

## THE FIELD OF ZOAN

“**Marvellous**” things did he in the sight of their fathers, in the land of Egypt, *in the field of Zoan*. Psalm 78:12.

**Marvelous**—**H6382**: From H6381; a *miracle*: - marvellous thing, wonder (-ful, -fully). **H6381**: A primitive root; properly perhaps to *separate*, that is, *distinguish* (literally or figuratively)

## MOSES AND THE LAMB

And they **sing** the song of **Moses** the servant of God, and the song of the **Lamb**, saying, Great and **marvellous** *are* thy works, Lord God Almighty; just and true *are* thy ways, thou King of saints. Revelation 15:3.

## THE SONG OF THE VINEYARD

**In that day sing** ye unto her, **A vineyard of red wine**. I the Lord do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day. Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would go through them, I would burn them together. **Or** let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me. He shall cause them that come of Jacob to **take root**: Israel shall **blossom and bud**, and fill the face of the world with **fruit**.

Hath he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

In measure, when it shooteth forth, thou wilt **debate** with it:  
he stayeth **his rough wind** in **the day of the east wind**.

By this therefore shall the iniquity of Jacob be **purged**; and **this is all the fruit to take away his sin**; when **he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up**.

Yet the defenced city *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. When the boughs thereof are withered, they shall be broken off: the women come, *and* set them on fire: for it *is* **a people of no understanding**: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

And it shall come to pass **in that day**, *that* the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass **in that day**, *that* **the great trumpet shall be blown**, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. Isaiah 27:2–13.

Debate: A primitive root; properly to *toss*, that is, *grapple*; mostly figuratively to *wrangle*, that is, *hold a controversy*; to *defend*: plead, rebuke.

Habakkuk 2:1; Jeremiah 6:16, 17

Thy words were found, and **I did eat them**; and **thy word was unto me the joy and rejoicing** of mine heart: for I am called by thy name, O Lord God of hosts.

I sat not in **the assembly of the mockers**, nor **rejoiced**; I sat alone **because of thy hand**: for thou hast filled me with indignation. Why is my pain perpetual, and my wound

incurable, *which* refuseth to be healed? wilt thou be altogether unto me as **a liar, and as waters that fail?**

Therefore thus saith the Lord, If thou **return**, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, **thou shalt be as my mouth**: let them **return** unto thee; but **return** not thou unto them. And I will make thee unto this people a fenced brazen wall: and **they shall fight against thee**, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

Withered: A primitive root; to *be ashamed, confused or disappointed*; also (as failing) to **dry up (as water)** or *wither* (as herbage): - be ashamed, be confounded.

Be ye **ashamed**, O ye husbandmen; howl, O ye vinedressers, for **the wheat and for the barley**; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even* all the trees of the field, are **withered**: because **joy is withered** away from the sons of men. Joel 1:11, 12.

And I will **restore** to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall **eat** in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and **my people shall never be ashamed**. And **ye shall know** that I *am* in the midst of Israel, and *that* I *am* the Lord your God, and none else: and **my people shall never be ashamed**. Joel 2:25–27.

## TIMES OF RESTITUTION

Repent ye therefore, and be converted, that your sins may be blotted out, when **the times of refreshing** shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until **the times of restitution** of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And **it shall come to pass**, that every soul, which **will not hear that prophet, shall be destroyed from among the people**. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have **likewise** foretold of **these days**. Acts 3:19–24.

“The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of **the former rain** at the opening of the gospel **are again to be fulfilled in the latter rain** at its close. Here are ‘**the times of refreshing**’ to which the apostle Peter looked forward when he said: ‘Repent ye therefore, and be converted, **that your sins may be blotted out, when the times of refreshing shall come** from the presence of the Lord; and He shall send Jesus.’ Acts 3:19, 20.” *The Great Controversy*, 611, 612.

“When the third angel’s message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received ‘the latter rain,’ ‘**the refreshing** from the presence of the Lord,’ and they are prepared for the trying hour before them.” *The Great Controversy*, 613.

#### A SHAME AND A REPROACH

Woe to the rebellious children, saith the Lord, that **take counsel**, but not of me; and that **cover with a covering**, but **not of my spirit**, that they may add **sin to sin**: That **walk to go down into Egypt**, and have not asked at my mouth; to **strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt!** Therefore shall the strength of Pharaoh be your **shame**, and the trust in **the shadow of Egypt** *your* confusion. For his princes were at Zoan, and his ambassadors came to Hanes. They were all **ashamed** of a people *that* could not profit them, nor be an help nor profit, but **a shame, and also a reproach**. Isaiah 30:1–5.

