

# *These* Times



## Watch *and* Beware

**4** Facing Life's Record

**8** The Great Harvest

**18** The Intriguing 144,000

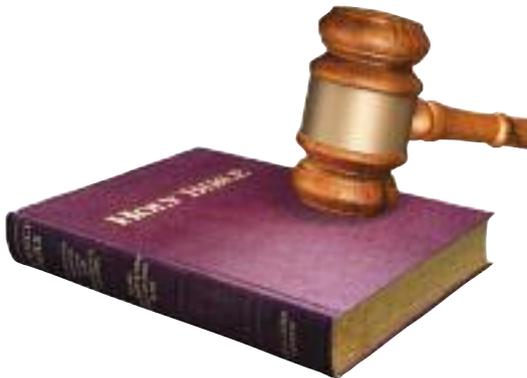
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### 4 Facing Life's Record

*There are two aspects of the investigative judgment, one following the other—the judgment for the dead and the judgment for the living. We know that the judgment for the dead began in 1844. But, what is the judgment of the living? When does it begin? The answer will startle you.*



### 8 A Great Unexpected Harvest

*What is the “Harvest”? And when is it to take place? Most Seventh-day Adventists believe it takes place at the second coming of Christ, but is this what the Bible teaches about this important subject? Let us candidly revisit this topic and learn the real truth.*



### 12 The man 666, Priest or President?

*We have been taught that the number 666 applies to the pope. The Spirit of Prophecy attaches the number to someone else.*



### 17 The Dangers of Meat Eating

*If you are still using flesh, then this article will show you the physical and spiritual implications.*



### 18 The Intriguing 144,000

*This subject is crucial for every Seventh-day Adventist to understand. A proper understanding of this topic will help you to have a closer walk with Jesus.*



## Hurricane Ready!

Sister Head Deacon is busily preparing for her house party in the evening. The Florida hurricane center blasts out a warning on TV: a serious, radar-detected hurricane is on its way and would arrive in a few hours by nightfall in Miami, Dade. Now this is precisely the region where our popular sister lives. Poor Sister Deacon! She has set her heart on this party and invited a lot of guests. Must she allow anything to interrupt her special party. No, no, it is simply not fair! The warning continues: Everyone is advised to securely bar up windows and get to a shelter before sunset.

Well believe it or not, Sister Head-Deacon rises to the challenge. She turns off the TV –enough of bad news. She is going to party it out! Like a good, modern Adventist she is determined to have her fun. As the saying goes, “Eat and drink; for tomorrow we die.” Well most likely Sister Head Deacon did not have to wait till the morrow to die. The storm was more severe than she thought!

Are you dear reader related to Sister Deacon? Does any of her family go to your church? Are there many church members as foolish as beloved Sister Deacon, spiritually speaking? Are not many of us, popular professed Adventists doing the same thing? Spiritually partying away, while a great and dreadful hurricane is about to overtake the Laodicean church?

Really, is there a spiritual hurricane coming? And is there a real judgment for us, considering that we are all saved by grace, and that Christ did it all on the cross? Here is what the Bible and Spirit of Prophecy radars have detected.

“For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2Co 5:10.

“And as it is appointed unto men once to die, but after this the judgment: Heb. 9:27.

And what about the divine hurricane? Confirmed by many bible meteorologists, here are three by way of example:

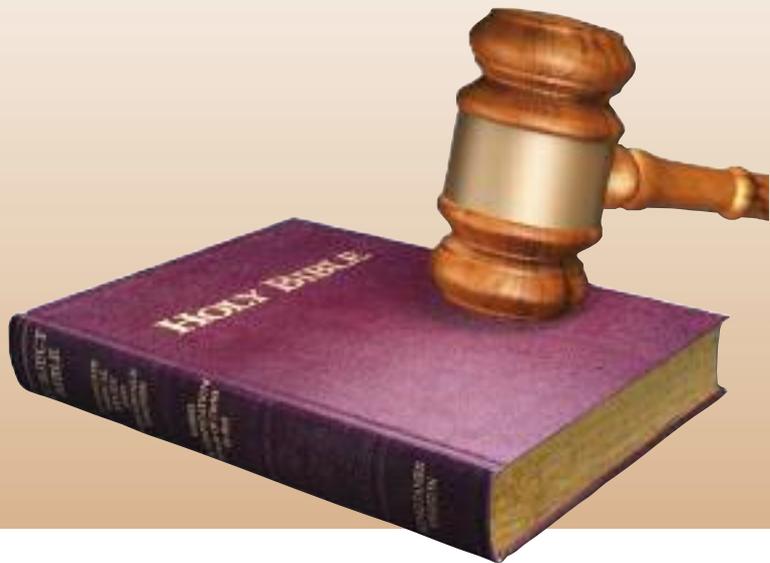
“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” Mal. 4:5.

“The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, . . . And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung.” Zep. 1: 14-17.

“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:” Rev. 6:15-17. See also Joel 2:1-2.

Dear reader, you can be like popular and foolish Sister Head Deacon or you can choose to be a candidate for the 144,000 who follow the Lamb whithersoever he goeth. Like the wise virgins, you can fill up your lamp with the extra oil of Prophetic and Present Truth accompanied by the Holy Spirit. The typical Laodicean says that he is “rich and increased with goods and has need of nothing.” He believes that he does not need any more truth or prophecies. Spued out of Christ’s mouth, how will such be able to stand in the great and dreadful day of the Lord? Please therefore follow the counsel of God’s servant: “Let us strive with all the power God has given us to be among the 144,000.” SDA Bible Commentary, vol. 7A, p. 970. LET THIS MAGAZINE HELP YOU BE HURRICANE PROOF!!

# Facing *Life's* Record



## *A glance at the Investigative Judgment*

**B**ecause of their erroneous belief that God's throne has always been in the sanctuary and that Christ after ascending on high sat there at the right hand of His Father, men have put forth every effort possible to prove that Christ entered "within the veil" immediately after He left His disciples. . . . We must therefore diligently entreat the Lord for the promised Comforter to lead us into all truth, and to save us from being presumptuous and from blindly taking things for granted and forming conclusions without digging beneath the surface.

### **Earthly Things Reveal Heavenly Things**

Since earthly beings, themselves having never been in heaven, are naturally strangers to heaven's realities (1 Corinthians 2:9), then in order for God to make heav-

only truth known unto them, He must reveal it by means of earthly realities with which they are familiar. Hence through the sanctuary work on earth is seen the sanctuary work in heaven (Hebrews 9:1-9). Indeed, the sanctuary above being the pattern of the one below, the services of the former are therefore definitely revealed in the services of the latter. And the fact that the earthly sanctuary was appointed as a place for confession and for forgiveness of sins, shows that the throne-room in the heavenly sanctuary is only temporary. From it, while sin exists, the Lord carries on the work of removing from the universe sin and sinners. And this light in turn clearly shows that not until after sin came into the universe could the sanctuary congruously have existed in heaven.

“I looked,” exclaimed the Revelator about 96 A. D., upon being shown the throne in the sanctuary, “and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And Immediately I was in the spirit; and, behold, a throne was set in heaven, and one sat on the throne . . . and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. . . . And before the throne there was a sea of glass like unto crystal: and round about the throne, were four beasts full of eyes before and behind. . . . And I saw in the right hand of Him that sat on the throne a book . . . . And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. . . . And one of the elders saith unto to me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book . . . and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes. . . .” Revelation 4:1-2, 5- 6, 5:1, 3, 5, 6.

