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A Refining, Purifying Process

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“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.”

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God’s work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord’s cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven.

The purification of God’s people cannot be accomplished without suffering. God permits the fire of affliction to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from one fire to another, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use.

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MISSION STATEMENT

The ministry of *Future for America* is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, *Future for America* emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. *Future for America* upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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In our last newsletter we set forth the prophetic understanding that the prophetic history represented by the first six churches of Revelation chapters two and three are repeated in the history of the seventh and final church represented by Laodicea. We further identified that the seven churches of Revelation chapters two and three, not only represent the history of the Christian dispensation from the time of the disciples unto the time of the 144,000, but we also identified that the prophetic history represented by the seven churches was also fulfilled by ancient Israel, beginning with the history of the deliverance of Israel from Egypt through the stoning of Stephen in 34AD.

This prophetic recognition is no doubt unfamiliar to modern Adventism, but Stephen Haskell in his book *The Seer of Patmos* clearly identified that the histories of the first six churches are repeated in the final history of the church represented by Laodicea. Haskell of course, made no application of the seven churches of Revelation two and three to the history of ancient Israel as we have done, but it is within established Adventist understanding to identify that all the histories represented by the first six churches are repeated in the time period represented by Laodicea. Applying the churches in this fashion is in agreement with one of the stated premises within the book of Revelation itself:

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revelation 1:19.

John saw the churches as they then existed, and as he wrote concerning them he was identifying what would be hereafter.

There are a few prophetic arguments which we will consider that uphold the application of applying the history represented by the seven churches to the history of ancient Israel. The

first prophetic argument is that ancient Israel is a type of modern Israel, and therefore it is acceptable to apply ancient Israel with modern Israel in a type/antitype relationship. Sister White does this often.

“The trials of the children of Israel, and their attitude just before the first coming of Christ, illustrate the position of the people of God in their experience before the second coming of Christ.

“Satan’s snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people.

“Their history should be a solemn warning to us. We need never expect that when the Lord has light for his people, Satan will stand calmly by and make no effort to prevent them from receiving it. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. . . . If there are any who do not see and accept the light themselves, let them not stand in the way of others.

“I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days; that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.’

“This song was not historical but prophetic. While it recounted the wonderful dealings of God with his people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory.

“The apostle Paul plainly states that the experience of the Israelites in their travels has been recorded for the benefit of those living in this age of the world, those upon whom the ends of the world are come. We do not consider that our dangers are any less than those of the Hebrews, but greater.” *Healthful Living*, 280–281.

If the history of modern Israel, the antitype of ancient Israel is represented by the seven churches, then it is acceptable to expect that the seven churches would also represent the history of not only the antitype, but also the type.

A second argument which upholds our premise is identified when we understand that every reform movement parallels the other reform movements of sacred history:

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

By paralleling the great reform movements we identify a second argument to uphold the premise that the history of ancient Israel is illustrated within the history represented by the seven churches. The reform movement in the time of Christ is a perfect parallel to the reform in the time of Moses. The reform movement in the time of Christ not only parallels the reform movement of Moses, but the history where the reform movement of Christ was fulfilled is also represented in Revelation two as the church of Ephesus. The reform movement of Moses’ is therefore represented by the church of Ephesus.

The history of the Dark Ages from 538 through 1798 is represented by the church of Thyatira in Revelation two, and the history of the Dark Ages parallels the captivity of ancient Israel in Babylon. Thus the church of Thyatira represents both the captivity of ancient Israel in literal Babylon and the captivity of modern Israel in spiritual Babylon.

As noted in our previous newsletter, when Sister White spoke of the Dark Ages in *Prophecies and Kings*, 711–716, she stated, “God’s church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile.” Thus she confirms that the period of 538 through 1798, represented by Thyatira in Revelation two, illustrates both the captivity of ancient and modern Israel in Babylon and spiritual Babylon respectively. She built upon that fact by comparing the call of ancient Israel out of Babylon, with the call of spiritual Israel out of spiritual Babylon when she stated, “No longer have the hosts of evil power to keep the church captive; for ‘Babylon is fallen, is fallen, that great city,’ which hath ‘made all nations drink of the wine of the wrath of her fornication;’ and to spiritual Israel is given the message, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ Verse 8; 18:4. As the captive exiles heeded the message, ‘Flee out of the midst of Babylon’ (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan.”

