

9-2-24

## THE KINGDOM OF HEAVEN IS AT HAND

# THE ENSIGN



**“An ADDITION to the Third Angel” (of 1844) -- Early Writings 277.**

**Revelation 14 verses 15, 17, 18 – The REPEAT Phase of the Three Angels.**

**“The Ensign” Completed brings the Kingdom of Righteousness and Peace In the Latter Days.**

Upon this "ensign" (Branch and rod) "the Spirit of the Lord shall rest...,the Spirit of wisdom and understanding, the Spirit of counsel and might the Spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isa. 11:2-5. {TN8: 46.1}

So though the "ensign" emblemizes the connection of three persons (Jesse, the root; David the rod; and Christ, the Branch), yet the power and wisdom of Christ is its underlying and controlling force. Wherefore says Christ: "I am the root and the offspring of David, and the bright and morning star" (Rev. 22:16), bearing out that He is all and in all. {TN8: 46.2}

Since therefore from the "stem" of Jesse came the "rod" (David), and from the rod sprang the Branch (Christ), David the visible king and Christ the invisible King of kings shall "in that day" -- in our time -- constitute the "ensign," and "to it shall the Gentiles seek: and His rest [or His resting place, -- the location where the "rod" or ensign stands -- the kingdom] shall be glorious." Yea "I will make the place of My feet glorious" (Isa. 60:13), saith the Lord. {TN8: 47.1}

## **A Historical Overview – The Advent Path**

### **The Names of the Three Steps –**

**The Three Parts to the Remnant Church – Early Writings 15**  
**The Three Movements of Adventism – Isaiah 11:1 – The Ensign**

**“Three Parts to the Genuine Movement” --**

**James White, Life Incidents 306, 307.**

**“They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the GREAT WHOLE.” Life Incidents 306:2**

**What are these “Three Parts” of “the great whole”?**

**What Prophecies are YET to be Fulfilled Before Jesus Returns?**

**WONDERFUL PROMISES IN SCRIPTURE YET TO BE FULFILLED TO  
BRING ABOUT THE GATHERING OF THE OUTCASTS OF THE NATIONS  
NEAR THE END OF TIME**

EGW:

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." {RH, June 23, 1904 par. 9}

"Seek ye out of the book of the law, and read." **"In that day there shall be a root of Jesse, which shall stand for an ensign of the people;** to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that **the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.** And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and

gather together the dispersed of Judah **from the four corners of the earth.**" {RH, June 23, 1904 par. 10}

This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people. Of the work before Him, the prophet heard the eternal Father declare: "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." "In an acceptable time have I heard Thee, and in a day of salvation have I helped Thee: and I will preserve Thee, **and give Thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;** that Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." "Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Isaiah 49:6, 8, 9, 12. {PK 373.2}

**Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream;"** and he heard the commission, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isaiah 66:12; 54:2, 3. {PK 374.1}

Jehovah declared to the prophet that He would send His witnesses "unto the nations, to Tarshish, Pul, and Lud, . . . to Tubal, and Javan, to the isles afar off." Isaiah 66:19.

"How beautiful upon the mountains  
Are the feet of him that bringeth good tidings,  
That publisheth peace;  
That bringeth good tidings of good,  
That publisheth salvation;  
That saith unto Zion, Thy God reigneth!"

Isaiah 52:7.

{PK 374.2}

**The prophet heard the voice of God calling His church to her appointed work, that the way might be prepared for the ushering in of His everlasting kingdom. The message was unmistakably plain:**

"Arise, shine; for thy light is come,  
And the glory of the Lord is risen upon thee.  
"For, behold, the darkness shall cover the earth,  
And gross darkness the people:  
But the Lord shall arise upon thee,  
And His glory shall be seen upon thee.  
And the Gentiles shall come to thy light,  
And kings to the brightness of thy rising.  
"Lift up thine eyes round about, and see:  
All they gather themselves together, they come to thee:  
Thy sons shall come from far,  
And thy daughters shall be nursed at thy side."  
"And the sons of strangers shall build up thy walls,  
And their kings shall minister unto thee:  
For in My wrath I smote thee,  
But in My favor have I had mercy on thee.  
Therefore thy gates shall be open continually;  
They shall not be shut day nor night;  
That men may bring unto thee the forces of the Gentiles,  
And that their kings may be brought."  
"Look unto Me, and be ye saved, all the ends of the earth:  
For I am God, and there is none else."

Isaiah 60:1-4, 10, 11; 45:22. {PK 375.1}

These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth. The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. {PK 375.2}

**"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:10-12. {PK 376.1}**

The day of deliverance is at hand. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chronicles 16:9. **Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied; long have they fed on ashes.** See Isaiah 44:20. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character. {PK 376.2}

We trace Christ all through the Old Testament and the New. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. **I am the root and the offspring of David, and the bright and morning star.** And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." {RH, June 8, 1897 par. 9}

Here we have the Alpha of Genesis and the Omega of Revelation. The blessing is promised to all those who keep the commandments of God, and who co-operate with him in the proclamation of the third angel's message. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." That which Christ has spoken in the Old Testament is for all the world. What he has said in reference to his commandments is not yea and nay, but yea and amen. {RH, June 8, 1897 par. 10} End quote.