**He that dwelleth in the secret place of the most High** shall abide under **the shadow of the Almighty**. I will say of the Lord, *He is* my refuge and **my fortress**: my God; in him will I trust. Psalm 91:1, 2.

As for **the beauty of his ornament**, he set it in majesty: but they made the images of their abominations *and* of their detestable things **therein**: therefore have I set it far from them. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it. My face will I turn also from them, and they shall pollute my secret *place*: for the robbers shall enter into it, and defile it. Ezekiel 7:20–22.

#### MIDNIGHT CRY

And Moses said, Thus saith the Lord, About **midnight** will I go out into the midst of Egypt: And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts. And **there shall be a great cry** throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the Lord doth **put a difference between the Egyptians and Israel**. Exodus 11:4–7.

#### MARVELOUS WORKS

Then **on that day David** delivered first *this psalm* to thank the Lord into the hand of Asaph and his brethren. Give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him, talk ye of all his wondrous works. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Seek the Lord and his strength, seek his face continually. Remember his **marvellous works** that he hath done, his wonders, and the judgments of his mouth; O ye **seed** of Israel his servant, ye **children** of Jacob, **his chosen ones**. He is the Lord our God; his judgments *are* in all the earth. Be ye **mindful always of his covenant**; the word *which* he commanded to a thousand generations; *Even of the covenant* which he made with Abraham, and of his oath unto Isaac; And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance; When ye were

but few, even a few, and strangers in it. And *when* they went from nation to nation, and from *one* kingdom to another people; He suffered no man to do them wrong: yea, he reproved kings for their sakes, *Saying*, Touch not mine anointed, and do my prophets no harm. Sing unto the Lord, all the earth; show forth from day to day his salvation. **Declare** his glory among the heathen; his **marvellous works** among all nations. For great *is* the Lord, and greatly to be praised: he also *is* to be feared above all gods. For all the gods of the people *are* idols: but the Lord made the heavens. 1 Chronicles 16:7–26.

### HIS MARVELOUS LIGHT

If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, **Ye also, as lively stones**, are **built up a spiritual house**, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made **the head of the corner**, And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

But ye *are* a chosen generation, a royal priesthood, **an holy nation**, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness **into his marvellous light**: Which in time past *were* not a people, but *are* now **the people of God**: which had not obtained mercy, but now have obtained mercy. 1 Peter 2:4–10.

### IT IS MARVELOUS IN OUR EYES

**“The Jewish people cherished the idea that they were the favorites of heaven, and that they were always to be exalted as the church of God. They were the children of Abraham, they declared, and so firm did the foundation of their prosperity seem to them that they defied earth and heaven to dispossess them of their rights.** But by lives of unfaithfulness they were preparing for the condemnation of heaven and for separation from God.

“In the parable of the **vineyard**, after Christ had portrayed before the priests their **crowning act of wickedness**, He put to them the question, ‘When the Lord therefore of the **vineyard** cometh, what will he do unto those husbandmen?’ The priests had been following the narrative with deep interest, and without considering the relation of the subject to themselves they joined with the people in answering, ‘He will miserably destroy those wicked men, and will **let out His vineyard unto other husbandmen**, which shall render Him the fruits in their seasons.’

“Unwittingly they had pronounced their own doom. Jesus looked upon them, and under His searching gaze they knew that He read the secrets of their hearts. His divinity flashed out before them with unmistakable power. They saw in the husbandmen a picture of themselves, and they involuntarily exclaimed, ‘God forbid!’

“Solemnly and regretfully Christ asked, ‘Did ye never read in the scriptures, The stone which the builders rejected, the same is become **the head of the corner**; this is the Lord’s doing, and it is **marvelous** in our eyes? Therefore say I unto you, **The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.**

And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.' ...

**“As a people the Jews had failed of fulfilling God’s purpose, and the vineyard was taken from them.** The privileges they had abused, the work they had slighted, was entrusted to others.

**“The parable of the vineyard applies not alone to the Jewish nation. It has a lesson for us. The church in this generation has been endowed by God with great privileges and blessings, and He expects corresponding returns.”** *Christ’s Object Lessons*. 284–296.