Prophecy itself connects these two parallel histories for just as ancient Israel came out of literal Babylon with the three decrees in the book of Ezra, so too modern Israel came out of spiritual Babylon with the three messages of Revelation fourteen. These two histories are inseparable for the third decree begins the twenty-three hundred year prophecy of Daniel 8:14 and when the third message of Revelation 14 arrived on October 22, 1844 the

twenty-three hundred years ended. Both the three decrees and three messages are preceded by Israel's captivity in Babylon, and the captivity in Babylon is represented by the church of Thyatira in Revelation two.

Israel captivity in Babylon was brought about by their compromise with idolatry which is represented by the church of Pergamos. Pergamos for modern Israel represents the compromise symbolized by the work of Constantine, and Pergamos represents the compromise with paganism that led ancient Israel into their captivity in literal Babylon. Pergamos represents the history of compromise that preceded and led to the captivity in Babylon for both ancient and modern Israel.

The reform movement of Moses was represented by the church of Ephesus and the captivity of ancient Israel in Babylon was represented by the church of Thyatira. Another line of prophecy that is connected with this is the fact that the first four seals of Revelation six, repeat and enlarge upon the first four churches.

The captivity of ancient Israel in Babylon, which is represented by Thyatira, is also represented by the fourth seal of Revelation six, and therefore just as the first four churches represent the history of modern Israel from the time of the disciples until 1798, so too does the first four churches represent the history of ancient Israel from Moses through the conclusion of the seventy years of captivity. We understand that the first four seals repeat and enlarge upon the first four churches, so we therefore understand that the first four seals not only represent the history of modern Israel from the disciples until 1798, but the first four seals also represent the history of ancient Israel from Moses through the captivity of the seventy years.

And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled. Revelation 6:1-11.

In our last newsletter we identified that the established pioneer understanding of the seals is that the first four seals repeat and enlarge upon the first four churches, but that there is

purposeful distinction made between the first four seals and the last three seals. The pioneer logic is that the churches represent the internal history of the church, but when the seals repeat and enlarge upon the history of the churches they identify not the internal, but the external history of the church. We placed in the record passages where Sister White places the fifth seal in the history of Revelation eighteen, not in the history that immediately follows the fourth church of Thyatira which ended in 1798. The fifth seal does not repeat and enlarge upon the fifth church of Sardis.

Thus the fifth seal is not to be identified as a sequential history to the fourth seal. The fifth seal is identifying a prophetic truth, but the truth is not to be placed into a sequential history that follows directly after the fourth seal in 1798.

Though the fifth seal is not sequential history, it does have a direct connection with the fourth seal, for within the fifth seal John saw and heard those that had been martyred by the papacy during the history of the fourth seal, but the answer to the question the martyrs raised marks the prophetic fulfillment of the fifth seal when a second group of martyrs, that will also be murdered by the papal power and who are developed during the Sunday law crisis represented in Revelation eighteen.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. Revelation 18:1–6.

The papacies cup is doubled, for she is to receive punishment for both histories. Here the papacy receives her reward. The martyrs in the fifth seal had asked, “How long?” How long until God punishes the papacy for murdering them during the history of the Dark Ages represented by Thyatira and the fourth seal? How long until the Lord avenges the blood of the martyrs by judging spiritual Babylon? The answer is that God will avenge the blood of both the martyrs of the Dark Ages and the martyrs of the Sunday law crisis when spiritual Babylon is judged as set forth in Revelation eighteen.

The fifth seal does not represent sequential history that follows the fourth seal, though the truth of the fifth seal is connected with the papacies actions during the history of the fourth seal. The truth therefore that is represented by the fifth seal is identified after the fourth seal, and it has a connection with the events of the history of the fourth seal, but it is not to be understood as a sequential history.