Fulfilled in the New Earth --- or probationary time? Only the context will tell. These above statements and their attendant prophecies Scripture require that we ask WHEN will these events take place in the full context of the prophecies in the latter days, particularly looking at probationary time and end time evangelistic work of the Advent Movement indicated in the various prophecies, not fully covered in these verses and

statements. This is just a sampling of those prophecies. There are many more in the pages of the last third of the Old Testament. There was to come THREE overall messages since 1844, spanning the period from 1831/1844 to the present day. The first Three Angels Message of Revelation 14:7-9 was not the complete message but the foundation and pattern of the final Three Angels, verses 15 through 18, that no honest believer would err to know what these NAMES are and the message(s) that would unfold under those Divinely ordained names. The FINAL TWO Message-Movements found their organization names taken directly from Scripture, from Isaiah 11. TIME and DATES are everything in the overall Movement to prove what the genuine Movement, that we may be ready for the next step and to know where we are today in the stream of prophecy. Did the unfolding of Revelation 14 END in 1915, when Ellen White died, or in 1844, when the Third Angel's message was first proclaimed, bringing the first of three sealing periods?

## **How the Name Seventh-Day Adventist was Chosen**

The name of the SDA church, though providential, was chosen prayerfully by church members, not by Ellen White although she did accept that name for the church since it was providential based on the two fundamental teachings of Seventh-Day Adventists, 1) the truth of the Seventh Day Sabbath and 2) the soon visible return of Christ – the Second Advent.

Quoted from SDA historical sources:

A Warning -

“The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead, and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with, in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. Only study the Word of God with a purpose. You need to do this. Do not study with a purpose to confirm your ideas, but bring your ideas to the Bible to be trimmed, condemned or approved in the light of the Old and New Testaments. Make God and your Bible your constant companions. Study the Testimonies with the same purpose, with much prayer. {1888 942.1}

<https://www.adventistarchives.org/about-the-name-seventh-day-adventist>

<https://www.ministrymagazine.org/archive/2010/10/the-seventh-day-adventist-name-turns-150-years-old>

## Establishing the Church Organization in 1860

“Eventually, following considerable discussion Saturday night and most of Sunday, the conclusion was reached by all that some kind of simple organization could be undertaken.<sup>11</sup> With that decision behind them, the need for a name was discussed. Obviously, they could not legally incorporate the publishing house without agreeing upon a name for the new organization. Again, a theological concern surfaced. [Revelation 14:11](#) warns against worshipers of the beast as well as against those who receive the mark of his name. Therefore, taking a name was also problematic for some. Eventually, most agreed that naming the publishing association they were forming must also happen.<sup>12</sup>

“In time, the name *Seventh-day Adventists* was discussed. David Hewitt, Joseph Bates’s first convert to the Sabbath in Battle Creek seven years earlier,<sup>15</sup> eventually moved that they *take* the name *Seventh-day Adventists*. After more discussion, Hewitt’s motion was withdrawn and a reworded resolution was substituted in its place—that we *call ourselves* “Seventh-day Adventists.” Apparently, the change in wording satisfied those conscientious delegates concerned over *taking* a name. The revised motion passed with only one vote in opposition and was then voted to recommend “the name we have chosen to the churches generally,” again passing with only one dissenting vote. Regarding the name chosen 150 years ago, the October 1, 1860, minutes record that, “Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position.”<sup>16</sup>

A short time later, Ellen White wrote, “The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind.”<sup>17</sup>

[https://moneywise.adventist.org/files/church\\_and\\_conference\\_governance\\_280.pdf](https://moneywise.adventist.org/files/church_and_conference_governance_280.pdf)

<https://encyclopedia.adventist.org/article?id=6C18>

[https://moneywise.adventist.org/files/NAD\\_Legal\\_266.pdf](https://moneywise.adventist.org/files/NAD_Legal_266.pdf)

## The Role of Ellen White in Organization

Ellen G. White first wrote on the subject of church order towards the end of 1850. She wrote: “I saw that everything in heaven was in perfect order...Said the angel, ‘Behold ye and know how perfect, how beautiful, the order in heaven; follow it.’”<sup>12</sup> Despite considerable opposition to any notion of organization, which emerged from both ministers and laypersons during the latter 1850s and early 1860s, Ellen White had stood consistently with those who advocated church order.<sup>13</sup> **However, she did not at any time describe just what form that organization should take. As expressed in 1854, she insisted that order in the church should be a reflection of the order of heaven and of**

the New Testament church. She warned against sending inexperienced men into the field, but she did not say just how that would be accomplished.<sup>14</sup>

Among the reasons why Ellen White stood for the establishment of church organization were the conviction that there was a divine mandate for strict order, discipline, and organization in the church, and the desire to share responsibility for the burgeoning endeavors of the fledgling denomination for which she and her husband, James, had consistently carried the largest share. She was concerned for the failing health of her husband who would later suffer a severe stroke in 1865.