Therefore, behold, I will proceed to do a **marvellous work among this people**, even a **marvellous work** and a wonder: for the wisdom of their **wise men** shall perish, and the **understanding** of their prudent *men* shall be hid. Isaiah 29:14.

The Lord is going to do a “marvelous work” among the drunkards of Ephraim as he removes their wisdom and understanding, the very two elements associated with understanding the increase of knowledge when a prophetic message is unsealed. It is the wise who understand. Part of the “marvelous work” is removing the knowledge that is unsealed by the Lion of the tribe of Judah. The separation of the wise and wicked is part of the Lord’s “marvelous work.” After Christ led the quibbling Jews through the parable of the vineyard and thus trapped them into pronouncing their own judgment, He asked a question from Psalm 118.

The stone *which* the builders refused is become the head *stone* of the corner. This is the Lord’s doing; it *is* **marvelous** in our eyes. This *is* the day *which* the Lord hath made; we will rejoice and be glad in it. Psalm 118:22–24.

The Lord is to accomplish “a marvelous work and a wonder” upon the drunkards of Ephraim and it includes removing their ability to recognize truth. The “head stone of the corner” is marvelous in the eyes of those who possess Joel’s “new wine.” The drunkards in Isaiah twenty-nine cannot read the book that is sealed whether it is the leadership represented as “learned” or the laity represented by the “not learned.” It is impossible for the drunkards to understand rightly the prophetic testimony of Scriptures as represented as “the book that is sealed.”

The drunkards are also twice identified as being “out of the way.”

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment. Isaiah 28:7.

This passage in Isaiah twenty-eight which is where the latter rain is represented by Isaiah as “rest and refreshing,” that the drunkards refused to hear. That drunkenness has taken them out of the way of Jeremiah’s “old paths” which is the “way” to walk in and also to find the latter rain, represented as “rest” by Jeremiah. The rejection of the latter rain message by the drunkards of Ephraim is a specific subject of God’s word. They are drunk because they refused to return to the foundational history which provides the blueprint for the history of the one hundred and forty-four thousand which is the history of the latter rain.

The “marvelous work” that is accomplished upon the drunkards of Ephraim occurs during the outpouring of the latter rain. During the latter rain a testing message produces two classes of

worshippers, which are illustrated by the “wine” which they partake of. The wicked have refused to base their prophetic application upon the lines of sacred history and those who employ the “line upon line” methodology of Isaiah twenty-eight partake of the “new wine.” The wicked drunkenness is manifested by their inability to understand prophecy, though the blind condition was caused by an unwillingness to return to the foundational old paths. Jesus rebuked the quibbling Jews by asking if they had ever read about the stone which is rejected, and becomes the head of the corner.

The stone which becomes the head of the corner represents that the foundation or cornerstone is duplicated in the capstone. The alpha stone is also the omega stone. The primary prophetic principle which establishes and upholds the methodology of line upon line, (which is the methodology of the latter rain) is that the beginning of a thing illustrates the end of a thing. God’s prophetic word is very detailed in its explanation of the factors involved with the latter rain.

One of those facts is that the drunkards of Ephraim are not capable of recognizing the latter rain, and this was typified by the Jews who were suggesting to Peter that the disciples were drunk. The main principle of the methodology is directly set forth as Alpha and Omega repeatedly within God’s word, but the word has been sealed unto them. The methodology, the main prophetic rule, the message of the latter rain and are some of the sanctified themes in a prophetic line of history that is represented as “marvellous.”

Again the word of the Lord of hosts came *to me*, saying, Thus saith the Lord of hosts; I was **jealous** for Zion with great jealousy, and I was **jealous** for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain. Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.

Thus saith the Lord of hosts; **If it be marvellous in the eyes of the remnant of this people** in these days, **should it also be marvellous in mine eyes?** saith the Lord of hosts. Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness. Thus saith the Lord of hosts; Let your hands be strong, **ye that hear in these days these words by the mouth of the prophets**, which *were* in the day **that the foundation of the house of the Lord of hosts was laid**, that **the temple might be built**. For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour. But now I *will* not *be* unto the **residue** of this people **as in the former days**, saith the Lord of hosts. Zechariah 8:1–11.