The fourth seal is also represented by the church of Thyatira, which is followed by the church of Sardis. The church of Sardis does follow sequentially after the church of Thyatira and Sardis is then followed sequentially by the church of Philadelphia, which in turn is followed by Laodicea. But when it comes to the seals, the sequential history ends with the fourth seal.

The fact that sequential history ends with the fourth seal is also upheld with the message of the sixth seal, for the sixth seal begins by identifying the signs that lead into the Millerite movement, but in so doing it begins with the earthquake and manifestation in the sun and moon:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. Revelation 6:12.

We understand that the Lisbon Earthquake was fulfilled in 1755 and the Dark Day was fulfilled in 1780, yet the fourth seal concluded in 1798. It is historically impossible to suggest that the events of the sixth seal are historically sequential to the first four seals and uphold the truth that the fourth seal concluded in 1798. The first four seals are sequential history that repeat and enlarge upon the first four churches, but the last three seals do not represent sequential history—they represent special truths.

The first four seals are represented by the four beasts that call John to “come and see” and also by four horses. The so-called “four horsemen of the apocalypse” represent the history of the Christian Church from the time of the disciples until 1798. They identify the external church history during that long period of time, and the fourth horse accomplished its work by 1798. By 1798 the period of persecution, bondage and captivity represented by Thyatira and the fourth seal ended. The book of Zechariah specifically addresses these truths.

In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts;

Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts.

Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us. Zechariah 1:1–6.

Zechariah is identifying the captivity of ancient Israel in Babylon, which is represented by the church of Thyatira and the fourth seal. Therefore the historical context of Zechariah is the histories when Israel, whether ancient or modern is to come out of Babylon, either literal or spiritual and the history represented after the captivity of Babylon is represented by Sardis, Philadelphia and Laodicea. Remember that the prophets were speaking more about the end of the world than the days in which they lived, so as Zechariah addresses the captivity in Babylon that existed in his lifetime, he was not only addressing Thyatira of his time, but most specifically the Thyatira at the end of time:

“Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. ‘Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come’ (1 Corinthians 10:11). ‘Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into’ (1 Peter 1:12). . . .

“Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given. Concentrating all the influence of the past with new and increased light of the present, accrued power is given to all who will follow the light. Their faith will increase, and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and through dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.” *Selected Messages*, book 3, 338–339.

After referencing Thyatira—the captivity of Babylon, Zechariah then states:

Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white.

Then said I, O my lord, what are these? And

the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. **Zechariah 1:7–10.**

Here Zechariah is going to employ the prophetic technique of repeat and enlarge as he teaches us more about this period of captivity. Zechariah doesn't know what the four horses represent, but the angel informs him that the four horses are those that walk through the earth, and that once the horses have finished walking to and fro through the earth, the earth was at rest. Take note that there is a man riding a red horse and then there behind him three other horses are identified, thus marking four horses.

And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest. Zechariah 1:11.

Isaiah informs us what it means that the earth is at rest:

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased! The Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth.

The whole earth is at rest, and is quiet: they break forth into singing. Isaiah 14:1–7.

The earth is at rest when the captivity of Babylon had come to a conclusion. The Psalmist informs us that the earth is still when God judges the power that has held His people in captivity and bondage:

The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still. Psalm 76:5–8.

The earth is at rest in Zechariah when the persecution and bondage brought by Babylon ceases. The earth was at rest when the seventy years of captivity of Jeremiah 25:12 was fulfilled.

Therefore thus saith the Lord of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jeremiah 25:8–12.

The captivity of Babylon was accomplished, the earth was now at rest and it was now time for Israel to come out of Babylon and rebuild Jerusalem. The symbols that Zechariah was

shown that identified the conclusion of the captivity was when the work of the four horses walking to and fro through the earth had brought rest to the earth. The captivity of ancient Israel in Babylon is accomplished when Zechariah's four horses accomplish their work and the captivity of modern Israel in spiritual Babylon is accomplished when the four horses of the first four seals have accomplished their work.