Ellen White continued her support of the need for organization into the early 1860s. In August 1861, she wrote reproving those who did not have the courage of their convictions with respect to organization:

The agitation on the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it...They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right...They were afraid of losing their influence...Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard.<sup>15</sup>

**While Ellen White strongly supported the move toward organization, it was James White who, throughout the controversies surrounding the proposed organization in the 1850s and early 1860s, appeared as the more vocal proponent of the need for organization. It appears that at that early date the church understood his wife's role to be more advisory than definitive.**

Thus, the arguments being used by 1860 to persuade the believers to organize themselves into a denomination, while they were somewhat loosely based on Biblical themes, tended to the more pragmatic.<sup>8</sup> James White stated in 1860 that "if God in his everlasting word calls on us to act the part of *faithful stewards* of his goods, we had better attend to those matters in a legal manner—the only way we can handle real estate in this world" (emphasis supplied).<sup>9</sup> For James White, organization was needed. But, the form it would take was not explicitly based on a particular ecclesiological dimension or by the burgeoning missionary enterprise of the church. Apparently, **organization was called for by the constraints of Christian stewardship.**<sup>10</sup> Stewardship, rather than ecclesiological, eschatological, or missiological concerns seems to have been the theological/pragmatic basis for the initial organizational attempts by the church.

In 1907, A. G. Daniells, the longest-serving General Conference president in the history of the Church, reflecting on the events of the 1860s listed some of the problems of disorganization, implying that organization solved these and other issues facing the Church. His list included: failure to keep proper church membership records; paucity of



church officers; inability to determine the accredited representatives of the people; no regular support for the ministry; and no legal provision for holding property.<sup>11</sup>

### **Organization (1860-1863)**

In February 1860, James White in the *Review* wrote of two pressing issues that were looming on the horizon: the question of legal ownership of property, and the question of choosing a name for the scattered company of believers.<sup>16</sup> **One followed from the other as it was not possible to legally incorporate without a name. The strongest opposition to this at that time came from R. F. Cottrell (1814-1892), who was convinced that legal incorporation would lead the church into an unbiblical alliance with the state. In his view, this was akin to becoming Babylon.<sup>17</sup> His solution was for individuals to continue holding property in their own names.<sup>18</sup>**

**James White did not concur with Cottrell. He replied in the pages of the *Review*, describing instances in the Millerite movement in which people had apostatized and taken Millerite property, which was held in their name, with them.<sup>19</sup>** A few weeks later, White wrote a more extended reply to Cottrell's views.<sup>20</sup> He cited a situation in Cincinnati where the believers had constructed a meeting house and placed the ownership in the name of one of their number. All was well until the brother went astray and "locked out the congregation, and the place built and consecrated for the worship of God was turned into a vinegar" factory.<sup>21</sup> Apparently, the congregation built another house of worship, placed it in the legal ownership of another brother whom they thought they could trust, but "he played a similar trick."<sup>22</sup>

**Not surprisingly, White reiterated his conviction that there was no biblical objection to holding property legally, or indeed, of insuring it.** He declared, "All means which, according to sound judgement, will advance the cause of truth, and are not forbidden by plain scripture declarations, should be employed."<sup>23</sup> Cottrell shortly thereafter replied, indicating that he was willing to follow the Lord's leading in the matter.<sup>24</sup> **However, he clearly was not done. Cottrell was not in agreement with the idea of a distinctive name for the church, not willing to acknowledge any unscriptural title. He also implicitly opposed the idea of a general organization, promoting the concept of the legal holding of property by individual local churches.**

### **Choosing a Name (1860)**

At a special conference called at Battle Creek between September 28 and October 1, 1860, the matter of a formal name was on the agenda. James White had previously stated his preference for the name "Church of God" for the fledgling believers.<sup>26</sup> Other names had been suggested including "Seventh-day Adventist" previous to the conference.<sup>27</sup> On October 1, after lengthy debate, the delegates adopted the name

"Seventh-day Adventists," opening the way for the formal acceptance of church organization.<sup>28</sup> The action was recorded as follows:

Bro. White remarked that the name taken should be one which would be the least objectionable to the world at large. The name Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position. After some further remarks, Bro. Hewitt offered the following resolution:

*Resolved,* That we take the name of Seventh day 'Adventists.

This resolution was freely discussed, but was finally withdrawn to make room for the following from Bro. Poole:

*Resolved,* That we call ourselves Seventh-day Adventists.

