

“What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**” James White, *Review and Herald*, November 1, 1853.

Then charged he his disciples that they should **tell no man that he was Jesus the Christ**. From that time forth **began Jesus to show unto his disciples**, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Matthew 16:20, 21.

“Jesus remained with His disciples **forty days**, causing them **joy** and gladness of heart as He opened to them more fully the realities of the kingdom of God. He commissioned them to bear testimony to the things which they had seen and heard concerning His sufferings, death, and resurrection, that He had made a sacrifice for sin, and that all who would might come unto Him and find life. With faithful tenderness He told them that they would be persecuted and distressed; but they would find relief in recalling their experience and remembering the words which He had spoken to them. He told them that He had overcome the temptations of Satan and obtained the victory through trials and suffering. Satan could have no more power over Him, but would bring his temptations to bear more directly upon them and upon all who should believe in His name. But they could overcome as He had overcome. Jesus endowed His disciples with power to work miracles, and told them that although they should be persecuted by wicked men, He would from time to time send His angels to deliver them; their lives could not be taken until their mission should be accomplished; then they might be required to seal with their blood the testimonies which they had borne.

“His anxious followers gladly listened to His teachings, eagerly feasting upon every word which fell from His holy lips. **Now they certainly knew that He was the Saviour of the world**. His words sank deep into their hearts, and they sorrowed that they must soon be parted from their heavenly Teacher and no longer hear comforting, gracious words from His lips. But again their hearts were warmed with love and exceeding joy, as Jesus told them that He would go and prepare mansions for them and come again and receive them, that they might be ever with Him. He promised also to send the Comforter, the Holy Spirit, to guide them into all truth. ‘And He lifted up His hands, and blessed them.’” *Early Writings*, 189, 190.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged.

I have **yet many things to say unto you, but ye cannot bear them now**. Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth**: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and **he will shew you things to come**. He shall glorify me: for he shall receive of mine, **and shall shew *it* unto you**. All things that the Father hath are mine: therefore said I, that he shall take of mine, **and shall shew *it* unto you**. John 16:7–15.

And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.

And they said one to another, **Go to**, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar.

And they said, **Go to**, let us build us a city and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

And the Lord came down **to see the city and the tower**, which the children of men builded. And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and **now nothing will be restrained from them, which they have imagined to do**.

Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth. Genesis 11:1–9.

This *is* **my covenant**, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be **circumcised**. And ye shall **circumcise** the flesh of your foreskin; and it shall be **a token of the covenant** betwixt me and you. And he that is **eight days old** shall be **circumcised** among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. Genesis 17:10–12.

And Jesus answered and said unto him, **Blessed** art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but **my Father which is in heaven**. And I say also unto thee, That thou art **Peter**, and upon this **rock** I will build my church; and **the gates of hell** shall not prevail against it. And I will give unto thee **the keys of the kingdom** of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:17–19.

And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And **the beast that was, and is not, even he is the eighth**, and is **of the seven**, and goeth into perdition. And the ten horns which thou sawest are

ten kings, which have received no kingdom as yet; but **receive power as kings one hour with the beast**. Revelation 17:10–12.

And he saith unto me, Seal not the sayings of the prophecy of this book: for **the time is at hand**. 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. Revelation 22:10, 11.

He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Revelation **22:11**.

And he saith unto me, Seal not the sayings of the prophecy of this book: for **the time is at hand**. Revelation 22:10.

The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. **Blessed is** he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: **for the time is at hand**. Revelation 1:1–3.

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

And **I heard, but I understood not**: then said I, O my Lord, what *shall be* the end of these *things*? And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be **purified**, and **made white**, and **tried**; but the wicked shall do wickedly: and none of the wicked shall understand; but **the wise shall understand**.

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* **a thousand two hundred and ninety days**.

Blessed is he that **waiteth**, and cometh to the **thousand three hundred and five and thirty days**. Daniel 12:7–12.

THE BOOK OF JOEL AND THE LAODICEAN SEVENTH-DAY ADVENTIST CHURCH

NUMBER THIRTY-FOUR

There had to be voice crying in the wilderness, for there are three witnesses that a wilderness always has a crying voice. Elijah, John the Baptist and William Miller all represent a voice crying in the wilderness. Jesus identifies John as Elijah, and Sister White identifies William Miller as both John and Elijah. As symbols they align with one another, and the characteristics of each are represented prophetically in them all.

Revelation chapter twelve identifies the 1,260 years of papal supremacy as a “wilderness,” and when Elijah was at Mount Carmel it was the conclusion of 1,260 days, thus a “wilderness.” Before Carmel Elijah had told Obadiah to go and tell Ahab to come to Carmel. Elijah had called Ahab while still in the 1,260-day wilderness. John was the voice from the wilderness and although William Miller did not begin to teach his message in the history before 1798, the prophetic attributes of Elijah and John identify Miller as the voice in the wilderness.

In order for there to be a voice in the wilderness, there must be a wilderness. In July of 2023 a voice began to sound identifying that the Lion of the tribe of Judah was now unsealing the revelation of Himself as set forth in chapter one of the book of Revelation. The disappointment of Sabbath, July 18, 2020, began the three and a half days of Revelation eleven that ended on Sabbath December 30, 2023. That Sabbath, for the first time since July 2020, *Future for America* spoke publicly on a zoom meeting.