After the fourth seal, in Revelation six, we hear the martyrs of the fifth seal cry out, "How long?" Likewise, after Zechariah's horses accomplish their work, the question is, "How long?"

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

The question of how long with Zechariah has to do with when the Lord will exercise mercy upon Jerusalem, and just as the martyrs under the altar in the fifth seal receive an answer to their question, so too is there an answer recorded for Zechariah's question:

And the Lord answered the angel that talked with me with good words and comfortable words. So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. Zechariah 1:13–17.

Take note here that when we employ Isaiah's testimony to identify what it means that

the earth is at rest, that Isaiah as Zechariah places the earth's rest in the context of not only when the persecution and bondage of Babylon ceased, but also when the Lord would choose Israel:

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. . . . And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve. . . . The whole earth is at rest, and is quiet: they break forth into singing. Isaiah 14:1, 3, 7.

The answer to the question of "How long?" for Zechariah is identified as good and comfortable words which consist of the facts that the Lord is jealous for Jerusalem and Zion, that the Lord is returned to Jerusalem with mercies, that the Lord's house is to be built in Jerusalem, that a line is to be stretched forth upon Jerusalem, that the Lord shall comfort Zion and that the Lord shall yet choose Jerusalem.

After the captivity of ancient Israel in Babylon, represented by the fourth seal and the church of Thyatira, the Lord will once again choose Jerusalem. After the captivity of modern Israel in spiritual Babylon represented by the fourth seal and the church of Thyatira, the Lord would judge Babylon for her persecution of God's people. These lines of prophecy identify that when Revelation eighteen is fulfilled, Babylon will be judged and the Lord will once again choose Jerusalem. After the promise that the Lord would once again choose Jerusalem Zechariah lifts up his eyes:

Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. Zechariah 1:19–20.

So what are the four horns that scattered God's people?

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. Jeremiah 50:17–18.

"In vision Zechariah heard the angel of the Lord inquiring, 'O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me,' Zechariah declared, 'with good words and comfortable words.'

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, . . . and a line shall be stretched forth upon Jerusalem.' Zechariah 1:12–16.

"The prophet was now directed to predict, 'Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.' Verse 17.

"Zechariah then saw the powers that had 'scattered Judah, Israel, and Jerusalem,' symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship. See verses 18–21.

"I lifted up mine eyes again,' Zechariah said, 'and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold,

the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.' Zechariah 2:1-5.

"God had commanded that Jerusalem be rebuilt; the vision of the measuring of the city was an assurance that He would give comfort and strength to His afflicted ones, and fulfill to them the promises of His everlasting covenant. His protecting care, He declared, would be like 'a wall of fire round about;' and through them His glory would be revealed to all the sons of men. That which He was accomplishing for His people was to be known in all the earth. 'Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.' Isaiah 12:6." *Prophets and Kings*, 580-581.

The powers that scattered ancient Israel were Assyria and Babylon represented by four horns. These are the two powers in prophecy that were used by the Lord to initiate the curse of Moses represented by the 2,520 year time prophecy of Leviticus twenty-six that is many times referred to as the scattering by the prophets, including Sister White. The powers that scattered ancient Israel were Assyria and Babylon represented by four horns and the power that scattered modern Israel was spiritual Babylon during the Dark Ages.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Daniel 12:7.

But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under

foot forty and two months. Revelation 11:2.

The four horns that scattered Israel represent Assyria and Babylon for ancient Israel and spiritual Babylon for modern Israel. At the end of Thyatira and the fourth seal—the scattering of Israel, both ancient and modern, is completed, the earth is at rest and then arrive the carpenters:

And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it. Zechariah 1:20-21.

The four carpenters represent "the agencies used by the Lord in restoring His people and the house of His worship" and those agencies are the three decrees of Cyrus, Darius and Artaxerxes that were then followed by the fourth decree of Nehemiah:

"In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built 'according to the commandment ['decree,' margin] of Cyrus, and Darius, and Artaxerxes king of Persia.' These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *The Great Controversy*, 326.