Here is brought to view a two-fold scene. On the one

hand, before the throne are the “seven lamps burning” and the “Lamb as it had been slain,” showing that the throne was “set” there to serve in time of probation. The light from the candlestick represents the light of truth in the church [Revelation 1:20] while the blood of the Lamb is atoning for sinful beings. On the other hand, upon the throne sits the Ancient of days, the Judge, surrounded by the jury of twenty-four elders plus the angelic witnesses, “ten thousand times ten thousand, and thousands of thousands” of them, plus the four beasts (who, being “redeemed” “out of every kindred, and tongue, and people, and nation”—Revelation 5:8, 9,—are therefore symbolical of the saints,— all those whose sins will be blotted from the books of records—just as the beasts of Daniel 7 are symbolical of all the kingdoms which will perish in their sins), with the Lamb, our Advocate, in the midst. All this shows a combined mediatorial-judicial work.

### **Christ’s Work in the Most Holy Began After the Fall of Papal Rome**

Now so far, we see that when John in vision beheld the door—the veil—as it opened to the Most Holy apartment of the heavenly sanctuary, <sup>1</sup> he was permitted to look within, and that the things which he saw, were to take place “hereafter” from his time; showing thereby that at the time of his vision (about 96 A. D. ) the Most Holy apartment was closed. In addition to this, we shall now see from Daniel’s prophecy that the judgment throne was set up in the Most Holy apartment of the heavenly sanctuary after the “little horn” of Daniel 7 came up.

“I considered the horns,” says the seer, “and, behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things. I beheld

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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. A fiery stream issued and came forth from before Him, thousands ministered unto Him, and ten thousand times ten thousands stood before Him: the judgement was set, and the books were opened.” Daniel 7:8 -10.

These verses reveal that after “the judgment was set, and the books were opened,” “the Son of man,” Christ, was then “brought” to a position, not at “the right hand of God,” “the Ancient of days,” but “near before” Him (Daniel 7:8-10, 13).

Both John’s and Daniel’s visions reveal that the throne in the sanctuary was not there from the beginning of the creation of God; or from the days of Moses; or yet from the hour that Christ ascended on high; or even from the days of pagan Rome; that, indeed, it was not “set up” until after the fall of pagan Rome, when the “little horn”[the Papacy—between 538 A.D. - 1798] of the non-descript beast came up—in the days of Ecclesiastical Rome (Daniel 7:7-12, 21, 22). Elsewhere than in the sanctuary, therefore, is God’s Eternal throne room.

### **Which Throne Did Stephen See?**

Because the sanctuary throne was not in existence in the days of the early Christian church, therefore the throne upon which Stephen saw Christ at the “right hand of God” (Acts 7:56) could not have been in the sanctuary, wherein is the “sea of glass,” but rather in Paradise, whence flows the “river of water of life,” and on either side of which is “the tree of life.” Revelation 22:1, 2.

*From the foregoing facts, clear and distinct, the only tenable conclusion to be drawn is that Christ, immediately after His ascension, rather than entering within the veil in the sanctuary, sat down at the right hand of His Father, in Paradise, and from there carried on His work in the holy apartment of the sanctuary.*

Very obviously, therefore, the throne which Stephen saw is “the throne of God and of the Lamb,” the throne permanent and eternal. Round about this glory-seat are no beasts, no witnesses, no jury, and before it is “no candle,”

and no blood to be offered. In short, it stands, not in the sin-laden sanctuary, but in Paradise. It is the sovereign administrative throne, from which the Infinite eternally governs His immortal sinless beings!

To this throne, then, which is from everlasting to everlasting, Christ ascended and thereat sat down at the right hand of His Father until the time came when, in fulfillment of Daniel’s prophecy and of John’s revelation, sometime after the little-horn power came into existence, both He and His Father moved to the sanctuary throne.<sup>2</sup> Upon the latter He does not sit as a king at the right hand of God; but rather before it does He stand both as a sacrificial lamb (Revelation 5:6), and as an intercessor (Daniel 7:13) pleading for sinful human beings. Hence, His mediatorial work began first in the Holy, then the Most Holy.

### **Type Meets Antitype**

In the earthly sanctuary the high priest (typifying Christ) officiated first in the holy apartment throughout the year, then upon the day of Atonement, the day of cleansing the sanctuary and judging the people, he officiated in the Most Holy for one day only. This twofold service signifies that in the heavenly sanctuary, the High Priest, Christ, must necessarily first officiate in the holy apartment up to the antitypical day of Atonement, then during that day, He must officiate in the Most Holy apartment, before the throne. Thus the earthly services, too, repudiate the idea that Christ entered the Most Holy apartment of the heavenly sanctuary immediately after His ascension.

From the foregoing facts, clear and distinct, the only

tenable conclusion to be drawn is that Christ, immediately after His ascension, rather than entering within the veil in the sanctuary, sat down at the right hand of His Father, in Paradise, and from there carried on His work

in the holy apartment of the sanctuary. “. . . We have such a high priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.” Heb. 8:1,2.

### **What is the Judgment for the dead?**

The Judgment as you know is in two separate and distinct sections, one following the other—the judgment for the dead first, and the Judgment for the living last. . . . Our part of the judgment message since 1844 has been, as you know, to proclaim the Judgment for the dead, not for the living as yet. What is the Judgment for the dead?

We have been taught by Inspiration that it is to separate the good from the bad, not bodily, but in books, because before the resurrection, the dead have no being or “portion” in any thing that is done under the sun.” (Ecclesiastes 9:5, 6) This judgment work is to enable the angels to know who is to come up in the first resurrection, in the resurrection of the holy ones (Revelation 20:4, 5, 11 - 14), and who is to come up in the second resurrection, in the resurrection of the unholy ones [Revelation 20:5, 13, 14]. . . Thus it is that Inspiration calls the judgment work, “the cleansing of the sanctuary” (Dan. 8:14); that is, each professor of religion that ever died since the beginning of sin, is now judged and the case of each decided either to bring him up in the first resurrection or in the second; either to blot out from the record the name of each impenitent sinner, or to blot out for ever from the Book the sins of each penitent sinner. This has been Heaven’s work since the year 1844, and every informed Seventh-day Adventist knows it.

### **Are You Ready for the Judgment of the Living?**

What is the judgement for the living? And what happens with the righteous, and what happens with the wicked, after they are judged? The fact that the message of the Judgment of the living is by far more widely treated by all the Bible prophets than is the Judgment for the Dead, is in itself proof positive that it is supremely important. I can, however, treat of it only [now] very briefly. . . As shown before, in the judgment for the dead, the sinners are separated from the righteous in books only, but in the judgment for the living the sinners and the righteous are bodily separated one from the other as Inspiration through the prophet Ezekiel [in chapter Nine] explains.

Ellen White wrote about Ezekiel Nine: “Study the Ninth Chapter of Ezekiel, these words will be literally fulfilled<sup>3</sup>. . . Here we see that the church—the Lord’s Sanctuary—was the first to feel the stroke of the wrath of God<sup>4</sup>. . . . The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young<sup>5</sup>. . . . Angels keep a faithful record of every man’s work, and as judgment passes upon the house of God, the sentence of each is recorded by his name, and the angel is commissioned to spare not the unfaithful servants, but to cut them down at the time of slaughter.”<sup>6</sup> [see also, judgment begins at God’s house,—I Peter 4:17; the Lord’s suddenly coming to His temple—Malachi 3:1 - 3, the separation of the wheat and tares—harvest—Matthew 13:30, 40,41].

All these scriptures and many more, my friend, refer to the purification of the church, to the great and dreadful day of the Lord (Malachi 4:5), to the Judgment for the living and the gathering of the saints—the “harvest” of which every prophet has written, some more and some less.

—Editors

Excerpts from *The Judgement and the Harvest*, pp. 12 -20, and *Jezreel Letters*, No. 2, pp. 2 - 9 Brackets added.

<sup>1</sup> *Early Writings*, p. 42, E.G. White

<sup>2</sup> *Ibid* p. 54, 55

<sup>3</sup> *Manuscript Releases*, Vol. 1, p. 260, E.G. White

<sup>4</sup> *Testimonies for the Church*, Vol. 5, p. 211, E.G. White

<sup>5</sup> *Ibid* p. 505

<sup>6</sup> *Testimonies for the Church*, Vol. 1, p. 198

In giving the parable of the wheat and tares our Savior said to let them both grow together up to the harvest. (Matthew 13:30). This mandate is clear and emphatic; let the good and bad remain together until the time of separation. But what is the harvest? When is it to take place?

