John 4:34-38.

The facts are plain:

1. We are to finish the work He has given us.
2. We are not to wait for the great harvest that is coming at the end of the four months (120 years), but we are to look up, for the 144,000 are already to be harvested.
3. The SDA church has been sowing for many years and also DSDA. But the Branch, the Reaper, Man in Linen (Eze. 9:3), receiveth the wages, gathers in the precious grain from the fields where we never labored.

#2 "Behold...the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them." Amos 9:13, 14.

Here we see:

1. The plowman, the ones that prepare the soil. DSDA overtakes the reaper, SDA, in the time of the judgment of the dead.

2. While SDA and DSDA are engaged in sowing the seed, the Branch comes and begins to tread the grapes so that there will be plenty of pure sweet wine for the wedding feast.
3. Then the Lord will bring again Israel and they will build up the waste (spiritually desolate) cities and they will inhabit them.

C. The Judgment

"...The judgment, therefore, is to determine who are the 'wheat' and who are the 'tares', and to designate the future of each....And as the congregation of the dead as well as the congregation of the living are commingled with the good and the bad, the judgment takes place among both, first among the dead, then among the living. In the judgment the decision is made as to who are worthy of eternal life, and who of eternal death...who are to come up in the first resurrection (Rev. 20:6), and who in the second; also who are to translated when Jesus comes...and who are to perish at the brightness of His coming:...This is the FIRST ASPECT of the judgment, and being ONLY a BOOK WORK (Dan. 7:10), a work that does NOT disturb wither the dead in the grave or the LIVING in the church, IT takes place in heaven." 5A 30.

Thus:

1. The church is judged (book work) in the time of the sixth seal after the "latter rain" of truth had ceased and before the half hour silence. This is the work of judging the living church. At the end of the sixth seal and opening of the seventh, the 144,000 are marked (sealed 2SR 220). Their names are placed in the Lamb's book of life, which grants them the right to be judged (2SR 184).
2. After the silence of half an hour, there will be a harvest, judgment, counting or gathering of the 144,000. Evidently, at the atonement the time of the offering of the incense, is when the angel offers the prayers for all living saints. It necessarily would have to be, or else they would go down with tares at the silence of half an hour.

"The second aspect is not a book work but an actual separation of the dead on the resurrection day, and of the living on the day of purification....whereas the worthy living are judged to live on, and the unworthy judged to die. And this is the simple reason for the judgment." 5A 31.

The facts are:

1. The first phase of the judgment is a book work only for the dead and the living.
2. The second aspect is not a book work, but rather an actual separation.

Note:

This is the aspect of the judgment we promised to explain. This is the work of investigative judgment the BRANCH (Christ) started after the "latter rain" of truth ceased in 1955. This is

when the new name came at the beginning of harvest but in the time of the harvest (1SR 233), after the half an hour silence, the church on her way home will receive a new name (2TG 10:30). Bro. Houteff shows that this book work did not begin for the church in his day.

"If I whet my GLITTERING sword, and MINE hand take hold on JUDGMENT; I will render vengeance to mine enemies, and will reward them that hate me." Deut. 32:41.

"That all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more." Eze. 21:5.

Special Note:

There are two types of the Passover that brought a visible cleansing for our example.

One in Egypt and one when the twelve were cleansed (1TGr 3:6). Which ever type is to be fulfilled at this Passover we will soon know. The final results are the same.

SUMMARY:

(1) Rev. 14:6-8 Millerite movement, - the forerunner of the judgment of the dead; first and second angels, -at an hour; (2) Rev. 14:0, 10 SDA, the third angel; the three angels fused into one; the seal of God, -at a day; (3) Rev. 7:1-8 final phase of the first angel, - the forerunner of the judgment of the living, DSDA; former and latter rain in first month. Zech 2:2, 3; (4) Rev. 18:1, final phase of second angel, - the Branch, Judgment of the Living (a) at the house of God (b) in Babylon after the Kingdom.

Brother, Sister, pour the extra oil into your lamps for they are going out!!

BENJAMIN RODEN