Palmoni, the Wonderful Number stands within the ‘question and answer’ that is the central pillar of Adventism and most Adventists are fully unaware of that truth.

“The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed.’ [Daniel 8:14.]” *The Great Controversy*, 409.

Daniel chapter eight verses thirteen and fourteen represent a question in verse thirteen that is followed by an answer in verse fourteen. The Hebrew word Palmoni is translated as “that certain

saint” in verse thirteen, and that particular name of Christ means the Wonderful Numberer or the Numberer of Secrets.

When Ellen White identifies that verse fourteen is the central pillar and foundation of Adventism, she places the divine emphasis upon the question and answer of these two verses which demands that Christ as the Wonderful Numberer must be the primary point of reference. Sister White repeatedly emphasized the importance of viewing Christ as the central truth of any passage, and in verses thirteen and fourteen there is a direct appearance of Christ—“that certain saint,”—who is Palmoni. How many other prophetic illustrations does Christ manifest Himself within the dialogue?

When Adventism rejected the “seven times” of Leviticus twenty-six in 1863, they closed their eyes to Palmoni, for the prophetic structure of the question and answer is based upon the relationship of Moses’ “seven times” and Daniel’s “twenty-three hundred days.” Moses’ “seven times” or twenty-five hundred and twenty years and Daniel’s twenty-three hundred evenings and mornings or twenty-three hundred years prophetic relationship is established by time, which is represented by numbers, and the Wonderful Numberer is right in the center of the question and answer that are the central pillar of Adventism.

Verse thirteen asks “How long?” The verse does not ask “when,” it asks “how long?” If the question is about **duration** (how long?) or if the question is about **a point in time** (when?) is essential to correctly understand. The answer to the question in verse fourteen in either identifying a point in time, or a period of time and possibly both. To rightly divide the word, or that is to say to rightly understand the answer of verse fourteen requires a correct understanding of the context of the question. Is it “when” or “then?”

The drunkards of Ephraim vaguely teach that verse fourteen is identifying a point in time, which they identify as October 22, 1844, and when they do so they may very well refer to the passage we just cited from *The Great Controversy*, but God’s word never changes and it never fails. The question of “how long” is identifying duration, not a point in time. October 22, 1844 began the period of the investigative judgment and the truths associated with that work represent the everlasting gospel and are much more important than defending the date.

The Hebrew grammar is clear, and that identical meaning was translated into the King James Version. Not only is the grammar clearly placing the question in the context of duration, but the question “how long” is a symbol of biblical prophecy. It can be demonstrated upon several witnesses that the question “how long” as a symbol represents the history of 9/11 unto the Sunday law. We will first consider the symbol of “how long” before we return to Palmoni.

## HOW LONG

In Isaiah chapter six verse three the angels identify that the earth is full of God’s glory.

And one cried unto another, and said, Holy, holy, holy, *is* the Lord of hosts: the whole earth *is* full of his glory. Isaiah 6:3.

Sister White connects the descent of the angel of Revelation eighteen with the angels if verse three.

“As they [**the angels**] see the future, **when the whole earth shall be filled with His glory**, the triumphant song of praise is echoed from one to another in melodious chant, ‘**Holy, holy, holy, is the Lord of Hosts.**’” *Review and Herald*, December 22, 1896.

Isaiah is at 9/11 and he asks “how long” he must present the message of 9/11 to a Laodicean people who do not wish to see or hear. He is told he must persevere until the cities are broken

down, and the destruction of the cities which begins at the Sunday law when national apostasy is followed by national ruin.

Then said I, Lord, **how long?** And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, And the Lord have removed men far away, and *there be* a great forsaking in the midst of the land. But yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*: so the holy seed *shall be* the substance thereof. Isaiah 6:11–13.

At 9/11, when the earth was lightened with God's glory Isaiah is anointed to present the latter rain message and he asks "how long" does he need to this, and the answer is "until" the Sunday law, when there will be "a great forsaking in the midst of the land." The "great forsaking" is accomplished by Laodicean Adventism who Isaiah in **twenty-two**, are represents as Shebna.

Behold, the Lord will carry thee away with **a mighty captivity**, and will surely cover thee. He will surely **violently turn and toss thee like a ball into a large country**: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house. And **I will drive thee from thy station, and from thy state shall he pull thee down**. Isaiah 22:17–19.