After a somewhat lengthy discussion, the question was called for, and the resolution adopted,

Bro. Butler dissenting, and Brn. Lawrence, Sperry, Andrews and Ingraham not voting. On explanation that this resolution had reference only to those present, Bro. Sperry gave his vote in favor of the resolution, and Bro. Andrews 'signified his assent, to the same.

*Moved* by Bro. Hull that we recommend the name we have chosen to the churches generally.—

*Carried,* Bro. Butler dissenting.

*Moved,* That the proceedings of this meeting be published in the *Advent Review*.—

*Carried.*<sup>29</sup>

The choice of a name was not the only matter adopted at the 1860 conference. **It was voted in principle to incorporate the Advent Review Publishing Association located in Battle Creek, Michigan.**<sup>30</sup> **Seven men were chosen to organize the association and apply to the state legislature for incorporation: James White, J. H. Waggoner, J. N. Loughborough, G. W. Amadon, Uriah Smith, George T. Lay, and D. R. Palmer.**<sup>31</sup> However, it was not until the next spring that **the legal incorporation of the publishing association was accomplished.** At that time the name was changed to Seventh-day Adventist Publishing Association.<sup>32</sup>

Progress was also made at the 1860 conference on the matter of the holding of church properties. The action that was taken was, "Resolved that this conference recommend to our individual churches so to organize as to hold their church property or church buildings legally."<sup>33</sup> James White was well satisfied with the decision. **He wrote, "the action upon securing church property legally is all that we have ever suggested, and more than we ever expected would be so unanimously adopted."**<sup>34</sup>

## **The Prophetic Development and Growth of the Movement after the Passing of James White and Ellen White**

What happened after 1915, after the passing of Ellen White? Does The Ensign prophecy of Isaiah 11 reveal any truth in this great transition? Was there to be more truth to develop the three prophetic steps of Revelation 3:12, very apparently built into the Advent Movement from the beginning and clearly delineated in the prophecies?

From the final Review and Herald article by Ellen White, June 1915, less than a month before her pen fell silent after her fall in her home at Elmshaven, California. The topic is most important and revealing for end time prophecy in the development of the Isaiah 11 prophecy which outlines the development of The Advent Movement itself from 1844 until today. Ellen White was given many glimpses of the latter-day Kingdom in a few of her statements throughout her long ministry, beginning with the sealing of the 144,000 in her book Early Writings page 15. The following final article from her pen appears to be a prophetic summation of the whole movement since 1844, its direction and development. This end time picture that she wrote about, directly from Scripture, must be seen in the time frame of probationary time, not in the New Earth.

June 24, 1915

Hope for the Heathen (Concluded)

Mrs. E. G. White

Her final study of the series in the Review & Herald:

The prophet was permitted to look down the centuries to the time of the advent of the promised Messiah. At first he beheld only "trouble and darkness, dimness of anguish." Isaiah 8:22. Many who were longing for the light of truth were being led astray by false teachers into the bewildering mazes of philosophy and spiritism; others were placing their trust in a form of godliness, but were not bringing true holiness into the life practice. The outlook seemed hopeless; but soon the scene changed, and before the eyes of the prophet was spread a wondrous vision. He saw the Sun of Righteousness arise with healing in his wings; and, lost in admiration, he exclaimed: "The dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Isaiah 9:1, 2. {RH, June 24, 1915 par. 1}

This glorious Light of the world was to bring salvation to every nation, kindred, tongue, and people. Of the work before Him, the prophet heard the Eternal Father declare: **"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . .** In an acceptable time have I heard thee, **and in a day of salvation** have I helped thee: and I will

preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, **Go forth; to them that are in darkness**, Show yourselves. . . . **Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.**" Isaiah 49:6-12. {RH, June 24, 1915 par. 2}

**Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream" (Isaiah 66:12);** and he heard the commission, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." Isaiah 54:2, 3. {RH, June 24, 1915 par. 3}

Jehovah declared to the prophet that he would send his witnesses "unto the nations, to Tarshish, Pul, and Lud, . . . to Tubal, and Javan, to the isles afar off." **"They shall declare my glory among the Gentiles," the prophet was assured by the divine messenger; "and they shall bring all your brethren for an offering unto the Lord out of all nations . . . to my holy mountain Jerusalem. . . .** And I will also take of them for priests and for Levites." Isaiah 66:19-21. {RH, June 24, 1915 par. 4}

**"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"** Isaiah 52:7. {RH, June 24, 1915 par. 5}

**The prophet heard the voice of God calling his church to her appointed work, that the way might be prepared for the ushering in of his everlasting kingdom. The message was unmistakably plain:--** {RH, June 24, 1915 par. 6}

**"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.** {RH, June 24, 1915 par. 7}

**"For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.** {RH, June 24, 1915 par. 8}

**"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.** {RH, June 24, 1915 par. 9}

**"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . They shall bring gold and incense; and they shall show forth the praises of the Lord." {RH, June 24, 1915 par. 10}**

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. {RH, June 24, 1915 par. 11}