"His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. He obtained royal letters to the governors of the provinces

beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets and Kings*, 633.

The four carpenters represent "the agencies used by the Lord in restoring His people and the house of His worship" and for modern Israel those agencies are represented by the three messages of Revelation fourteen that are then followed by the fourth message of Revelation eighteen.

The book of Zechariah first introduces the reader to the captivity of Babylon then identifies four horses that mark the conclusion of that captivity, when the earth is brought to rest. Then the question is asked, "How long?" The question follows the fourth seal of ancient Israel, just as the martyrs question of the fifth seal follows the fourth seal of modern Israel.

The question Zechariah raises parallels the question of the fifth seal in Revelation six, but expands the answer by combining the prophetic line connected with the restoration of Jerusalem, with the prophetic line concerning the judgment of the papacy. The Lord will once again choose Jerusalem as the papacy receives her judgment when the mighty angel of Revelation eighteen arrives in history.

Zechariah then repeats and enlarges upon these themes by identifying the bondage and persecution that opened his testimony as the "scattering" that is accomplished against both ancient and modern Israel. He then identifies the reform movements that are represented by the carpenters—which are the agencies the

Lord uses for the restoration of Israel. The two reform movements represented by the carpenters are the histories that begin and end the twenty-three hundred year prophecy of Daniel 8:14. With this foundation he then lifts up his eyes.

I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

And, behold, the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.

For thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me.

Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 2:1–13.

As we have already noted, the testimony of the prophets is more for our time, (which is the

end of the world) than for the time in which the prophets lived. The prophet's testimony is in force for us who live at the end of time and therefore the prophets are all addressing the identical history. If all the prophets are speaking about the end of the world, then they are all contributing to the prophetic history that is fulfilled at the end of the world.

Therefore when Zechariah lifts up his eyes and sees a man measuring Jerusalem, he is not only viewing the construction of Jerusalem that took place when ancient Israel came out of Babylon, he is also viewing the construction of spiritual Jerusalem at the end of the world. In fact, based upon the truth that the prophets are all testifying more about the end of the world than their own history, Zechariah is specifically seeing the prophet John at the end of the world as he is told to rise and measure Jerusalem.

And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. Revelation 11:1–2.

We understand that John is here representing the Millerites, for in the previous verses the disappointment of October 23, 1844 is illustrated:

And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:10–11.

John in Revelation 11:1–2 represents the Millerites after the Great Disappointment. The Millerites were to measure the temple, the altar and them that worship therein. As

they accomplished the measuring they were to leave off the courtyard, for it had been given to the Gentiles. Sister White applies the measuring of this passage to identify the investigative judgment which had just begun at the point in time when John is representing the Millerites:

“The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshipers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . .

“Here is the work going on, measuring the temple and its worshipers to see who will stand in the last day. Those who stand fast shall have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. When we are doing our work remember there is One that is watching the spirit in which we are doing it. Shall we not bring the Saviour into our everyday lives, into our secular work and domestic duties? Then in the name of God we want to leave behind everything that is not necessary, all gossiping or unprofitable visiting, and present ourselves as servants of the living God.” *The Seventh-day Adventist Bible Commentary*, volume 7, 972.

Revelation ten and eleven mark the point in history when John representing the people of God, was to measure the temple, the altar and the worshippers therein. Zechariah had seen this very event when he saw a man with a line stretched out over Jerusalem. It not only marked the beginning of the investigative judgment, but it marked the raising up of God's denominated people in 1844. The man with the measuring line is representing many connected prophetic truths. We will consider a few.

On October 22, 1844 in fulfillment of Malachi three, the messenger of the covenant suddenly came unto His temple and entered into covenant with the people that He had just purified during the experience of the reform movement of 1798 through 1844.