Laodicean Adventism forsake the truth at the Sunday law and are there "overthrown" as represented in Daniel chapter eleven verse forty-one.

He shall enter also into the glorious land, and **many countries shall be overthrown**: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

When Isaiah asks "how long," he is told to present the message to Adventism right up to the Sunday law when the "many" of Daniel eleven verse forty-one will be "overthrown," and "removed" "far away" when they forsake the Sabbath and God. They will then be spewed out of the mouth of the Lord as represented in the book of Revelation, where all the books of the Bible meet and end, are in Isaiah twenty-two "violently" tossed "like a ball into a large country" as they are "removed" "far away."

In that time period the remnant, represented as a "tenth" (which is a tithe) "return" who in the passage are compared to trees which have "substance" that remains when the leaves are cast off. "Leaves" represent profession in prophetic symbolism. When Adventism comes to the Sunday law and accepts the first day of the week in place of God's Sabbath, they will cast off their leaves of "profession" and no longer claim to uphold God's seventh-day Sabbath.

"The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. The Saviour desired to make plain to His disciples the cause and the certainty of Israel's doom. For this purpose **He invested the tree with moral qualities, and made it the expositor of divine truth**. The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. But they were corrupted by the love of the world and the greed of gain. They boasted of their knowledge, but they were ignorant of the requirements of God, and were full of hypocrisy. Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but **they yielded "nothing but leaves."** The Jewish

religion, with its magnificent temple, its sacred altars, its mitred priests and impressive ceremonies, was indeed fair in outward appearance, but humility, love, and benevolence were lacking.

“All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. They were as destitute as were the Jews of godliness; but **they had not professed to serve God**. They made no boastful pretensions to goodness. They were blind to the works and ways of God. With them the time of figs was not yet. They were still waiting for a day which would bring them light and hope. The Jews, who had received greater blessings from God, were held accountable for their abuse of these gifts. The privileges of which they boasted only increased their guilt.” *The Desire of Ages*. 582, 583.

At the Sunday law Laodicean Adventism’s profession of being God’s covenant people is gone as they accept the mark of the covenant of death and reject the seal of the covenant of life. They then cast off their leaves of profession and what is brought to view is a remnant represented by Isaiah, who at 9/11 “returned” to the old paths, were then humbled into the dust when they (Isaiah) realized his corrupted experience, and was thereafter purified with a coal from off the altar. Sister White informs us the coal from the altar represents purification, but purification is simply what is accomplished by the coal touching Isaiah’s lips.

“**The live coal is symbolical of purification**. If it touches the lips, no impure word will fall from them. The live coal also symbolizes **the potency of the efforts** of the servants of the Lord.” *Review and Herald*, October 16, 1888.

The “coal” from the altar that are cast to earth in the last days are the coals cast to earth when the seventh and final seal is opened in the first five verses of Revelation chapter eight. Isaiah, and therefore the one hundred and forty-four thousand are purified by the coal touching their lips, but the “coal” is message.

Sanctify them through thy truth: thy word is truth. John 17:17.

Those who “return” and become the remnant (residue) are represented as being the oak and teal trees, and just as Christ had “invested the tree with moral qualities, and made it the expositor of divine truth” Isaiah’s trees have the “moral quality” within them as represented by the “substance.” The substance remains with the tress, even when those who were only leaves of profession are cast off. The “holy seed” is the “substance” and Christ is the “holy seed” of prophecy. Those trees who are represented as the remnant and by Isaiah himself in chapter six represents men and therefore humanity and the holy seed represent divinity. Thus, Isaiah six identifies the purification of Adventism from 9/11 unto the Sunday law, and the details which Isaiah contributes to that prophetic history are all represented by his question of “how long?” For Isaiah the answer to “how long” was from 9/11 unto the Sunday law.

August 11, 1840 typified 9/11 and with the prophetic history of August 11, 1840 unto October 22, 1844 the battle of mount Carmel between Elijah and Jezebel’s prophets took place. Ultimately the prophets of Baal were demonstrated to be false prophets and executed by Elijah, but at the very outset of the confrontation Elijah asked the question, “how long” halt you **between two opinions**.

And Elijah came unto all the people, and said, **How long** halt ye between two opinions? if the Lord *be* **God**, follow him: but if **Baal**, *then* follow him. And the people

answered him not a word. Then said Elijah unto the people, I, *even* I only, remain a prophet of the Lord; but Baal's prophets *are* four hundred and fifty men. 1 Kings 18:21, 22.