**"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought." Isaiah 60:1-6, 8-11. {RH, June 24, 1915 par. 12}**

"Drop down, ye heavens, from above, and let the skies pour down righteousness: **let the earth open, and let them bring forth salvation**, and let righteousness spring up together; I the Lord have created it." {RH, June 24, 1915 par. 13}

**"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:8, 22. {RH, June 24, 1915 par. 14}**

**These prophecies of a great spiritual awakening in a time of gross darkness are today meeting fulfillment in the advancing lines of mission stations that are reaching out into the benighted regions of earth.** The groups of missionaries in heathen lands have been likened by the prophet to ensigns set up for the guidance of those who are looking for the light of truth. {RH, June 24, 1915 par. 15}



**"In that day," says Isaiah, "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass **in that day, that the Lord shall set his hand again the second time to recover the remnant of his people.** . . . And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah **from the four corners of the earth.**" Isaiah 11:10-12. {RH, June 24, 1915 par. 16} End of Article**

## **THREE PARTS OF THE SYMBOLIC TREE – ISAIAH 11:1**

What an amazing study and testimony from the Pen of Inspiration in 1915, pointing the WAY, the BEGINNING of the Advent Movement in her day from the prophecy of Isaiah 11. This statement reflects the grand closing theme in Scripture of the Advent Movement, that of The Kingdom of Righteousness and Peace, and Sister White's ministry that began the ROOT foundation message of the Movement, a THREE-PART message and a Three-Part Movement that began in 1844. She made this theme clear in her statement of the sealing of the 144,000 Firstfruits.

Here are her words:

**“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.”**

### **EW 15 / Rev. 3:12**

The Three Parts in three movements, three messages, encompassing the whole chapter of Revelation 14, SIX Angels, not just three.

#### **1) God**

#### **2) New Jerusalem**

#### **3) Jesus New Name**

When we connect these three required messages revealed in the statement, it reveals a compact prophecy itself about the Ensign of Isaiah 11, a three-part message, 1) The Root; 2) The Rod; 3) The Branch – The Branch representing Jesus New Name, the New Name of Jesus that is revealed at the opening of the Judgment for the Living as a final test (testing truth) to the church to determine who will make up the 144,000 and the Wavesheaf Company that comes before the 144,000. Hereby, we may begin to see the full development of The Advent Movement from 1844 to the present day, where the Movement came from and where it is going in the stream of prophecy. The foundation of the Three Angels was laid in 1844, then there must come, according to Revelation 14, a FOURTH Angel (verse 15), then a Fifth Angel (verse 17), and finally a Sixth Angel (verse 18).

In one rendition of the Isaiah 11:1 Image we see the Tree, representing the Movement(s) of the last day with the STUMP (stem) prominent, as a foundation of the Movement-Church, in three steps. But notice that the STUMP is CUT OFF, or the tree was CUT DOWN. The tree represents the Movement(s) but what could the stump that was cut-off represent? Does not a tree cut off at the stump mean the tree is DEAD? Yes, it does. Why would that be so? Why would God cut off the tree to have no more life in it? But wait, the symbolism shows there is still LIFE left in the tree stump, when a ROD comes forth, the ROD dies (Amos 1:2) then the NEW UPWARD growth – The BRANCH.



The symbolism has direct historical then prophetic significance to the Advent Movement.

The tree cut down is symbolic of the LIFE of the church CUT OFF, ended. But then a miracle happens, a Rod comes forth from the Stem of Jesse, not shown in the depiction below, and THEN a BRANCH comes forth from the roots, where there is still life. The Rod had a limited life in prophecy but The Rod (message) restored the “living testimony” as Ellen White predicted in Early Writings page 279-280.

“I was pointed down to the time when the third angel's message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, **and the living testimony had been revived.**”



The cutting down of this prophetic tree represented the death of the “Testimony” to the Church, or the temporary cessation of the gift of the Living Spirit of Prophecy in Ellen White’s day, even her passing in July of 1915. The apparent death of this symbolic tree was not the end of the Advent Movement. In the Isaiah 11 prophecy the LORD had a miracle of Life in the Movement TO REVEAL THE NEXT STEP, a new upward growth, after the cutting-off of the tree. This prophetic office was not restored until 1930, when the Fourth Angel’s message was to begin. There is TIME, prophetic time, connected to every message, every Angel, in Revelation 14, from the First Three Angels ending in verse 9 to the beginning of the REPEAT phase of the Three Angels, starting verse 15,

The Fourth Angel, to the end of the chapter, with the appearance of the Fifth Angel (verse 17) and finally the Sixth Angel (verse 18). These last THREE Angels reveal the opening and progress of the Judgment for the Living, as Ellen White stated would someday come (GC490).

This is the full development of The Ensign in the latter days, in the TYPE showing the genetic lineage of Christ through Jesse, the father of David, then David the Rod, then Christ who is The Branch. But in the ANTITYPE showing the prophetic lineage of the message from 1844 to the present. TIME, in the REPEAT of the Three Angels beginning verse 15 of Revelation 14, is the proof of the Divine pedigree of the Movement.