For most Seventh-day Adventists the answer is a foregone conclusion; it takes place at the second coming when Jesus takes the righteous to glory for a thousand years and the wicked are left here below in their graves. After all, didn't Christ say the Harvest is the "end of the world?" Furthermore, didn't Ellen White also tell us that the wheat and tares will be together until the close of time.

Yes, it is true that this is the standard teaching of the church. But somehow we have misunderstood the subject of the harvest?

It is true that Jesus' return in the clouds brings about a separation, but it is not the same one of Matthew 13. Now before you relegate this idea to the realm of absurdity, please give it a fair hearing. We are confident that if you stay with it, you will see clear biblical and Spirit of Prophecy evidence that the Harvest of Matthew 13 takes place before the final close of probation and the falling of the seven last plagues—which is, of course, before the second coming. Keep in mind the injunction of the Apostle Paul who told us to: "Prove all things; hold fast that which is good." (1 Thessalonians 5:21) The servant of the Lord instructed us to: "take pains to hear the reasons a messenger may give,"<sup>1</sup> and that we should remember that "we have many lessons to learn, and many,

# A Great Unexpected Harvest



many to unlearn.”<sup>2</sup> So let us go right to the Scriptures and refresh our memories with the parable.

### **A Man Planted a Field**

“Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept, his enemy sowed tares among the wheat, and went his way.”

Matthew 13:24, 25.

After the servants realized their neglect they came to the owner and asked, “Sir, didst not thou sow good seed in thy field? From whence then have it tares?” (Verse 27). The Master told them an enemy had done it. They seemed anxious to uproot the weeds, but the wise owner told them to wait lest they accidentally pull up some good while trying to root out the bad. (Verses 28, 29).

Then the owner added something further which is crucial to our understanding the subject. He said: “let both grow together until the harvest, and in the time of harvest I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.” (Verse 30).

The disciples later asked him what the parable meant.

## *The harvest is a time when people can be saved.*

Verses 36 - 40 gives us the interpretation of the various parts of the parable. Christ Himself is the owner, or he who planted the good seed (verse 37), the field is the world, the good seed represents the righteous, and the tares represent the bad or unfaithful. (Verse 38). Verse 40 tells us that the enemy is the Devil, the harvest is the end of the world, and the reapers are the angels.

### **The End of the World, What Does That Mean?**

The primary misunderstanding comes in with the interpretation of the phrase, “the harvest is the end of the world.” (Verse 39). The term, “end of the world,” seems to suggest the second coming when Christ will return to take his children home to glory. But in truth, the expression just means “the last days” or “latter days”, or “the time of the end.” Take for example, Hebrews 9:24 -26. “For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that he should offer himself often, as the high priest

entereth into the holy place every year with the blood of others. For then must he often have suffered since the foundation of the world but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself”

Here the Bible tells us that Christ moved into the Most Holy Place in the end of the world. Now we know that this event took place in 1844, yet Paul referred to it prophetically as the “end of the world.” Certainly this could not be the day when Christ will return in the clouds! Thus the phrase points to the “last days” or “the time of the end” (Daniel 12:4). It is similar to our saying that December is the end of the year. Jesus was simply telling His disciples that the harvest was not to be in their days but in the time of the end.

### **The Harvest Ends With the Close of Probation**

The term harvest itself point to a time before probation closes, a time when people can be saved. Jesus in speaking about the preaching of the gospel, sent his disciples out to work for souls, then declared that the harvest is truly great, but the laborers are few” (Luke 10:1, 2). Clearly this is speaking about souls during probation-

ary time. Jeremiah puts it this way: “The harvest is past, the summer is ended and we are not saved.” (Jeremiah 8:20). Inspiration establishes the fact that this prophecy is fulfilled at the final close of probation. Ellen White says: “At the day of judgment there comes to the lost a full realization of the meaning of the sacrifice made on Calvary. . . . They think of the high, pure association it was their privilege to gain. But it is too late. The last call has been made. The wail is heard: ‘the harvest is past, the summer is ended, and we are not saved.’”<sup>3</sup>

The fact that the wicked cry out that the harvest is past and as a result they are lost, indicates that they could have been saved during the time of harvest. Again, it reveals that the harvest is a time when people can be saved. When Christ returns, the wicked will not be crying out, the harvest is past and that they could have been saved at his coming! Besides, they will be in their graves and remain as such for a thousand years. (Revelation 20:5).

So the harvest will end at the final close of probation when our High Priest throws down the censer and pro-

nounces those solemn words: “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.” This is the same period of which Amos spoke: “Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it.” Amos 8:10, 11.

We must say it again, based upon the aforementioned evidence, the harvest will end when all of God’s people are brought into the “barn” or church of Christ, probation closes for everyone, and the plagues begin to fall. And, remember that the falling of the seven last plagues is before the second return of Christ. Now that we know when the harvest will end, we want to know when will it begin?

### **When Does the Harvest Begin?**

The answer is found in verse 30 which we quoted earlier. Perhaps we should look at it again for emphasis. “Let both grow together until the harvest: and in the time of harvest I will say to the reapers, gather first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.”

*So before the gospel can be preached with the miraculous power of the Spirit of God, ... the Seventh-day Adventist Church must be purified by the removal of the unconverted in its midst.*

Did you read carefully what the Scriptures told us? The wheat and tares grow together “until” or up to the harvest, but “in the time of harvest,” that is, when the harvest time begins, God will send his reapers, the angels, to remove the tares and destroy them, “first.” God must first uproot and destroy the tares before the wheat are put into his barn. Put another way, the harvest will begin when the “children of the wicked one”—the mere professors, the unconverted or those who are not doers of the word, are eliminated from the field. Remember, the harvest ends with the final close of probation, but begins when the unconverted are removed and then continues with a mass ingathering of the wheat who are

placed into God’s barn. In other words, brothers and sisters, there must be a separation before the final close of probation in the field of God. The children of the wicked one must be gotten rid of before the gathering of the wheat. But from where are the tares to be uprooted and the wheat garnered? Of course, they both grow in the field.

### **What is the Significance of the Field?**

“The field,” Christ said, ‘is the world.’ But we must understand this as signifying the church of Christ in the world. The parable is a description of that which pertains to the kingdom of God, his work of salvation of men; and this work is accomplished through the church. True, the Holy Spirit has gone out into all the world; everywhere it is moving upon the hearts of men; but it is in the church that we are to grow and ripen for the garner of God.”<sup>4</sup>

Clear it is that the wheat and tares grow in the church. But what church are we speaking about? Well, it has to be the church of the last days. The church in the time of the end or “end of the world.” That church of course, is our beloved Seventh-day Adventists brethren. The harvest, then, will begin with the separation among those who hold to the faith of the Third Angel’s Message. Put another way, it will begin with us. The first thing the angels of God will do is remove the unconverted from among the faithful in the field, the church. Brothers and

sisters, this is absolutely imperative to understand! Do you get the lesson? No wonder the Apostle wrote, “Judgment must begin at the house of God.” (1 Peter 4:17). So before the gospel can be preached with the miraculous power of the Spirit of God, and the ingathering the great harvest of souls, (Matthew 24:14, Revelation 18: 1 - 4) the Seventh-day Adventist Church must be purified by the removal of the unconverted in its midst. That may be shocking, but that is what the Scriptures are telling us.

### **More Proof**

Let us look at Matthew 13: 40, 41. “As therefore the tares are gathered and burned in the fire; so shall it be in

the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity.”

