

IN THE TIME OF HARVEST

The Everlasting Gospel in Prophecy

Throughout the entire history of this old world since the fall of man, the Everlasting Gospel has been inseparably linked with Prophecy. Those who are trying to present a Gospel Message that is not woven through and through with the Golden Thread of Prophecy, will find their preaching degenerate into sentimental foolishness. God Himself states His claim to Godhood is based on the fact that He alone can tell the End from the Beginning. Here we wish to echo the very first words that Jesus preached when He began His ministry: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel!"

The Separation of Classes pt. 2
#10 in Time of Harvest Series
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A SPECIFIC WORK

Last presentation we continued on with Luke 21, however we back into each story and we saw that in each one of the histories that Christ brought out, there was a common thread that went all the way through them. That common thread was based upon how individuals receive the Present Truth of the hour, New Light at that time, determined which camp they ended up in. The New Light, the Present Truth for the hour, split and created two classes of individuals.

One thing we are going to take up again today is that the church of Ephesus, the church that was at the time period of Christ and the disciples laid a platform that the Philadelphian church paralleled and duplicated to the very letter. We have this statement in Early Writings 259, 260.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. *Those who rejected the first message could not be benefited by the*

second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. {EW 259-260}

That platform, she based on the time period of John the Baptist, Jesus and the disciples. Just like John was rejected and those who rejected John's message couldn't be benefitted by Jesus' teachings: those who didn't benefit from Jesus' teachings did not receive the Holy Spirit on the day of Pentecost; those who did not receive the Holy Spirit on the day of Pentecost had no understanding of what transpired in the heavenly sanctuary.

So those who rejected the 1st angel's message weren't benefitted by the 2nd angel's message; didn't receive the Holy Spirit's manifestation in the Midnight Cry and had no understanding of Jesus in the Most Holy Place of the heavenly Sanctuary: the same exact history. What does that have to do with us? We saw that the 1st & 2nd angel's message were contained in the words of Jesus—this mighty Angel that came from heaven, clothed with a cloud and a rainbow upon His head. He had the little book open in His hand and came prophetically at this time; August 11, 1840. The Ottoman Empire had fallen, the 391 years and 15 days had come to a fulfillment, and Jesus descended prophetically and empowered His movement by unsealing the book of Daniel. This mighty impetus came into the movement.

Notice Revelation 10:1:

- Revelation 10:1-10 “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2 And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3 And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

The things that transpired under the 1st and 2nd angel's message we are told is the special light that was given to John in the Seven Thunders. It was the history of the Advent Movement from 1840-1844. These are the things that John wanted to write, but he didn't write them down because it was to be a test upon the Millerites. Had he written them down, there couldn't have been a test.

This test was likened unto John taking the little book and eating it up and it was sweet in his mouth like honey, but was bitter in his belly.

Did the Millerites have a bitter experience? Yes they did. But did they know they were going to have this experience? No they didn't. So we see that John really typifies Adventism at the end of the world, because the Seven Thunders that were sealed up were to be unsealed before probation closed. We saw that in Revelation 22 where it says 'seal not the prophecies of this book because the time is at hand' then He said:

Revelation 22:11 "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." So before Probation's close, that which was sealed would be unsealed.

We have made the statement and we will look at it further in other presentations, that at the Sunday Law, probation closes on Adventism. So before probation's close, just like when probation closed for the foolish virgins in 1844, before probation's close that which was sealed must be unsealed. This history repeats to the very letter, we are at this very time repeating the history of Christ; repeating the history of the Millerites; and because we should know these things, we have the understanding that when we are eating this book—it is sweet, but we know the experience is to be bitter.

Let's delve a little more into this experience: Turn to Daniel Chapter 12:9.

- Daniel 12:9, 10 "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. 10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Two groups of people: wicked and wise. These are the two groups of the Millerites during the time period of 1840-1844. These are the foolish or wicked and the wise virgins. These two groups of people had an experience based on the unsealing of this little book and it was to purify them, make them white and try them—a three part testing process. This process is mentioned in Revelation 10 clearly as the 1st, 2nd and 3rd angel's messages.

These messages have a glorious history surrounding them. These messages purify a people; it creates division between two classes of men, because Jesus is trying to fulfill and finish the reformation that was started and never completed. Right now Jesus is really trying to complete the reformation—He's looking for a group of people that will stand though the heavens fall.

"The mighty angel who instructed John was no less a personage than Jesus Christ. *Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan.* This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. He cries with a loud voice. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: "Seal up those things which the seven thunders uttered." *These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed.* Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time.

“The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened. John heard the mysteries which the thunders uttered, but he was commanded not to write them.