Elijah is at August 11, 1840 asking that generation whether the Millerite message is true or false?

“Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as the solemn warning to flee from the wrath to come was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’” *Early Writings*, 233.

In the testing history of 1840 to 1844 the Protestants who rejected the message of Elijah became the daughters of Rome and surrendered the mantle of Protestantism unto Millerite Adventism. With Isaiah and Elijah, we have two witnesses which testify to the fact that the question “how long” is a symbol of the history that begins at 9/11 and ends at the Sunday law. In the Millerite history August 11, 1840 aligns with 9/11, and October 22, 1844 aligns with the Sunday law. When fire came down out of heaven and consumed Elijah's offering the twelve stones were all illuminated with the offering, thus marking the one hundred and forty-four thousand as an ensign represented as illuminated stones. The false prophets were then slain by Elijah just as the United States, the false prophet is slain as the sixth kingdom at the Sunday law.

Isaiah six is emphasizing a testing, purging and purification process among God's people from 9/11 unto the Sunday law. Elijah is addressing the Laodicean attitude of God's people, but also providing evidence between a true and false prophet. Thus, beginning from August 11, 1840 and ending on October 22, 1844 a prophetic test was brought upon the Protestants of the period of Sardis, and just as the fire at Mount Carmel produced a division into one of two classes. One class in the testing process was the soon-to-be “former” covenant people, and the other class was Millerite Adventism that God then entered into covenant with on October 22, 1844. The period of testing and division is the story of the vineyard as Millerite Adventism was shown to be the true prophet at the same point that Sardian Protestantism began to fulfill its role as apostate Protestantism. Just as the prophets of Baal were exposed as false, so to was the former covenant people exposed and then identified by the Millerites as a daughter of Rome. The story of Mount Carmel and also the fulfillment of that history in the time of the Millerites provides a second witness to Isaiah six's that the question, “how long” is a symbol of the period of time from 9/11 unto the Sunday law.

“‘Lord God of Abraham, Isaac, and of Israel,’ the prophet pleads, ‘let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again.’”

“A silence, oppressive in its solemnity, rests upon all. The priests of Baal tremble with terror. Conscious of their guilt, they look for swift retribution.

“No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven upon the upreared altar, consuming the sacrifice, licking up the water in the trench, and consuming even the stones of the altar. **The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude.** In the valleys below, where many are watching in anxious suspense the movements of those above, **the descent of fire is clearly seen,** and all are amazed at the sight. It resembles **the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.**

“The people on the mount prostrate themselves in awe before the unseen God. They dare not continue to look upon the Heaven-sent fire. They fear that they themselves will be consumed; and, convicted of their duty to acknowledge the God of Elijah as the God of their fathers, to whom they owe allegiance, they cry out together as with one voice, ‘**The Lord, He is the God; the Lord, He is the God.**’ With startling distinctness **the cry resounds over the mountain and echoes in the plain below.** At last Israel is **aroused,** undeceived, penitent. At last the people see how greatly they have dishonored God. **The character of Baal worship, in contrast with the reasonable service required by the true God, stands fully revealed.** The people recognize God’s justice and mercy **in withholding the dew and the rain** until they have been brought to confess His name. They are ready now to admit that the God of Elijah is above every idol.” *Prophets and Kings*, 153.

The first time the question, “how long” is raised in the prophetic word is in the eighth plague upon the Egyptians in the time of Moses. The eighth plague is the “locusts” (a symbol of Islam) that are brought by an “east wind” (a symbol of Islam).

And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, **How long wilt thou refuse to humble thyself before me?** let my people go, that they may serve me. Else, if thou refuse to let my people go, behold, tomorrow will I bring **the locusts** into thy coast: And **they shall cover the face of the earth,** that one cannot be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field: And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers’ fathers have seen, since the day that they were upon the earth unto this day. And **he turned himself,** and went out from Pharaoh.

And Pharaoh’s servants said unto him, **How long shall this man be a snare unto us?** let the men go, that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed?

And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the Lord your God: *but* who *are* they that shall go?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we *must hold* a feast unto the Lord.

And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones: look *to it;* for evil *is* before you. Not so: go now ye *that are* men, and serve the Lord; for that ye did desire. And they were driven out from Pharaoh’s presence.