This text is typically explained to be the second advent of our Christ. But it cannot be. It actually applies to the same separation of the tares from the wheat in the church. Why? Because if you compare this text with Matthew 24:30, 31, which undeniably refers to the second coming, you will notice a significant difference. Notice that in verse 31, it tells us that Christ sends “his angels with a great sound of the trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” Did you catch the difference? In Matthew 13: 41, the angels take away the unfaithful out of “His kingdom” or His church, leaving the righteous. Whereas Matthew 24:31, the angels gather or take the righteous and leave the wicked. The Matthew 13 separation takes place in the church of Christ, but the separation at His second coming takes place in the world. They are two different events. The first, the purifying of His church, takes place before the final close of probation, while the second at His second coming; at which time the “elect” are taken to heaven for a thousand years and the wicked left in their graves. Thus there are two judgements. The first is for Seventh-day Adventists, the second takes place in the world in the form of the seven last plagues and the destruction at the second advent. So there is a probation for the church and another for the world.

### **In Harmony with the Spirit of Prophecy**

Some may be concerned about several of Ellen White’s statements that appear to contradict the idea that the harvest is not the second coming. Let us look briefly at three of the most common ones.

“The tares,” says Sister White, “and the wheat are to grow together until the harvest; and the harvest is the end of probationary time.”<sup>5</sup>

Yes, according to this statement the harvest is the end of probationary time, taking place at, not after, the close of probation. The harvest, in other words, is a part of probationary time. It is the last part of it. Thus, she is in perfect harmony with what the Bible says and what we have studied. So the harvest is the last portion of man’s probationary time. That last portion will begin with the separation in the church and end with the completion of

the gospel.

“He [Christ] has said that false brethren will be found in the church till the close of time.”<sup>6</sup>

There is no contradiction here either. Are we not living in the close of time as we have already discussed. So the expression should not be taken to mean just the second coming of the Lord.

Here is the third. “When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.”<sup>7</sup>

This statement definitely is referring to the separation that will take place after probation closes and culminates with the second return of Christ. But there is no problem here because the separation at the second coming does not obviate the prior separation of the wheat and the tares. In other words, the separation mentioned in this statement, is not referring to the harvest of Matthew 13; they are two different events as we mentioned previously.

### **How is the Separation to Take Place?**

The Scriptures tell us that the separation of the tares from the wheat will be done by the angels, not men. “The work of separation is given the angels of God, and not committed into the hands of any man.”<sup>8</sup> And where do we find a description of this judgment or separation? Please study Ezekiel Chapter Nine. We cannot now go deeper into the topic, but consider this reference of Ellen White: “Study the ninth chapter of Ezekiel, these words will be literally fulfilled.”<sup>9</sup>

Now you see the subject of the harvest clearly. Ponder it. Pray about it, and get ready for it. Will you be ready when the angels come to “sever the wicked from among the just”? Something to think about.

<sup>1</sup> Counsels on Sabbath School Work, pp. 28 -31, E.G. White

<sup>2</sup> Counsels to Writers and Editors, p. 37, E.G. White

<sup>3</sup> Testimonies for the Church, Vol. 7, p. 16, E.G. White

<sup>4</sup> Christ’s Object Lessons, p. 70, E.G. White

<sup>5</sup> Ibid 72

<sup>6</sup> Ibid 73

<sup>7</sup> Ibid 123

<sup>8</sup> Testimonies to Ministers, p. 47, E.G. White

<sup>9</sup> Manuscript Releases, Vol. 1, p. 260, E. G. White



# The Man 666 Priest or Prophet?

**H**is bulletproof motorcar eases its way through crowded streets to the applause of thousands jostling for a glimpse at the aged but celebrated and pious patriarch. With compassionate eyes and a warm smile he waves slowly at his admirers. The roar of the hordes of spectators tell us that it is always a pomp and ceremonious occasion when Pope Benedict visits a city. Kings, queens, presidents and prime ministers pay him homage.

But outside of the cheers and veneration of the white-haired and white-robed viceregent of Rome, others view him with grim suspicion. It is more than skepticism and misgivings. They have always seen a different side of the benevolent peacemakers. To them he does not represent the hope of a better world, but a villain of huge proportions carrying a legacy of malfeasance, stained with the blood of millions of just souls and a millennia plus of sacrilege—the Antichrist of Antichrists. These opponents of Rome follow a long train of Protestants: Martin

Luther, John Bunyan, and countless others, who challenged the Pontiffs and condemned them as Paul's prophetic "man of sin,"<sup>1</sup> and the future despot of globalism.

Seventh-day Adventists, based on the prophecy of Revelation chapter thirteen, share these views. Officially we teach the resurgence of Roman supremacy, and that the world, including the United States of America, will pay explicit veneration to both the Papacy and its religious institutions, particularly, Sunday observance. We say that this act will establish the Pontiff as the undisputed head—the man who bears the mystical number 666 and who will threaten all opposers with the pain of death.

### Could we have been wrong?

There are other candidates for this position of "world despot." There are the world economic and political elites, the numerous religious heavies, countless spiritualists and gurus, not to mention Communism. (Don't let anyone fool you, Communism is not really dead—but that's another

study). It all depends from whose vantage point you view the subject. Admittedly, the idea that the Papacy is the 666 appears logical but is it really biblical?

There is no contesting the sordid and barbarous history of Ecclesiastical Rome. Who can deny the grotesque crusades, the inquisition, and the St. Bartholomew massacre. And yes, the Bible plainly reveals that there will be a replication of the international church-and-state rule of the Middle Ages, along with its train of "intolerance and persecution."<sup>2</sup> But could it be that we have been mistaken about the Papacy's role for the future? Is it possible that we have misunderstood the biblical record concerning the identity of the 666? Could it be that the 666 is not the pope after all?

Hopefully you don't mind your views being challenged. Well, we shouldn't. Inspiration tells us that: "We have many lessons to learn and many, many to unlearn."<sup>3</sup> Furthermore, says the servant of the Lord, "There is need of a much closer study of the word of God; especially

# 66 President?



should Daniel and the Revelation have our attention as never before in the history of our work. We may have less to say in some lines, in regard to the Roman power and the papacy; but we should call attention to what the prophets and apostles have written under the inspiration of the Holy Spirit of God.”<sup>4</sup>

Interesting? Why don't we restudy the subject—although in brief—the Scriptural record in regards to the subject. We need to know the truth so we can be prepared.

## The First Beast

In Daniel Chapter 7, we are told of the four ancient world powers—Babylon, Medo-Persia, Greece, and Rome (Pagan and Papal)—lion, bear, leopard, and non-descript beast, respectively. In Revelation Chapter 13, verses 1 -10, we have the description of a ten-horned, seven-headed crowned beast, who came out of the sea having the mouth of a lion, the feet of a bear, body of a leopard, and the ten horns of the Non-descript beast.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, who is like unto the beast? Who is able to make war with him?”

The composite make-up of the beast is a faithful witness that he is a descendant and melting pot of the ancient empires. The beast's forty-two month period (verse 5)—1260 years—538 A.D. to 1798 A.D. falls in the time of ecclesiastical or Papal Rome; whereas its wounded state (Rev. 13:3), symbolizes it during the Protestant period. In other words,

the beast represents three periods: The period prior to the wound, the period during the wound, and the period after the wound is healed. Thus this conglomerate beast, covers the history of the Papacy and Protestantism.

Moreover, the ten horns or kings of Daniel's fourth symbolical beast—Rome—were crownless. Why? Because the popes had the authority—they had the rulership. The crowns of the Leopard-like, however, show that he represents the period in which the kings took back their crowns—rulership. Thus, John's beast reveals a world after the fall of the Papacy where the nations regain their civil powers and independence. This again is showing that the Leopard-like Beast prefigures the world primarily after the collapse of the Vatican in 1798. This is just more proof that the beast is a symbol of the world we live in today.