HOW WERE THE NAMES OF THE LAST TWO MESSAGES/MOVEMENTS CHOSEN?

Answer:

Directly from Scripture – prophecy. The Ensign itself gives those final two names in latter day prophecy. The name “Seventh-Day Adventist” is not found directly in Scripture, nor should have been, but is represented as “the Root” of the overall church/movement, the beginning of the Spirit led Movement. Thus, the lineage of the final Movement at the end of time is fulfilled according to the lineage of Christ Himself.

"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." E.W. 15. 144,000 marked (sealed) and UNITED by 3 truths, 3 messages – Symbolically stated in Revelation 3:12.

Early Writings page 15:4 and Revelation 3:12 unraveled --

1. **GOD** --- represents Third Angel's message, the Sabbath and Sanctuary Truths: -- SEAL #1 "The seal of God's law is found in the 4th commandment," G.C. 452:1.

2. **NEW JERUSALEM** – The message of Rev. 7:1-8, the Firstfruits of the Kingdom: -- SEAL #2. The New Jerusalem is a capital city, indicating a territory has been identified and claimed as numerous OT prophecies show -- YET unfulfilled and unconditional covenant promises to modern Israel - to The Advent Movement.

3. **JESUS' NEW NAME** -- represents the message of Rev. 18:1: -- SEAL #3. Jesus' “New Name” means there has been a CHANGE in Ministration, from the Judgment of the Dead to the Judgment for the Living (GC490).

For needed clarification here, and as a revelation to Adventists, it should be noted:



- **THE FIRST SEALING MESSAGE** of 1844 was comprised of THREE messages (1st Angel, 2nd Angel, 3rd Angel) with only the Third Angel as the ACTUAL sealing message, the Sabbath and Sanctuary truths together, nevertheless a 'package deal' sealing of the Three Angels' messages.

- **THE SECOND SEALING MESSAGE**, 1930 through 1955, is a single message, mainly about the 144,000 and the anticipated opening of the Judgment for the Living, based on TIME (Ezek. 4), the beginning of the REPEAT of the Three Angels' messages, repeat of the First Angel, very similar to William Miller's message of the soon approach of the opening of the Judgment in Heaven (for the dead - JOD, reviewing the books of Heaven), required knowledge of the prophecies of the judgment as a message and a testing truth. The further "unrolling of the scroll".

- **THE THIRD SEALING MESSAGE** comprises THREE messages also (1955, 1977, 1990), or Three Angels, the REPEAT of the Second Angel's message, based on TIME (Ezek. 4), revealing the actual date for the opening of the Judgment for the Living (GC490), the opening of the Seventh Seal (Rev. 8:1) with added required knowledge of the prophecies of the judgment work in the Heavenly Sanctuary and the separation judgment in modern Israel (SDA) during the Judgment of the Living (JOL).

**THE NAME OF THE THREE MOVEMENTS IN ADVENTISM ARE BASED ON AND FOUND IN THE ISAIAH 11:1 ENSIGN, BOTH SYMBOLICALLY AND LITERALLY – THREE MOVEMENTS – THREE DEVELOPMENTS OF TRUTH SINCE 1844 –**

**The Root, The Rod, The Branch – constituting The Ensign. This should have been a "sign" to the SDA church, but they were not looking for the SIGN of the "Immanuel" of Isaiah 7 (a whole other study) -- Christ born in a message, born in antitype in our day. This is what the 1888 Message began to unfold, but it was not received by the leaders, the Angel, the message, sent back.**

**"The truth and work of God in this movement, commencing with the labors of William Miller, and reaching to the close of probation, is illustrated by these three angels. The first was a TIME message, related to the Judgment. The second described the condition of corrupted Christianity. The third is a solemn warning relative to what men may not do, and what they must do, in order to be saved at the**

**coming of Christ. The angels illustrate the three great divisions of the genuine movement.” “They cannot spare these links in the golden chain of truth, that connect the past with the present and future, and show a beautiful harmony in the great whole.” “I repeat it. The three messages symbolize the three parts of the genuine movement.” James and Ellen White, Life Incidents, pages 306,307.**

**Isaiah 11:1** -- “And there shall come forth a (2) rod out of the stem of Jesse, and a (3) Branch shall grow out of his (1) roots...” **Zechariah 3:8** “Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they [are] men wondered at: for, behold, I will bring forth my servant the BRANCH.” **Zechariah 6:12** “And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name [is] The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD:” “Isaiah prophesied: “There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots.” “Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.” Isaiah 11:1; 55:3-5. { AA 223.2}

Jeremiah also bore witness of the coming Redeemer as a Prince of the house of David: “Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, The Lord Our Righteousness.” And again: “Thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests the Levites want a man before Me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.” Jeremiah 23:5, 6; 33:17, 18. { AA 223.3}

As Ellen White stated in her last 1915 Review and Herald article copied ending page 12 of this study, is the revelation of the Three Movements in Adventism, the providential and prophetic names found in Scripture bring in the establishment of Christ's Kingdom (Daniel 2:43, 44) on the Earth is of greatest importance to the people of God at this time.