And the Lord said unto Moses, Stretch out thine hand over the land of Egypt for the **locusts,** that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left. And Moses stretched forth his rod over the land of Egypt, and the

Lord brought **an east wind** upon the land all that day, and all *that* night; *and* when it was morning, **the east wind brought the locusts**. And the **locusts** went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such **locusts** as they, neither after them shall be such. For **they covered the face of the whole earth**, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and intreat the Lord your God, that he may take away from me this death only. And he went out from Pharaoh, and intreated the Lord. And the Lord turned a mighty strong west wind, which took away the **locusts**, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt. Exodus 10:3–19.

First “the Lord God of the Hebrews” asks, **How long wilt thou refuse to humble thyself before me?**” and then Pharaoh’s servants after asked Pharaoh again, **“How long shall this man be a snare unto us?”** The question is asked during the eighth plague, which aligns with 9/11 for several reasons. The tenth plague is the slaying of the first born, which aligns with the cross and is followed by the disappointment by the Red Sea, which inspiration aligns with the disappointment of the disciples at the cross, which aligns with the great disappointment of the Millerites in 1844. Those three witnesses all align with the Sunday law. The tenth plague is the Sunday law and two plagues earlier the eighth plague brought the locust upon an east wind. The ninth plague was a darkness that could be felt.

And the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, **even darkness which may be felt**. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: **but all the children of Israel had light in their dwellings**. Exodus 10:21–23.

In the symbolism of “how long” represented by Mount Carmel and Elijah there is a distinction manifested when the fire comes down out of heaven. Elijah’s God did what Baal cannot do. In Millerite history the distinction was made between fallen Sardinian Protestantism and Millerite Adventism. With Moses the distinction was darkness or light. Isaiah further informs us that those who have no light in Moses line, who are also those destroyed by Elijah, and who lose the mantle of Protestantism to the Millerite are a “people” who “hear” “indeed, but understand not; and see” “indeed, but perceive not.” Then a pronouncement is made of these people which states, “Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

Willing to do the work, but overwhelmed with the assignment to preach to those who will not listen Isaiah “then said,” “Lord, how long?”

The last three of Egypt’s ten plagues provide a witness of the three steps from 9/11 unto the Sunday law. On August 11, 1840 the first angel’s message was empowered, and on April 19, 1844 the second angel arrived as was empowered at the Exeter Camp Meeting August 12–17, and the third angel arrived on October 22, 1844. The third angel aligns with the Sunday law, and therefore identifies a three-step process for you cannot have a third, without a first and a second.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed**. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen and voice** we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel’s message**. **There cannot be a third without the first and second**. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be.**” *Selected Messages*, book 2, 104, 105.

The tenth plague of Egypt has been aligned by inspiration with the cross and the disappointment associated with it. The tenth plague is therefore the third message, which of prophetic necessity must be preceded by a first and second message. At 9/11 The Lord asked Pharaoh, “how long” and immediately thereafter Pharaoh’s servants also asked, “how long.” After Moses delivered God’s question of “how long” to Pharaoh, and just before the servants repeat the question of Moses to Pharaoh, Moses marks a turning point.

... And **he turned himself**, and went out from Pharaoh. Exodus 10:6.

9/11 was a prophetic turning point, that was typified when Moses delivered the plague of locusts that came on the east wind.

“There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given.” *Bible Echo*, August 26, 1895.

The next plague produced darkness or light depending on which class you were in. 9/11 was a “turning point in the history of nations and of the church.” At that point God’s people were to walk in the old paths, but they refused to walk therein and hearkened not to the sound of the trumpet. A separation between darkness and light was accomplished after Elijah, and Moses asked, “how long?”

She further states in the passage: “There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow.” *Bible Echo*, August 26, 1895.

“When” “the light for that time is given” it is either “received” or “rejected.” The separation that is accomplished when the light is introduced is the work of the everlasting gospel, which includes not only the sealing of God’s people, but the separation of the wheat and the tares. The final testing and separation process began at 9/11, when the prophetic question asks, “how long?” and the prophetic answer is, “until the Sunday law.” The last mention of the symbol of “how long” is found in the fifth seal in the book of Revelation.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, **How long**, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled. Revelation 6:9–11.