Now, looking at the heads, we see that one was wounded but later healed. It is commonly understood that the one wounded head is a clear symbol of the Papacy who received

its fatal blow during the Protestant reformation culminating in the arrest of an already weakened Rome. So if one head is a religious body, then the other six unharmed heads must be other religious bodies—churches, if you will. The number seven shows “completeness”, comprehensiveness.<sup>5</sup> In short, it means that the heads portray Christendom in its entirety, and the horns being ten, portray the civil governments that were at one time under the rule of Rome, but were later freed. Thus both horns and heads must represent the world today, particularly western society, just as how Daniel’s four beasts represented the world in their day. In other words, this first beast of Revelation 13 could not represent the Papacy alone, but a universal sys-

tem led by Western ideals of which the Papacy is only a part. In summary, this multi-headed, multi-horned beasts, must represent a world comprised of many Christian churches and nations, born and developed out of the struggles of the Dark Ages and Papal Rome; a world dominated by Catholicism, Protestantism, Democracy, and Capitalism. If this sounds like Western culture, you’re right! Is it not true that our present world is led by the West? Western culture, the culture which broke away from Rome, now indoctrinates the world. Generally speaking, everyone covets western

lifestyle. No wonder the Leopard-like Beast boasts: “Who is like unto the beast? Who is able to make war with him?” (Verse 4). That is why the Bible says that “all the world wondered after the beast”, [the system]. (Verses 3, 4).

Revelation 13, verses 11 -18, describes the second beast in this chapter:

### **The Second Beast**

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . .he causeth all, both small

also familiar with the reasons. Unlike the first beast, he comes from the earth, the new world. The two crownless horns show two non-royalist two-party government based on its Republican and Protestant ideals. The lamb-like appearance forecasts youthful innocence—established upon the principles of peace and liberty. And his having the power to dictate who should buy and who should not, shows that he represents a nation that leads in controlling the world’s wealth and industry.

Having only two horns, not ten, the beast therefore depicts a local, not a universal government. Nevertheless, he will influence all Christendom to “make an image to the beast, which had the wound by a sword, and did live.” That is, he will

*America will urge the world to reestablish an apostate religious-political system after the model of Western society with principles imaging those of the Dark Ages.*

and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” (Verses 11, 12, 15 - 18.)

It is well known, particularly in Adventist circles, that this two-horned non-royalist power represents our blessed country, the United States of America.<sup>6</sup> No doubt you’re

engineer a worldwide government set-up, re-enthroning the principles of the church-state rule of Papal Rome; a system now characterized by Catholicism, apostate Protestantism, and Capitalism. In other words, the world will copy the Leopard-like beast. (Verse 12) Put still another way, it means that America will urge the world to reestablish an apostate religious-political system after the model of Western society with principles imaging those of the Dark Ages. (Verse 12). Note that it did not say that the Two-horned beast urged the world to worship the “head”—the Papacy, but the “beast”—

the system—which is: Catholicism, apostate Protestantism, and Capitalism, topped off with Spiritualism! This is when, “Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government. . .”<sup>7</sup>

### **The “Beast” and the “Man”**

Now that we have looked at the context of Revelation 13, we are now better prepared to identify the 666. “Here is wisdom,” says the Scriptures. “Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.” (Verse 18).

To identify this “man,” we must identify the “beast”—the power the “man” represents and leads. Thus we must ask, to which power is Verse 18 referring? The Leopard-like or the Two-horned? Look at it again! Note that it did not say, count the number of the beast with the wound! Or count the number of the beast which had his deadly wound healed! It just states, “count the number of the beast.” Whenever the Bible refers to the Leopard-like beast, it always mentions the wound! (See verses 3, 12). In contrast, “the beast” without mention of the wound, is the Two-horned Beast or the Image Beast.” So the beast or power in verse 18 is the Two-horned or the United States of America—not the Papacy!

Furthermore, if this is not so, why so many symbols for the Pa-

pacy? We have the little horn of Daniel 7. We say that the Leopard-like Beast, the 666, the Woman of Revelation 17, the seven heads on which she sits, and the Scarlet-colored Beast are all symbols of Rome! Why? What about the rise and fall of Protestantism? What about the rise of Western culture? What about our present world? Why would God leave them out?

Still skeptical? Consider the following inspired references: “This power is the last that treads down the true church of God and as the true church is still trodden down, and cast out by all Christendom, it follows that the last oppressive power has not ‘come to his end;’ and Michael has not stood up. This last power that treads down the saints is brought to view in Rev. 13:11 -18. His number is 666. . .”<sup>8</sup>

“I saw that the number (666) of the Image Beast [the two-horned] was made up; and that it was the beast [Leopard-like] that changed the Sabbath, and the image Beast had followed on after, and kept the Pope’s and not God’s Sabbath.”<sup>9</sup> Brackets added.

The first statement was made by James White but in conjunction with Ellen White. The second is hers. Note that they do agree and make a very pungent point: That the number 666 is the power found in verses 11 - 18, which is the Two-horned or the United States—otherwise known as the “Image Beast.” So the number 666 is not on the Leopard-like Beast who is found in verses 1 - 10 of Revelation 13 and who changed the Sabbath during the Dark Ages, but on the “Image Beast who followed. This is clear, logical, and biblical! After all,

the context of verses 11 -18, reveal the identity and work of the United States, not the Leopard-like!

Thus the “man” who stands at the head of the United States at the time of the fulfillment of this prophecy will bear the enigmatic number “666,” not the Pope! Yes, the Bible does state that America will pay homage to the Leopard-like Beast, but, we have already seen that the Leopard-like Beast is not the Papacy alone, but in fact, represents the Western world model or system. Again, the Bible did not say that America will tell the world to worship the “head” but the “beast”—the system! The truth is that the Papacy will never again rule like she did in the Middle Ages. That’s right! Never! Her time for dominance is over. Yes, she will be influential. Yes she will probably gloat over the homage paid her through a Sunday law, however, she will never again sit atop the world. About now, you’re probably saying that old ideas die hard. Well, that may be true, but don’t keep them alive.

“I saw that the two-horned beast,” wrote Ellen White, “had a dragon’s mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power the daughters had been growing and soon they will exercise the power once exercised by

the mother.”<sup>10</sup>

Obviously the Enemy wants us to focus in one direction while he attacks from another. While we trace the Papacy’s every move, the real danger lurks behind us, waiting to snag our unwary souls into his honed claws.

“All who will not bow to the decree of the national councils,” the servant of the Lord continued, “and obey the national laws to exalt the Sabbath instituted by the man of sin, to the disregard to God’s holy day, will feel, not the oppressive power of popery alone, but of the Protestant world, the Image of the Beast.”<sup>11</sup>

## *The Bible places the number on the Two-horned Beast—the United States, not the Papacy.*

### **The History of the Number**

Now you’re saying, fine, but why does the Latin numerals on the Pope’s title Vicarius Filii Dei add up to 666? A fair question indeed. But perhaps we have forgotten that this phenomenon is replete throughout the long history of paganism, astrology, and witchcraft. The numbers 6, 36 and 666 are sacred in these circles. So why would it be strange for the Pope’s title to equal 666 when the Papacy is itself fraught with Paganism!

Furthermore, there are countless names that numerically compute to 666—it is not restricted to the Pope alone! XIUN, one of the names for the Sun-god in Greek, numerically added to 666.<sup>12</sup> The Mythological bird of the Egyptians, Phoenicians, and many of the Indian tribes of

North America, was the Phoenix, worshiped as the bright and morning star. In Egypt it was the representation of the nocturnal symbol of the Sun-god Osiris. In Greek transliteration, the Phoenix was spelled the FENEX, whose numerical value equaled 666.<sup>13</sup> An ancient Greek name for Satan was TEITAN, which equals 666 in its numerical values. Even the original Roman numerals, IVXLCD, also equaled 666.