SETTING UP HIS KINGDOM. {TN9: 40.1} -- The Fourth Angel Message – Revelation 14:15

"In that day" (when the Lord is about to make empty the earth), He "shall set His hand again the second time," says the prophet Isaiah, "to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros and from Cush, and from Elam, and from Shinar and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four comers of the earth." Isa. 11:11, 12. {TN9: 40.2}

The work of gathering set forth in these scriptures, shows that before the resurrection of the righteous (1 Thess. 4:16) **and before the pre-millennial destruction of the nations, the Lord is to make up His kingdom at first of the living saints only, as seen from the prophecy of Daniel 2: the "stone" being "cut out" of the mountain (Dan. 2:45), and being symbolical of the kingdom of Christ in its beginning (Dan.2:44), then the mountain from which it is cut out, must necessarily represent the church from which the first fruits of the kingdom, the 144,000, are gathered.** And as the stone grows and becomes "a great mountain" (Dan. 2:35) after it is "cut out," it obviously at first represents the kingdom in its infancy -- the "first fruits" only. The fact, also, that the stone grows and fills "the whole earth," is another evidence in the proof that after this long-looked-for kingdom is "set up," a great multitude is to join it. **Were this not so, then the stone could not become "a great mountain."** It's being, furthermore, at first but a very small part of the mountain, shows that the kingdom has a very small beginning, just as the Lord says: **"The kingdom of heaven is like to a grain of mustard seed,...which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs."** Matt. 13:31, 32. {TN9: 40.3}

Isa. 11:11-14 -- **"And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.** The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together:

they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." {2TG31: 7.2}

Isa. 31:8, 9 -- "Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but he shall flee from the sword, and his young men shall be discomfited. And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, Whose fire is in Zion, and His furnace in Jerusalem."

Because of idolatry, the Assyrian was permitted to take God's ancient people and their pleasant land. And certain it is that the Assyrian will control the land just so long as God's people continue in idolatry. **But, just as soon as all idols are cast aside, -- yes, as soon as the great revival and reformation takes place in the hearts of the people,** -- then the Assyrian (the power that now rules them) shall certainly fall, and God's people shall just as certainly return. The Assyrian shall thus fall, not at the sword of a mighty man, and not of a mean man, but "through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod." Isa. 30:31. {1TG33: 4.3}

Isa. 32:1-8 -- "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly. {1TG33: 4.3}

EGW:

"In every age there is a new development of truth, a message of God to the people of that generation. **The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new.** When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets," and "expounded unto them in all the Scriptures the things concerning Himself." **But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old.** For him it loses its vital power, **and becomes but a lifeless form.** In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ "give all the prophets witness." From the promise given to Adam, down through the patriarchal line and the legal economy, Heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every

jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. { ST June 20, 1906, par. 4 }

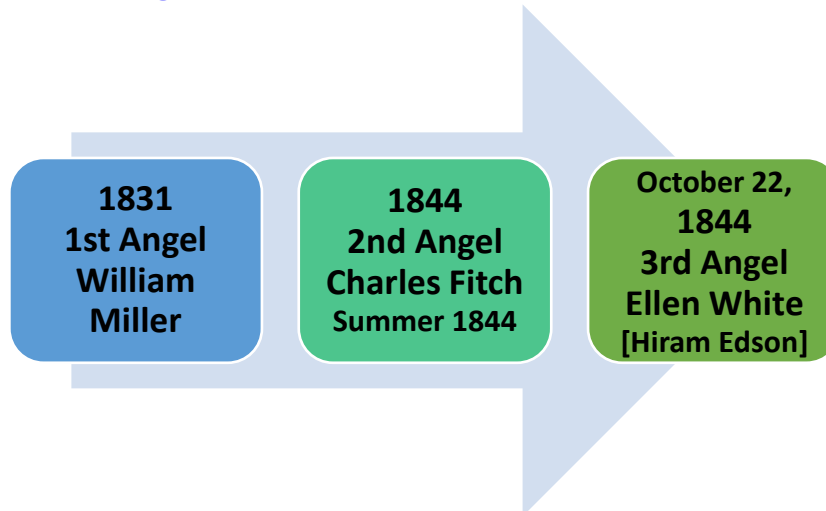
The Isaiah 11 prophecy of the Ensign is a TYPE and ANTITYPE promise not only showing Christ at His first coming, His lineage, but also showing Christ at His SECOND coming, preliminarily in a message to prepare the church for the Judgement and His second visible coming.