Inspiration places the answer to the question of “how long” asked by the “souls of them that were slain” in future, when a second group of papal martyrs is made up. That begins at the Sunday law, and for this reason Sister White identifies Revelation chapter eighteen as the fulfillment of the second group of martyrs.

“When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in **the eighteenth of Revelation**, when those who are faithful and true are called out from Babylon. [**Revelation 18:1–5, quoted.**]” *Manuscript Releases*, volume 20, 14.

In the other passage where she identifies the martyrs of the fifth seal and the future and second group of martyrs who are made up in the Sunday law crisis, she says those scenes “would be in a period of time in the future.” The two voices of Revelation eighteen represent the “period of time in the future. The first voice in the beginning at 9/11 and the second voice at the Sunday law

““And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, **How long**, O Lord, Holy and true, doest Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them [They were pronounced pure and holy]; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled’ [Revelation 6:9–11]. Here were scenes presented to John that were not in reality **but that which would be in a period of time in the future.**

“Revelation 8:1–4 quoted.” *Manuscript Releases*, volume 20, 197.

Sister White associates the fulfillment of the formation of the second group of martyrs in the future and in the other passage she quotes Revelation 18:1–5, which identifies a voice in the first three verses and another voice in verses four and five. The first voice marks 9/11 when the great building of New York came down and the second voice is the Sunday law when God’s other flock is called out of Babylon.

“How long” is a prophetic symbol of the period of time from 9/11 unto the Sunday law which has been typified in the story of Mount Carmel, the history of the Millerites from 1840 to 1844, the history of Moses’ from the eighth to tenth plague. In Zechariah the question is asked of “how long” it would be until God had mercy upon Jerusalem that had been in Babylon for seventy years.

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

And the Lord answered the angel that talked with me *with good words and comfortable words.*

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

**shall be stretched forth upon Jerusalem.** Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and **shall yet choose Jerusalem.** Zechariah 1:12–17.

Sister White directly aligns Zechariah's "threescore and ten years" (seventy years) that literal ancient Israel was in bondage to literal Babylon with the twelve hundred and sixty years from 538 unto 1798 that spiritual Israel (Christians) were in bondage to spiritual Babylon (Roman Catholicism). In 1798, at the end of the twelve hundred and sixty years the first of three messages represented as angels in Revelation fourteen arrived. The second arrived on April 19, 1844 and the third on October 22, 1844. The history symbolized by the question, "how long" is from 9/11 unto the Sunday law and that period of time was typified with the beginning of Adventism in the Millerite movement of August 11, 1840 unto October 22, 1844. That period is symbolically illustrated by John the Revelator in chapter ten when John eats the little book that was sweet in his mouth, but became bitter in his stomach.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. Revelation 10:8–11.

The history John is illustrating is represented by the book that was eaten, in the sense that it represented the Millerites coming to understand the message and their experience in proclaiming that message. So, when John is told immediately after that history is set forth that John must prophesy again, the prophesying that is being identified is the history of 1840 to 1844. John is told that the Millerite history from 1840 to 1844 is repeated in the history of the end of Adventism, just as it was at the beginning of Adventism. As soon as John is told that he must prophesy again he told to measure the temple.

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

The work given to Adventism post October 22, 1844 was represented by John as measuring or building the temple, just as the promise is set forth in Zechariah that a line would be stretched forth upon Jerusalem again, for the Lord would yet choose Jerusalem. The history represented at the beginning of Adventism with the Philadelphian movement of Millerite Adventism is repeated at the ending of Adventism with the Philadelphian movement of the one hundred and forty-four thousand. At the great disappointment of October 22, 1844, a period of time, represented as "the days of the voice of the seventh angel" began.

But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. Revelation 10:7.

The message was sweet to the Millerites when the Islamic time prophecy of the second woe was fulfilled as the Millerites had predicted in advance on August 11, 1840. The message turned bitter in the stomach at the great disappointment of October 22, 1844. As soon as John finishes illustrating the history of 1840 to 1844, he is informed that he must do the very same thing (prophecy) again. Then he is told to measure Jerusalem, and when he does so he is aligning with Zechariah's prophecy of the Lord choosing Jerusalem.

In sacred history the Lord chose Jerusalem to place His name there, and his "name" is His character. Jerusalem and Zion are referenced by Zechariah when he states, "I am jealous for Jerusalem and for Zion with a great jealousy" and thereafter with, "the Lord shall yet comfort Zion, and shall yet choose Jerusalem."