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

The sudden coming to His temple represents a purification process that preceded His arrival on October 22, 1844:

“God declares: ‘Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts.’ The Lord comes to His temple to find those who are sincere. He measures the worshippers. He knows those who are true-hearted and self-sacrificing. ‘Who may abide the day of His coming; and who shall stand when He appeareth?’ Who will stand in the day of investigation. This does not mean the time when the books are opened. It is a preparatory work. ‘For He is like a refiner’s fire and like fuller’s soap.’ To those who have felt unconcerned, the Spirit comes as a reprover, and shows them that they need to do something to cleanse the temple. He investigates the temple and the worshippers thereof. ‘He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto God an offering in righteousness.’ It will be as it was in the days of old, when the people were bringing their gifts for the building of

the tabernacle. Their offerings were accepted, and they brought so much that the word went forth, ‘Bring no more; there is enough.’ Even though an offering may be small, the Lord will receive it as wholly acceptable; and He can make it go a long way. ‘Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.’” *Australasian Union Conference Record*, July 28, 1899.

Sister White parallels the coming of the messenger of the covenant in Malachi with the two times that Christ cleansed the temple when He walked among men. On October 22, 1844 Christ finished the cleansing of His Millerite people and entered into covenant with them:

“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse

the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.’ Malachi 3:1–3.

“‘Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.’ 1 Corinthians 3:16, 17. No man can of himself cast out the evil throned that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, ‘Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him.’ Revelation 3:20. He will come, not for one day merely; for He says, ‘I will dwell in them, and walk in them; . . . and they shall be My people.’ ‘He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea.’ 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and ‘an habitation of God through the Spirit.’ Ephesians 2:21, 22.” *The Desire of Ages*, 161.

When Christ first cleansed the temple in John chapter two the Jews asked for a sign:

And the Jews’ Passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make

not my Father’s house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? John 2:13–18.

Jesus then answered the Jews in verse nineteen:

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

Then in verse twenty the Jews rebutted Jesus’ answer:

Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

The Jews misunderstood that Christ was speaking of Himself for they were fixated on applying the prophecies in a literal fashion, instead of seeking the correct spiritual application. In spite of the Jew’s misunderstanding Christ’s response, their response placed in inspired record the fact that it took forty-six years to build the literal temple, thus pointing forward to the forty-six years from 1798 through 1844 when the spiritual temple of the Millerite reform movement was erected. Those forty-six years represent the period of time that takes place between the fulfillment of the first 2,520 time prophecy against the northern kingdom of ancient Israel which began in 723BC and the second 2,520 time prophecy against the southern kingdom of ancient Israel which began in 677BC. The two 2,520 time prophecies not only identify the scattering of ancient Israel, but with their conclusion they mark the gathering of modern Israel. They identify the scattering of ancient Israel and the gathering of modern Israel, thus connecting the type and antitype of Israel, while also marking the end of God’s covenant with ancient Israel and the beginning of God’s covenant with modern Israel.

Those forty-six years that take place between the two endings of the two 2,520 time prophecies represent the history of the reform movement of the Millerites from 1798 until 1844. That history is the subject of Revelation ten through chapter eleven, verse two. The forty-six years that is marked in John chapter two is specifically associated with Christ's first cleansing of the temple, which is accomplished by the messenger of the covenant identified in Malachi three. Sister White identifies that the fulfillment of Malachi three, Daniel 7:13; 8:14 and Matthew 25 on October 22, 1844 were "the same event." The 2,520 prophecy of Leviticus twenty-six and the forty-six years that the two prophecy highlight are therefore directly tied together with Malachi three, Christ's two temple cleansings, the parable of the ten virgins, Daniel 8:14; 7:13, Revelation ten and book of Zechariah.

The messenger of the covenant cleansed His temple twice during the history when He walked among men and in so doing He prefigured His cleansing of the spiritual temple at the end of the world.

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). This is the same message that was given by the second angel. Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 1, 118.