### The Big Picture – Isaiah 11:1 – Three Seals

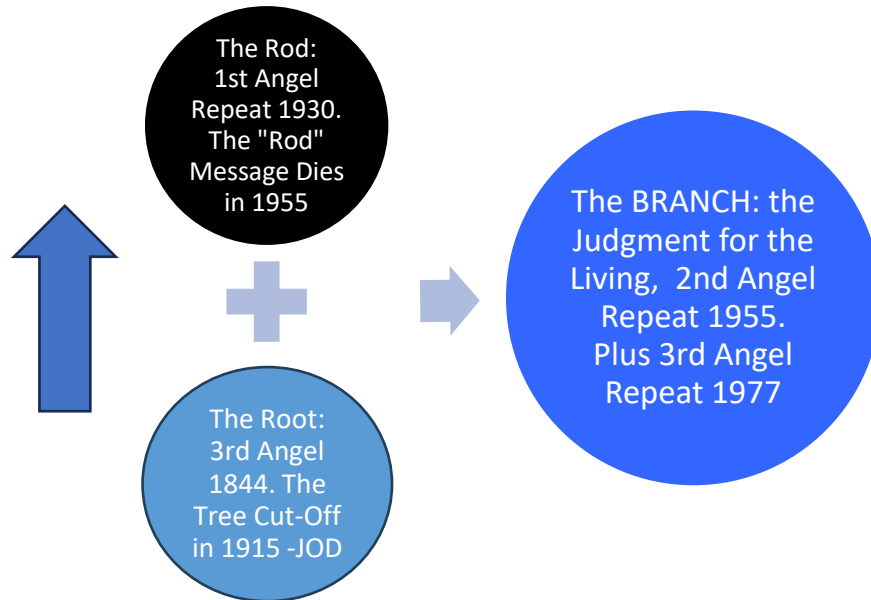
#### THE SIX ANGELS' MESSAGES FROM 1831 TO 1990 AND TODAY

The first two Angels announcing the soon opening of the Judgment for the Dead (JOD). The Third Angel bringing the actual date for the opening of the Judgment of that day -- JOD – as revealed in the book *The Great Controversy*, p. 490.

#### Three Angels - First Phase – Revelation 14:7-9



## The Three Angels – Second Phase – Revelation 14:15-18



**Ezekiel 21:13 --Because [it is] a trial, and what if [the sword] condemn even the rod?  
it shall be no [more], saith the Lord GOD.**

**Ezekiel 19:11-14 -- And she had strong rods for the scepters of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches. But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them. And now she [is] planted in the wilderness, in a dry and thirsty ground. And fire is gone out of a rod of her branches, [which] hath devoured her fruit, so that she hath no strong rod [to be] a scepter to rule. This [is] a lamentation, and shall be for a lamentation. [it was "a trial" to those who endured the great transition in February 1955 for the believers in the Fourth Angel's message, The Shepherd's Rod message, when the Fifth Angel's message, The BRANCH, emerged, to complete the Isaiah 11 Ensign prophecy].**

**THE REPEAT OF THE THREE ANGELS – BEGIN 1930**  
**Three Angels - Second Phase – Revelation 14:15-18**  
**All Three TIME Messages – Not TIME as a Test**

1930 - "The Angel who JOINS the Third Angel" of 1844. Rev. 14: 14, 15

- The REPEAT of the First Angel announcing the soon opening of the Judgment for the Living. The announcement of the coming "revival and reformation" in 1955 -- 1TG8:24. The coming of the Son of Man in Judgment. Not the visible Second Advent. 2T190, 191

1955 - The REPEAT of the Second Angel (EW277; TM59). Rev. 14:17.

- The official announcement of the opening of the Judgment for the Living - Investigative, October 20, 1955, the actual date, and the message of Jesus "New Name" - The BRANCH, as man's Intercessor in Heaven during the JOL, as the final testing truth, the beginning of the THIRD SEAL for the 144,000.

1977 - The REPEAT of the Third Angel. Rev. 14:18 - The Revelation of the Holy Spirit.

- The Divine Family message that brings the Judicial phase of the Judgment for the Living. The message that brings the "Judgment by fire" in The Branch Movement. Romans 1:20

**The Revelation 18:1 Angel is the Seventh Message, the Seventh Angel, which "gives power and force" to the Third Angel of 1977 -- the message that repeats the Third Angel of 1844. The final message, Revelation 18:1 brings the time fulfillment of the final phase (third phase) of the Judgment for the Living, the Executive phase of The Branch Message, 1990 to the present day. Seven Messages total. The THREE phases of The Branch Message are:**

**1955 – The opening of the Investigative phase of JOL.**

**1977 – The opening of the Judicial phase of the JOL.**

**1990 – The opening of the Executive phase of the JOL.**

**Each date a TIME prophecy. All phases of the JOL extend to the end of time.**

When the Kingdom does come, remember why it came, the development of each step.

“Yours to remember, the Judgment (JOL) began October 20, 1955.” (Ben Roden).

The time is at hand.

His Kingdom Come!

TL Caldwell