Astrologers commonly used 6, 36, and 666 for their divinations. “They invented magic charts. . . Like the roulette wheel. The charts were divided into 36 numbered divisions.

There were six columns in all directions with the numbers 1 to 36 placed inside the entire chart. Any direction you add the columns, they add to 111. There are six squares in each column and six times 111 equals 666. If you add all the numbers from 1 to 36 they will also add to 666. . . the number 666 was the summary number of the sun-god, because it was his sacred number as the Ruler of the Zodiac.”<sup>14</sup>

The Bible places the number on the Two-horned Beast—the United States, not the Papacy. So the prevailing belief that the number 666 is the numerical identification of some other power is the spawn of the Prince of Darkness, and is calculated to conceal if possible, the identification of this two-horned power. God places the number on the United States, and there we must leave it.<sup>15</sup>

Thus The Beast’s civil authority—the man 666—combined with the False Prophet’s supernatural power, points to a union of beast and prophet—an affiliation of state and of church representatives. Together they, leading the United States, will control the world’s politics, economics, and religion, and will seek to compel all to bow to the “Image of the Beast.”

Maybe we need to look less at the Pope and more at ourselves and apostate Protestantism. No wonder Inspiration intimated that if we studied Daniel and Revelation more closely, we “may have less to say in some lines, in regard to the Roman power and the Papacy.”<sup>16</sup>

—Editors

<sup>1</sup> 2 Thessalonians, 2: 3.

<sup>2</sup> E. G. White, *The Great Controversy*, p. 442.

<sup>3</sup> E. G. White, *Counsels on Sabbath School Work*, p. 37.

<sup>4</sup> E. G. White, *Testimonies to Ministers and Gospel Workers*, p. 112.

<sup>5</sup> E. G. White, *Acts of the Apostles*, p. 585.

<sup>6</sup> E. G. White, *The Great Controversy*, pp. 440 - 442.

<sup>7</sup> E. G. White, *Testimonies for the Church*, Vol. 5, p. 451.

<sup>8</sup> James White, *A Word to the Little Flock*, pp. 8,9.

<sup>9</sup> E. G. White, *Ibid.* p. 19

<sup>10</sup> E. G. White, *Spalding-Megan Collection*, “Copy of Three Visitors.”

<sup>11</sup> E. G. White, *Selected Messages, Book Two*, p. 380.

<sup>12</sup> Higgins, *Anacapsysis*, Vol. 2, p. 210.

<sup>13</sup> *Mythology of All Races*, Vol. 12, p. 54.

<sup>14</sup> W. J. Sutton, *The New Age Movement and the Illuminati 666*, pp. 66, 67.

<sup>15</sup> V. T. Houteff, *The World Yesterday, Today, and Tomorrow*, p. 27

<sup>16</sup> E. G. White, *Testimonies to Ministers and Gospel Workers*, p. 112

# Dangers of Meat Eating



While many are aware of the fact that meat eating is associated with cardiovascular disease, and cancer, they may not be cognizant of the full extent of the problem. Medical science is now proving that a flesh food diet—red meat, fish, and chicken, etc.—is specific in the leading causes of sickness and death in our country. This rogues' gallery of modern ills includes heart disease, cancer, diabetes, arthritis, Alzheimer, strokes, hypertension, and many others. While many factors contribute to these maladies, including an excess consumption of sugar and junk food, lack of fresh fruits and vegetables, and exercise, the consumption of a high protein meat and animal-fat diet is a primary contributor. Now Osteoporosis can be added to the long list of afflictions associated with meat consumption.

The United States has an extremely high rate of this progressive bone-thinning disease which affects at least 25 million, 80% of them women. Brittle, chalky bones can cause chronic back pain, fractured hips, spines and limbs and a host of other problems. Bone loss in the jawbones and tooth sockets (pyorrhea) is especially prevalent, causing loose teeth and receding gums—a major cause of tooth loss in adults. What causes this painful, disabling, frequently occurring, socially costly

metabolic disease? A dietary calcium deficiency comes to mind first. However there is more to the story than this.

Medical scientists have shown that the typical American high meat diet actually flushes calcium right out of the body. An article in the American Journal of Clinical Nutrition, June, 1974, points out that it has been known for more than half a century (almost 70 years now) that a high protein meat diet increases the amount of urinary calcium.

Bogert, Briggs and Calloway, writing in Nutrition and Physical Fitness, explain that when too much meat and other high protein foods are eaten, sulfuric, phosphoric and other acids are produced. The body seeks to neutralize these excess acids by drawing on the alkali reserves—calcium and other alkaline or base-forming elements of the body. These also include magnesium, zinc, boron and other minerals involved in the health of the bones and teeth.

The American Journal of Clinical Nutrition, March 1983 reported the results of the largest study of bone density in the U.S. Researchers at Michigan State and other major universities found that, by the age of 65:

Male vegetarians had an average measurable bone loss of 3%.

Male meat-eaters had an average measurable bone loss of 7%.

Female vegetarians had an aver-

age measurable bone loss of 18%.

Female meat-eaters had an average measurable bone loss of 35%.

These and similar findings were confirmed and reaffirmed in a report from the Third International Congress on Vegetarian Nutrition, March 1997, held at Loma Linda University. Researchers pointed out that the lower the dietary protein (especially animal protein) and the lower the salt intake, the less dietary correction and the more efficient the calcium in the diet becomes, because on a low-protein, low salt diet, less calcium is lost in the urine compared to the loss on a high-meat, high salt diet. The excess sulfur amino acids in animal protein compromise calcium balance. For each hamburger eaten, approximately 23 milligrams of calcium are lost in the urine.

More confirmation is found in a report published in the Lancet, by several medical scientists, commenting on work sponsored by the U.S. Department of Health and Harvard University. They called the association of meat-based diets with the increasing incidence of osteoporosis "inescapable." The more protein you use, the more calcium you lose and osteoporosis may be the result.

By Suzanne Sutton

# The Intriguing 144,000

*Understanding this subject will help to deepen your relation with Jesus*

**A**nd I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, “Saying, Hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads.

“And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.” Rev. 7:2-4.

Is it important to study this controversial subject? The Spirit of Prophecy says to us:

“Strive with all the power God has given us to be among the 144,000” (The Review and Herald, March 9, 1905 “This sealing of the servants of God,” the Lord revealed, “is the same that was shown to Ezekiel in vision.” — Testimonies To Ministers, p. 445. (Read Ezekiel 9).

And in amplification of the subject the messenger wrote: “Especially in the closing work for the church, in

the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God’s professed people.” — Testimonies, Vol. 3, p. 266.

Accordingly, the marking takes place in the church because of “the abominations” practiced in her midst. Hence, the removal of those who foster the abominations is her closing work, not the world’s. ...

And how can one escape the slaughter unless one knows what the sealing, marking, is, when it is, and where it is to be?

Since, as we have previously seen from the Spirit of Prophecy, the sealing and the slaughter take place in the church during the closing work for her, they could not antedate the present time. And the prophecy itself shows that the sealing must begin at a time when her spiritual life is at its lowest ebb, when she is polluted with sin — according to Ezekiel 9, when her iniquity is exceedingly great. For it is her defiled condition that causes a Holy God to do in her midst the

work of marking, sealing the saints, and of doing away with the sinners among them.

How did she start to reach this condition? — The servant of the Lord sadly answers:

“The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere.” — Testimonies, Vol. 5, p. 217.

“...Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!” — Testimonies, Vol. 2, p. 337.

Indeed, “the conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings.” — Testimonies To Ministers, p. 86.



*“Strive with all the power God has given us to be among the 144,000.”*

For all these and for other reasons, some of which we know not, a pure and Holy God is “whetting his sword in Heaven to cut” down those who do not sigh and cry. “Oh that every lukewarm professor could realize the clean work that God is about to make among his professed people!” — Testimonies, Vol. 1, p. 190.

“Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those ‘that sigh and that cry for all the abominations that be done’ in the church.” — Testimonies, Vol. 3, p. 267.

Necessarily, “while the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth.” — The Great Controversy, p. 425.

“...Then I saw another mighty angel,” she continues, “commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory.... This message seemed to be an addition to the third message...” — Early Writings, p. 277.

And “only those,” avers the Spirit of Truth, “who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it [the Third Angel’s Message] when it shall have swelled into the loud cry.” — The Review and Herald, No. 19, 1908.

Why are the sinners taken from

among the righteous before the earth is lightened with the glory of the angel? — Because “one sinner may diffuse darkness that will exclude the light of God from the entire congregation.” — Testimonies, Vol. 3, p. 265.

Obviously, then, the closing message for the world is proclaimed by the faithful only, and God’s people during the plagues are apart by themselves with no unfaithful among them.

### **Do The 144,000 Ever Die?**

How did Ellen White see and describe them?

“The living saints, 144,000 in number.” Early Writings, p.15

If evidence can be brought to view that the 144,000 (in number) lived before the seventh plague, then we have positive proof that the 144,000 never die. Great Controversy, page 649: “And they sing ‘a new song’ before the throne, a song which no man can learn save the 144,000. It is the song of Moses and the Lamb,—a song of deliverance. None but the 144,000 can learn that song; for it is the song of their experience,—an experience such as no other company have ever had....They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst.” Here is a positive statement that the 144,000 lived in the time of the fourth plague, the sun having power to scorch men with great heat. “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.” Rev. 16:8. This is the fourth plague.

How could they (144,000) go through the fourth plague if the special resurrection of the Sabbath keepers (those who died under the third angel’s message) did not take place until about the end of the seventh plague? If “they have seen the earth wasted with famine and pestilence and they themselves have suffered hunger and thirst”, they must have lived through all the plagues.

### **Will Sister White Be With The 144,000?**

Sister White was taken in vision to one of the planets which had seven moons, where she met good old Enoch. This place was so beautiful and her desire for it so keen, she begged the angel to let her stay. “Then the angel said, ‘You must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handiwork of God.’” See Early Writings, page 40. There is no contradiction in this statement, for the angel told her that she, with the 144,000, meaning she is one with them but not one of them. She will doubtless be with them for she may be termed as the mother of them (being the messenger and founder of this movement), nor can we suppose they will sing the song of Moses and he (Moses) not be there. Because they are the 144,000, a special company with a special experience, is no reason why others could not travel with them, for undoubtedly Abraham, Isaac, and Jacob will be with them, being the fathers in type. What objection could be made if others would journey with them? We may suppose that Jesus would give to all the redeemed at least one trip to the

other worlds.

### **What Kind Of Seal Is It?**

Reference is made in Testimonies to Ministers, page 445. The subject is about the sealing of Revelation 7, the 144,000. We quote: “This sealing of the servants of God is the same that was shown to Ezekiel in vision.” Now if the sealing of the 144,000 of Revelation 7, is the same as Ezekiel 9, in order to find the kind of sealing it is, and the time of its beginning, we must study Ezekiel 9:1-9:

“He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer’s inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon He was, to the threshold of the house. And He called to the man clothed with linen which had the writer’s inkhorn by his side; And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others He said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark;

and begin at my sanctuary. Then they began at the ancient men which were before the house. And He said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem? Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great.”

It is positive that the sealing of the 144,000 is Ezekiel 9,—the separation (sifting in the church—the godly from the ungodly). Volume 1, page 181: “I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.” Read the entire page. Note the shaking begins after the straight testimony of the “True Witness” is come.

### The Two Seals

Is the Sabbath the seal of the 144,000? Those who died under the third angel’s message, keeping the Sabbath, are sealed with the Sabbath truth, but the 144,000 never die. While they must keep Sabbath and

have that seal, they must sigh and cry for the abominations that are in the church, for otherwise they can not receive the mark by the angel with the writer’s inkhorn of Ezekiel 9, which is the seal according to Testimonies to Ministers, page 445; Volume 5, pages 210-16; Volume 3, pages 266-7. The 144,000 having this seal are also marked (sealed) by the angel of Revelation 7, which is the same as the one of Ezekiel 9. In other words, it may be termed a double seal.

### Ezekiel 9 Is Not A Sabbath Seal

This sealing of the 144,000 is not a Sabbath seal. However, those who are sealed must be Sabbath keepers.

It is a seal, or mark, that separates the two classes in the church, and those who are sealed, or marked are not marked because they keep Sabbath only, but because they sigh and cry for all the abominations that are done in the church. So both the sealing and the slaughter are in God’s church, and not in Babylon, or in the world. It is only in Jerusalem, and Judah, the house of Israel (the church). “Judah” in Ezek. 9:9 refers to those in office, for Judah occupied the office of the Levites after the tribe of Levi was carried away. There is not a thought about the world or the ungodly. When the

marking (sealing) is finished, the five men with the slaughter weapons begin with the ancient men which were before the house, meaning the guardians of the spiritual interest of the people. See Volume 3, pages 266, 267, and Volume 5, pages 210-212.

We quote Volume 5, page 211: “The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment.” Volume 3, page 265: “But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins.”

So the subject of the 144,000, with its interrelated subjects coming into clear, harmonious focus, shows that the eleventh-hour call for laborers in the Lord’s vineyard is now in progress, and that now is the time to “strive with all the power God has given us to be among the 144, 000.” — The Review and Herald, Mar. 9, 1905.

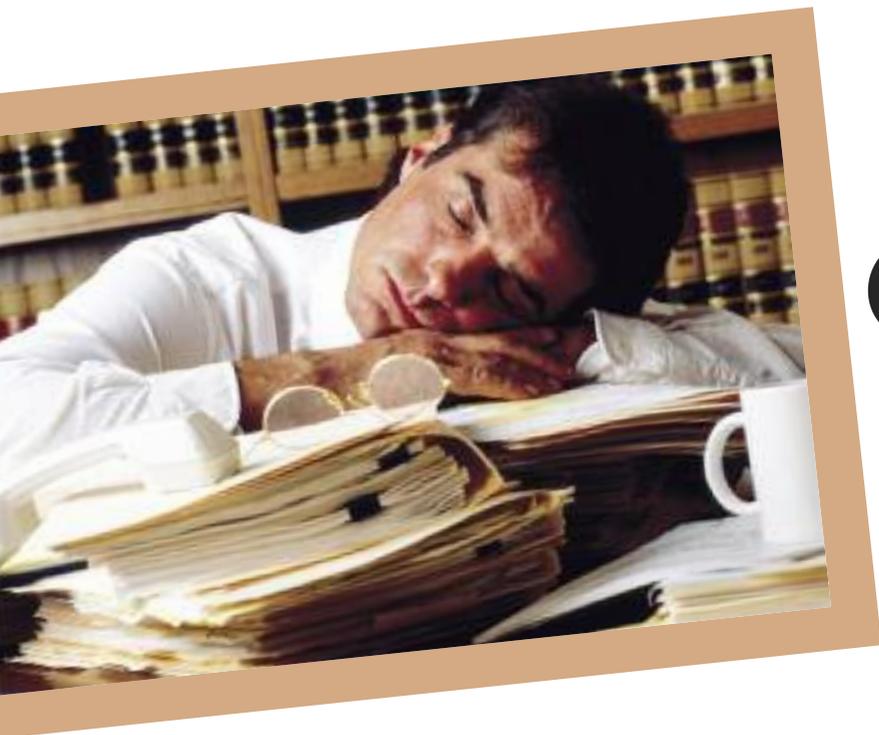
—Editors



**D**o you feel exhausted most of the time, even after you've had a good night's sleep? Do you have that burned out, down and out feeling? Perhaps you feel malaise—like you don't want to do anything but lay in bed. Perhaps it is that constant tension in the neck and shoulders. The reason could be fatigue. There are myriads of reasons for this common but distressing syndrome. Some are physiologically induced, such as with menopause or anemia. Typically, though, fatigue is due to a list of more common challenges and often have their

Deep breathing exercises improve the oxygen supply to the brain, and in turn to the entire body. Standing upright with hands on your hips in a well ventilated room or out-of-doors, take deep slow breaths, as if to fill the lungs from the bottom up. Take as complete a breath as possible, hold to the count of 20, exhale completely and hold for a count of ten. This may be repeated 20-40 times, three times a day.