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, ***but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.***

“This time, which the angel declares with a solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844. {7BC 971 }

We saw that the ‘specific work’ of these two messages was to separate classes. We saw that the way Jesus stood in Revelation 10 represented His role in the closing scenes of the Great Controversy—the specific work of the 1st and 2nd angel’s message is designated by His position standing on the sea and on the earth. That which was to transpire in the 1st and 2nd angel’s message is to transpire again at the closing scenes of the Great Controversy.

A specific work is to be done. After the Seven Thunders had uttered their voices John was about to write but was told; “Seal up those things which the seven thunders uttered.” ***These relate to future events which will be disclosed in their order. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed.***”

So we are standing at the place in time where the book of Daniel is to again accomplish a separation. In our next lecture we are going to look at the final portion of Luke 21, at the ‘sign’ which Jesus told the disciples to look forward to. This sign designates the two classes and we know that to be the Latter Rain. We will also find out why the Latter Rain is an understanding of the book of Daniel.

“The angel’s position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. ***The comprehension of truth, the glad reception of the message, is represented in the eating of the little book.*** The truth in regard to the time of the advent of our Lord was a precious message to our souls (MS 59, 1900).” {7BC 971 }

The eating of the little book is not just an understanding of the message but a glad reception of the message. How can we be glad when we know that this little book is to separate the majority of foolish virgins from the group that we know now to be the Seventh-day Adventist church? How can we take this in and be joyful? Because Jesus

is coming to send a sword to create division with this message--how can we be joyful about it?

When you look at the condition of our people all over the world and what is transpiring here is just a little snippet of what's taking place all over the world, when you are jealous for God's church with a Godly jealousy, when you love His truth more than life itself, when you have an experience in Jesus Christ, you want to make sure that Jesus Christ is represented fully—so you can take with joy that this foolish experience—this apostasy—will soon be taken care of by God Himself. It's joyful news, a joyful sound—but when we sit solemn and we think and it's not quite joyful to us—it just might be that we are on the wrong side of the fence.

Brethren, the eating of the little book creates an experience and the Bible and Spirit of Prophecy calls this experience a living testimony.

Turn back to Revelation 10:10:

- 10 “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. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.”

The whole experience of the Millerites gets repeated again. All that transpired gets repeated with added emphasis, because we're at the end of the world. We can go back in time and the emphasis that God sent into the movement in 1840—He did again seven years ago! But many of us lost sight of it.

We're told that because of the first and second angel's message there was an experience that transpired: Great Controversy 426-427

“In the summer and autumn of 1844 the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed--one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God.”

When you turn to Matthew 25—many of us read these things and when it comes to understanding the wise and the foolish virgins, how do we designate them? How do we know who were wise and who foolish? The foolish virgins didn't have the oil. What was the oil? The Holy Spirit, but we are also told it was character—but we just read a statement that the wise virgins looked with joy to the Lord's appearing, while the foolish virgins were just moved by impulse. They had a theory of the truth but were destitute of the grace of God—grace is also represented by that oil.

What is the grace of God? Notice what the Bible says in 2 Corinthians 12:9:

- 2 Corinthians 12:9 “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.”

Grace is the power of Christ—the power of God. Why is that important? Notice what transpired with this movement: Great Controversy 611:

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel. {GC 611.1}

The movement of 1840-1844 was the power of God—grace. The individuals who were recognized as virgins all had their lamps—all had their Bibles. They all had their Bibles burning. They understood and were looking at the prophecies but one class was destitute of grace; destitute of the power of God. What brought the power into the movement of 1840-1844? Great Controversy 334:

“In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."--Josiah Litch, in Signs of the Times, and Expositor of Prophecy, Aug. 1, 1840.” {GC 334.4}

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. (See Appendix.) When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.” {GC 335.1}

We're told that August 11, 1840 brought a wonderful impetus into the movement. What is impetus? Power to move forward. Those who did not have the grace or power of God were designated as foolish virgins. Those that jumped off the platform and did not accept the experience that came in through the first angel's message were designated at the end as foolish virgins. The first angel's message carried with it a power. When this first angel's message came into being a power came into the movement.

This is history and I know this might be new to some, but follow it—because it gets repeated to the very letter and if we can pin-point the day when the power entered into our movement that exactly fulfilled 1840, and if we don't recognize it, if we don't believe it, if we don't jump on that platform, we'll be foolish virgins in the end.

“In the summer and autumn of 1844 the proclamation ‘Behold, the Bridegroom cometh!’ was given. The two classes represented by the wise and foolish virgins were then developed. One class who looked with joy to the Lord’s appearing, one class who looked with joy to the Lord’s appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God.”

In the parable, when the bridegroom came, "they that were ready went in with him to the marriage." ***The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom.***” GC 426-427

When did Christ receive His kingdom? Daniel 7:9, 10:

- Daniel 7:9, 10, 13, 14 “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

In Adventism we’ve always understood correctly that this took place October 22nd 1844.