The two-fold cleansing of the Millerite reform movement is illustrated by the two doors that were closed within that history. The first door closed when the Protestant churches closed the doors of their churches against the Millerites in June of 1842, thus marking the arrival of the second angel's message that continued to escalate in power until it reached its climax when the door into the holy place was closed on October 22, 1844.

"In June, 1842, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions the different denominations closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, while many were unable to enter the house." *Testimonies*, volume 1, 21.

"I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy

place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him.” *Early Writings*, 251.

The two-fold cleansing in the reform movement of the Millerites is marked, just as the two-fold cleansing is marked in the reform movement of Christ. The first door closed when the second angel’s message arrived and the second door closed when the second angel’s message reached its conclusion at the arrival of the third angel’s message. In the reform movement of the 144,000, when the mighty angel of Revelation eighteen descends the door of probation closes first upon God’s people within Adventism at the Sunday law and then the door of probation for all mankind is closed when Michael stands up in fulfillment of Daniel 12:1. When the pronouncement against Babylon is given in Revelation eighteen the history of the two-fold cleansing in the time of Christ and the time of the Millerites will once again be repeated.

“Oh, that the people might know the time of their visitation! There are many who have not yet heard the testing truth for this time. There are many with whom the Spirit of God is striving. The time of God’s destructive judgments is the time of mercy for those who have had no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; His hand is still stretched out to save, while the door is closed to those who would not enter.” *Testimonies*, volume 9, 97.

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and then gave it up, and broke the holy commandment, they would shut the

gates of the Holy City against themselves, as sure as there was a God that rules in heaven above. I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth [Hosea 6:2, 3.] and proclaimed the Sabbath more fully. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God’s chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence, and great confusion in the land. [Ezekiel 7:10–19. 2 ESDRAS 15:5–27] The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. [2 ESDRAS 16:68–74.]” *Word to the Little Flock*, 18.

Zechariah saw Jerusalem being measured. The measurement of Jerusalem is identifying the purification represented by the messenger of the covenant in Malachi and the judgment of His people that is accomplished when the Lord chooses Jerusalem:

“God declares: ‘Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts.’ The Lord comes to His temple to find those who are sincere. He measures the worshippers.” *Australasian Union Conference Record*, July 28, 1899.

Zechariah addressed the scattering of God’s people as he sets forth the four horns and therefore he addressed the two 2,520 time prophecies which reach their conclusion in 1798 and 1844 respectively as the messenger of the covenant in Malachi three suddenly comes to the temple that He has erected and purified in that forty-six years period. At that

point He enters into covenant with modern Israel. At that time, the Lord rose up a denominated people.

As John is told to measure the temple, he is told to leave of the courtyard, for it is given to the Gentiles. John is therefore told to mark a distinction between the worshippers in the temple and the Gentiles that were not in the temple. Zechariah saw this event. Zechariah saw 1844 when God raised up a denominated people and entered into covenant with them, thus choosing Jerusalem again.

When John was told to measure the temple, he was representing many truths. He was identifying that the Millerites after the disappointment were to investigate the heavenly sanctuary that they had previously believed was the earth. He was also marking 1844 as the point in history when the investigative judgment began. By leaving off the courtyard he identified that a distinction had been made between God's people and the Gentiles in 1844. He was therefore marking that in 1844 the Lord had entered into covenant with modern Israel, identifying them as His denominated people. But John is also representing that the students of prophecy which make up His denominated people in the reform movement of the 144,000 would be required to measure the temple, not as the Millerites did when they realized they were incorrect in their understanding of the heavenly sanctuary, but in the sense that they were required to measure—study and understand—the history when the spiritual temple was raised up from 1798 through 1844, for that history was to be repeated.

“In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as

leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us.” *Testimonies to Ministers*, 31.

Zechariah had viewed a man with a line stretched upon Jerusalem representing that literal Jerusalem was to be rebuilt as the Jews returned out of Babylon under the three decrees, but Zechariah was primarily marking the building up of spiritual Jerusalem at the end of the world when the scattering time was finished and the earth was at rest.