Ice-cold foot baths are stimulating. Ice cubes? We know, it doesn't sound inviting, but its effective. Sit on



## How to Overcome Fatigue

roots in emotional-mental factors.

We all know that excessive physical activity, poor diet, and too much mental work can lead to fatigue, but did you know that excessive fear, worry, boredom, compulsions, depression, bitterness, anger, jealousy, resentment, noise, lack of organization, etc., can also lead to this pervasive problem of modern society?

If you are suffering from fatigue, here are some safe and effective treatments that could be helpful until you locate and eliminate the cause of the problem.

Set aside a regular time each day for prayer, Bible Study, and communion with the Creator; this will be a potent stress reliever.

the edge of the tub and run cold water over your feet and ankles. As your tolerance for cold increases, add ice cubes to a tub of water two to four inches deep and place your feet in the ice water for 30 seconds to 3 minutes. Dry the feet well after removing them from the water. The feet should be warm before the foot bath is begun. Rubbing the feet may assist in tolerating the cold.

Alternating hot and cold showers change the distribution of blood throughout the entire body. The hot water pulls blood from the internal organs to the skin, the cold drives that inward deeper into the tissue, releasing toxins and quickening the circulation. Showers give a mechanical stimulation that tub baths do not provide.

The salt glow skin rub is often invigorating. Stand in a tub of hot water. Moisten the hands and body with water, dip hands into a container of salt and rub the skin briskly. Shower to remove salt from the skin.

The cold mitten friction is carried out by dipping a wash cloth or mittens in the cold water and briskly rubbing the body, refreshing the cloths as they warm up. Start at the head and progress downward toward the feet. The body should be warm before beginning the treatment.

Abdominal cold packs and cold showers have been shown to be more effective in relieving fatigue than rest. Blood pulled from other parts of the body brings glucose, oxygen and other fatigue-relieving compounds and useful host chemicals into the area. Temperatures of the cold packs should range from 45 to 50 degrees F. It is recommended that the Cold packs be left in place for about ten minutes. Showers consist of ten minute sprays at 55 to 60 degrees F.

Heat treatments are helpful for those suffering from chronic fatigue, but should not be prolonged. Prolonged heat has a depressing effect that can worsen fatigue. Five to six minutes may be sufficient to start vigorous sweating, then the treatment should be concluded with a cold treatment—a cold shower, cold towel rub, wet sheet rub, or salt glow. The purpose of the treatment is to stimulate circulation and eliminate toxins from the skin.

Outdoor life is beneficial to the fatigue sufferer. Breathing devitalized, deoxygenated indoor air deprives

the body of oxygen.

Respiratory exercises are often helpful in increasing energy levels. While walking, try to inhale for five steps, then exhale for six steps. Take slow, deep breaths, attempting to fill and empty the lungs as completely as possible.

Another method of exercising the lungs is to take a deep breath and read out loud as long as possible with a single breath. With time the lung capacity will increase.

Allopathic medications are not the solution to fatigue. Many physicians almost instinctively prescribe sedatives or antidepressants which only compound the problem. Instead try herbs such as: Valerian root, scullcap, peppermint, ginkgo, catnip, camomile or rosemary.

Other supplements can be beneficial, such as: Vitamins C, E and the entire B-complex family, and bee pollen.

In general, eat a balanced vegetarian diet of mostly fruits and vegetables and drink large amounts of fresh juiced vegetables, such as carrots, celery and lettuce.

Try it! You'll feel better!

—*Editors*

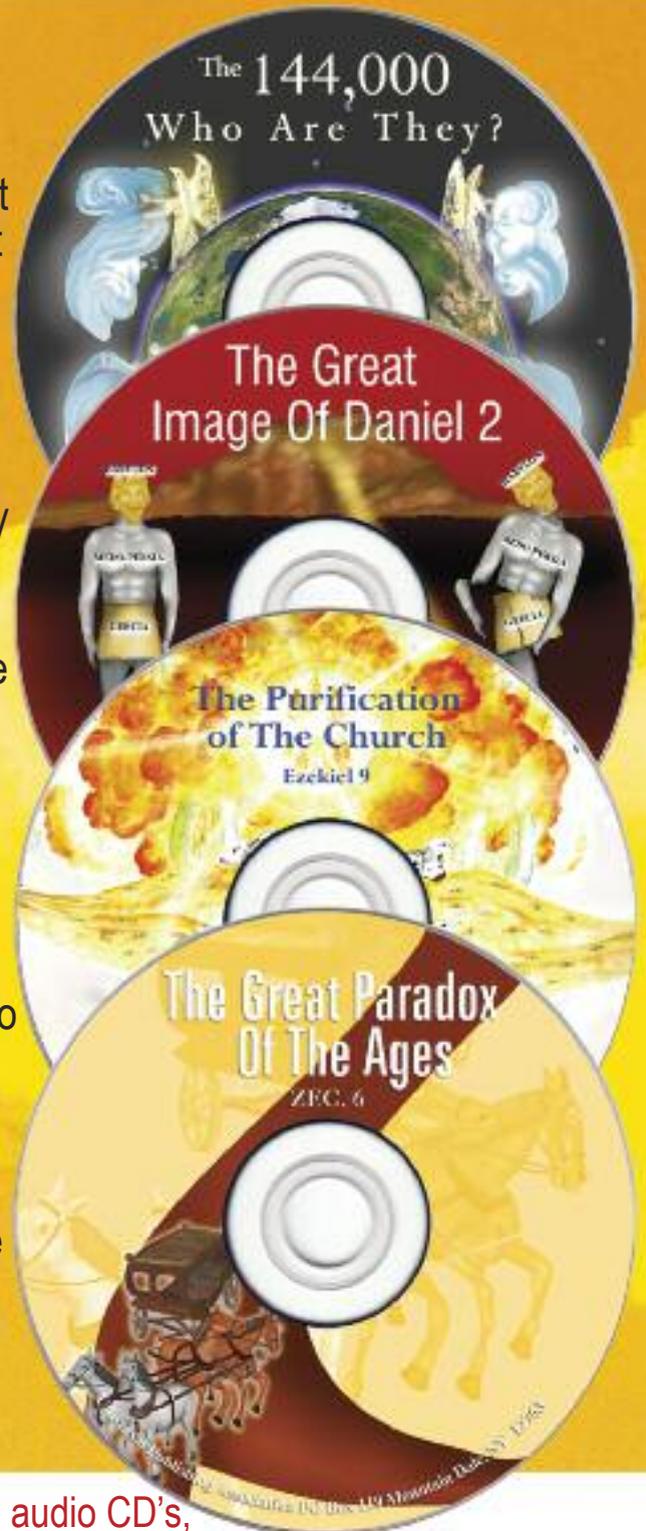
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Learn about this most crucial topic of the 144,000 - Who are they? Can you be a part of this special group of people? Learn what will happen to those who are not a part of this group.

We are very familiar with the ancient prophecy of Daniel 2, but is the stone really a picture of Jesus? Where did the stone come from? And why does the stone grow into a mountain? This CD will answer these important questions.

Did you know that the Lord is about to cleanse the SDA church by removing the unfaithful from its mist? And that this purification takes place before Jesus comes the second time? Request this invaluable CD to learn how.

This audio study of Zechariah 6 will show you the struggle that is waging within the SDA church that will culminate in a change of leadership just before the "Loud Cry".



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