- Daniel 7:13 “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

1844 begins the marriage. Before October 22, 1844 the Bridegroom had already come. He came before October 22, 1844 and those that were ready went with Him to the marriage.

“The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John: "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9, 10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church.”

Now how many of us have always believed that the church is the bride? This is correct in part. It says that the Bride is the Holy City and the virgins that go out to meet the Bridegroom are a symbol of the church.

“In the Revelation the people of God are said to be the guests at the marriage supper. Revelation 19:9. If guests, they cannot be represented also as the

bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of Days in heaven, "dominion, and glory, and a kingdom;" He will receive the New Jerusalem, the capital of His kingdom, "prepared as a bride adorned for her husband." Daniel 7:14; Revelation 21:2. Having received the kingdom, He will come in His glory, as King of kings and Lord of lords, for the redemption of His people, who are to "sit down with Abraham, and Isaac, and Jacob," at His table in His kingdom (Matthew 8:11; Luke 22:30), to partake of the marriage supper of the Lamb.

"The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. "They that were ready went in with Him to the marriage: and the door was shut." They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when He will return from the wedding." Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." {GC 426-427}

Those who were prepared with Christ before October 22, 1844, who had had an experience of grace, a living testimony that was based on the first angel's message and as it grew stronger and stronger as the second angel's message came in—those individuals went in with Christ by faith and the door was shut on those who had given up or had no understanding in the first angel's message.

Two classes separated before the door was shut. Again I want to emphasize the point that it gets repeated in like manner—before the door is shut. And what is the closing of a door represent in Bible prophecy? When Jesus went from the Holy Place to the Most Holy Place, Michael had to stand up. When Michael stood up and went into the Most Holy Place, this represents what? Close of probation.

Remember the stoning of Stephen? When Stephen was stoned in 34 AD what period ended? Probation for the Jewish nation ended. What did Stephen see as he was being stoned? He said that he saw Jesus Christ standing at the right hand of the Father. It represented that probation had closed. Any time Jesus stands up, probation closes.

So in 1844 as He rose up and left the Holy Place and went into the Most Holy Place the door was shut—probation closed; but prior to that time two classes were already developed. The wise and foolish virgins were already designated. When probation closes on Adventism—it is not at that moment that all of a sudden characters are made. Characters are formed prior to the event and we're in the character building process right now.

Depending on our stance with God and our stance on the understanding of the message, our character is developing. Some of us are just moved by fear. Some of us have an understanding of the message but it is moved by fear. Others are eating the book. It's a sweet experience. They have an understanding and a joyful experience in the understanding of the message—not a fearful one.

Yes, we should fear lest we fail to enter into His rest. But the understanding of the little book gives you so much firm assurance that you are standing on the proper

platform that you won't be moved. There is no way that this can be error, not just because I believe it, but it is substantiated by every passage in the Bible.

I was asking a brother the other night, "Brother, do you think we could be wrong? Do you think in Adventism that we could be wrong and the others could be right?"

He looked at me and he said, "There's no way! There are no cracks, or back doors, or trapdoors in this message! Its firm! There's no way that this is error!"

You cannot gainsay it. And the individuals who try to gainsay it can't find it. They can't find it and they become confused and they'd rather fight with you than go into the Word and study with you. You can't fight it, brethren; it's laid out through history.

Jesus Christ; the same yesterday, today, and forever. The way that He was in the Ephesus church, is the way that He was in the Philadelphian church, and the way that He is in Laodicea. It's the same experience and it's based on Daniel. Wasn't the Jews experience based on Daniel? Yes it was! Those seventy weeks—it was based on Daniel. The Millerites' experience, wasn't it based on Daniel? Yes, it was! The 2300 days of Daniel 8:14. Our experience in Laodicea is based on Daniel and it's not 1844, it's not Daniel 8:14, that's the platform but it's not the capstone. The message is Daniel 11:40-45. We are going to show that it was this that was sealed up specifically. That's what Jesus sealed up to be opened at the time of the end.

GOING TO THE MARRIAGE

- Malachi 3:1-5 "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. 2 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: 3 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. 4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. 5 And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

When did this take place?

"The words of the Lord in Malachi 3:1-3 lay down the work essential to be done in the church of God: "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." *A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living*

testimony that will awaken the paralyzed conscience is to be borne.” {RH, December 1, 1896 par. 8}

The living testimony in Malachi 3:1-3 is as a sword. Now what was this referring to?

“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.” {GC 426.1}

The experience of the Millerites was a living testimony and the message that was born is as a two-edged sword. Jesus said, “I came not to send peace, but a sword”, and this was to separate individuals into two classes.

- Matthew 25:10 “And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.”