When Zechariah sees the man with the measuring line, he then marks the call out of Babylon that pointed forward to the proclamation of the second angel's message and the midnight cry in 1843 and 1844:

Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. Zechariah 2:6–7.

He then records the promise that because of this movement, both in his day and at the end of the world, “many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee.” Zechariah 2:11.

He then identifies that the Lord would choose Jerusalem again, at the very time when the Lord is raised up and moves from the holy place to the Most Holy Place in 1844:

And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation. Zechariah 2:13.

There is much more to address in the book of Zechariah, but we are simply pointing out those truths there recorded that allow us to

recognize that the history represented by the seven churches of Revelation two and three not only represents the history of the Christian church from the time of the disciples until the return of Christ, but that the history represented by the seven churches also represents the history of ancient Israel from the time of Moses until the time of Christ. The seven churches represent the history of the Christian church until the end of the world which includes the time of the seven last plagues and the Second Coming of Christ. The seven last plagues and the Second Coming of Christ are also marked in the history of ancient Israel, for the destruction of Jerusalem in the year 70 represents the seven last plagues and when Christ visited John on the Isle of Patmos in the year 100 the Second Coming was illustrated.

“In the destruction of the impenitent city He saw a symbol of the final destruction to come upon the world. He said, ‘Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?’ By the green tree, Jesus represented Himself, the innocent Redeemer. God suffered His wrath against transgression to fall on His beloved Son. Jesus was to be crucified for the sins of men. What suffering, then, would the sinner bear who continued in sin? All the impenitent and unbelieving would know a sorrow and misery that language would fail to express.” *The Desire of Ages*, 743.

“In the days of the early Christians, Christ came the second time. His first advent was at Bethlehem, when He came as an infant. His second advent was at the Isle of Patmos, when He revealed Himself in glory to John the Revelator, who ‘fell at His feet as dead’ when he saw Him. But Christ strengthened him to endure the sight, and then gave him a message to write to the churches of Asia, the names of which are descriptive of the characteristics of every church.” *Manuscript Releases*, volume 19, 40.

Once we understand that the seven churches govern the history of both ancient and modern Israel, we then can recognize that the seven seals of Revelation four through eight apply not only to the history of modern Israel, but also to ancient Israel. The purpose of the previous and this current newsletter is to set forth an understanding of the churches and seals of Revelation that will allow us to identify an important truth connected with the opening of the seventh seal in Revelation eight.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

And I saw the seven angels which stood before God; and to them were given seven trumpets.

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

And the seven angels which had the seven trumpets prepared themselves to sound. Revelation 8:1–6.

We will deal briefly with the silence in heaven, a little with the seven angels with the seven trumpets, but primarily attempt to address the intercessory work that is illustrated in verses three through five. We still have a few more points to establish before we specifically take up the seventh seal, and we will continue the effort of making these points in the next newsletter.

2008 Prophecy Campmeeting

Where:

Mountain Pine, Arkansas

When:

December 8th through 14th

Speakers:

Jeff Pippenger, Manuel Carrasco, Duane Dewey, and Randy Moeller

Topics:

The Seven Thunders, The 2520, Daniel 11:40-45, The Seals, Prophetic Time Lines, Seven Churches of Revelation, Scattering and Gathering, 1843 and 1850 Charts, The Millerite History, and more.

Lodging:

- Cabin with bunk beds/community bathroom \$30 per person
- Tents/RV spaces available on request

Vegan Meals:

- \$120 per person
- \$5.50 per drop-in meal

Travel Arrangements:

If you are flying please plan to arrive in Little Rock, Arkansas on Monday morning December 8th and plan to depart on Sunday afternoon December 14th. We are arranging an airport pick-up schedule for these days so please call with your flight arrivals and departures as soon as possible. Roundtrip airport fee is \$25.

Deadline:

All spaces must be reserved by November 24th. We are operating on a first come first serve basis. Reserve your spot now with a non-refundable \$50 deposit.

Contact Us:

- *Future for America* 1-888-278-7744
- Bronwyn Peck 870-356-5629