What does it take for Christ to receive His kingdom? It takes four things to make a kingdom: territory, people, capital, or seat of government, and a king. The giving of the city, people and land to Christ, the *King*, constitutes the marriage.

- Revelation 21:9, 10 – City “And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,”

The King is Christ; the city—the capital is the New Jerusalem; but what about the land, the territory?

- Isaiah 62:4 – Land “Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.”
- Daniel 7:13, 14 - Kingdom (city), Dominion (land), Glory (people) “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

The Spirit of Prophecy and the pioneers understood that the land that will one day hold the city is this earth. When is this land to be purified? By fire in the last great day. The land is finally taken back from Satan when it is purified. But what about the

subjects? The land is something that Christ will deal with; we have nothing to do with that. The city has been given to Christ; we have nothing to do with that. Jesus Christ is King—the only way we have something to do with that is by accepting Him as our Lord and Savior. But the people, the subjects, that concerns us.

- Isaiah 54:5; “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.”

Who’s our Husband? Jesus! And if He’s our Husband, we’re His wife. So if we’re His wife in the marriage connotation, we’re His bride. But we saw that the city was the bride? Jesus wants us to understand that He can’t receive His full kingdom if He doesn’t have subjects. Notice this in the book of Revelation:

- Revelation 19:7, 8 – People “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.⁸ And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.”

The kingdom, the bride is the city that has made herself ready, but how is she prepared? She wears the righteousness of saints. If you and I don’t have Christ’s righteousness, if Christ doesn’t prepare a people, His bride can’t be adorned. Therefore, He needs to take pains-taking efforts to make sure that whoever adorns the city is prepared. The way that He is doing this is by separating wheat from tares; gold from dross; sheep from goats; the wise from the foolish. Before He can do this there needs to be a judgment. There needs to be an investigation to see if the people of God are prepared.

Daniel 7:9, 10 we know is referring to the judgment; and we understand that it closes for us, the professed people of God, first.

JUDGMENT BEFORE THE MARRIAGE

- Daniel 7:9, 10 “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.”

“When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.” {GC 428.2}

Turn to Matthew 22:1.

- Matthew 22:1-14 “And Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. 11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen.

The investigation of the marriage is transpiring and God is looking for a people that will have on His wedding garment.

We have looked at this life of triumphant living; we saw that it brings upon us the righteousness of Christ; we have His Spirit. We saw that there is really no way we can have that experience without a prophetic understanding—without standing on the platform. So in reality, those who God looks upon as not having on the wedding garment are those who have stepped off the platform, those who are destitute of the grace of Christ, who haven't had an experience, a living testimony in the message. The investigation is going forward.

- Matthew 10:34-36 “Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.”

Jesus Christ has sent forth a sword, and what was that sword?

“The words of the Lord in Malachi 3:1-3 lay down the work essential to be done in the church of God: "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." ***A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living***

testimony that will awaken the paralyzed conscience is to be borne.” {RH, December 1, 1896 par. 8}

The living testimony is what the pioneers experienced. That's the testimony, that's the message that must be given to clear away from us our paralyzed mind set; clear away from us our faulty conscience. The experience of 1840-1844 was a testimony and experience that we have to have—or we are lost.

It has begun, it's well under way, and many of us are making light of the invitation to the marriage. Jesus is looking to prepare a people and they have to have on the garment.

Interesting story in Mark 14, Jesus was just arrested in the Garden of Gethsemane; the Bible says that all of His disciples had fled. Then it says there was following Him a certain young man having a linen cloth cast about his naked body and the young men laid hold on him and he left the linen cloth and fled from them naked. It doesn't appear anywhere else in the Gospels, but when this young man was following after Jesus and the tribulation came—that garment that he had on, wasn't quite secured and when he was brought to the test—he fled naked.

The Bible tells us to watch and be sober lest we loose our garment and men see our nakedness. Brethren; the tribulation and trials are coming. The time is coming when this again will be repeated by many, but there will be few who have an experience and a living testimony. They have an experience that carries them through and that garment; that fine linen; that righteousness of saints will be secure then.

Will you be one? Will you be one who when the trying hour comes, you flee away naked? Because you were moved by fear—because you just had a mental understanding of the message and not an experience? Is the garment secured or just cast about your body?

You can make that decision, you can say Lord, I might not understand it all, but I see there are some important things that I need to understand. I see that this time period of 1840-1844 is so important to me that I need to take a deeper interest than I have now. Lord, if You will help me, and You will guide me by Your Spirit, and you will give me understanding in this time—this message—I will be secure and Lord, I want to be secure tonight! Lord, I just want You to help me to understand—I want a living experience and not just head knowledge!

As the sword begins to divide, may we be found on the right side, as wise virgins, may we be purified, made white and tried and may we be among the wise who understand.