From then on, the Revelation of Jesus Christ has been opening progressively. It started with a revelation of the word “truth,” that was then seen to represent a framework of three steps outlined by the first, thirteenth and twenty-second letters of the Hebrew alphabet, when brought together form the word “truth.” The three steps represented in the word truth was an old truth, placed in a new setting. For years we have shown the three steps of the courtyard, holy place and Most Holy Place, were parallel to the three works of the Holy Spirit as he convicts of sin in the courtyard, manifests righteousness in the holy placed and judges in the Most Holy Place. But as of 2023 that oft repeated principle was placed in the framework of truth. Taking an old truth and placing it in a new framework of truth is what Christ does as He progressively unseals His word. The wilderness that ended in 2023 represents a “time of the end” when a prophecy was unsealed. That prophecy is the revelation of Jesus Christ, who is the “Truth.”

“In the time of the Savior, the Jews had so covered over **the precious jewels of truth with the rubbish of tradition and fable**, that it was impossible to distinguish the true from the false. The Savior came to clear away **the rubbish of superstition and long-cherished errors**, and to set **the jewels of God’s word in the framework of truth**. **What would the Savior do if he should come to us now as he did to the Jews? He would have to do a similar work in clearing away the rubbish of tradition and ceremony**. The Jews were greatly disturbed when he did this work. They had lost sight of **the original truth** of God, but Christ brought it again to view. **It is our work to free the precious truths of God from superstition and error**. What a work is committed to us in the gospel!” *Review and Herald*, June 4, 1889.

“It is our work to free the precious truths of God from superstition and error” and “set the jewels of God’s word in the framework of truth.” In 2023 the Lord introduced the framework of truth, in the structure represented by the word “truth.” That framework brings to view the “original” truths “of God.”

“The dust and rubbish of error have buried the precious jewels of truth, but the Lord’s workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, ‘Open thou mine eyes that I may behold wondrous things out of thy law.’ **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but **‘the wise,’ those who are honest, will understand.** The book is open, and the words of God reach the hearts of those who desire to know his will. At **the loud cry of the angel** from heaven who joins the third angel, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth.” *Review and Herald*, December 15, 1885.

The “Lord’s workers” who are “the wise” “who are honest” “will understand.” will “uncover” “treasures, so that thousands will look upon them with delight and awe.” Unfortunately for Laodicean Adventism it is not they who wake up from their stupor at the loud cry of the third angel, for that is the Sunday law, and that is too late for Adventism to awake. The eleventh-hour workers awaken from their “stupor” “at the loud cry of the angel who joins the third angel” at the soon-coming Sunday law. Since 2023 “Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.”

In Isaiah 22:22 Eliakim is given a key, and in Matthew 16 Peter is given th keys to the kingdom.

And **the key** of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. Isaiah 22:22.

The “key” is given to Philadelphia, for that is the only place in the Scriptures the key of opening and shutting is referenced.

And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he **that hath the key of David**, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Revelation 3:7, 8.

The last interaction with the quibbling Jews Christ raised a question that the Jews could not answer.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The Son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*. Matthew 22:41–46.

The “key” of the “house of David” was given the Millerites, who were the church of Philadelphia. The “key” was a reformatory movement that was represented as open and shut doors. From 1798 unto 1863 the Millerite movement went from the experience of Philadelphia unto the

experience of Laodicea, while going from a movement unto a church. A door opened and a door closed on April 19, 1844, as a door opened and a door closed on October 22, 1844, as a door opened and a door closed in 1863. Peter had no simply a key given to him, but “keys.”

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee **the keys of the kingdom of heaven:** and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:17–19.

Peter’s binding and loosening is opening and closing, and it is accomplished through humanity and Divinity. Line upon line, Philadelphia, the last covenant bride as represented by Peter is given the key of the house of David, and what those keys open, are opened at the direction of Divinity through humanity. The key of the house of David is the last subject Jesus interacted with the Pharisees over, and it is exactly where Peter begins at Pentecost in the upper room at the third hour. The subject that closed the door of the Pharisees to Christ is what Peter uses to open the door at Pentecost.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* **the third hour of the day**. But this is **that which was spoken by the prophet Joel**; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?

Act 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Act 2:39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Act 2:40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Act 2:41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. Acts 2:14–41.

“The key of knowledge in Christ’s day had been taken away by those who should have held it to unlock the treasure house of wisdom in the Old Testament Scriptures. The **rabbis** and **teachers** had virtually shut up the kingdom of heaven from the poor and the afflicted, and left them to perish. In His discourses Christ did not bring many things before them at once, lest He might confuse their minds. He made every point clear and distinct. He did not disdain the repetition of old and familiar truths in prophecies if they would serve His purpose to inculcate ideas.

“**Christ was the originator of all the ancient gems of truth.** Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and **placed in the framework of error.** Christ’s work was to readjust and establish **the precious gems in the framework of truth.** The principles of truth which had been given by Himself to bless the world had, through Satan’s agency, been buried and had apparently become extinct. Christ rescued them from **the rubbish of error**, gave them a new, vital force, and commanded them to shine as **precious jewels**, and stand fast forever.

“Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. **He had cast them into the minds and thoughts of each generation**, and when He came to our world He rearranged and vitalized the truths which had become dead, **making them more forcible** for the benefit of future generations. It was Jesus Christ who had the power of rescuing the truths from the **rubbish**, and again giving them to the world with more than their original freshness and power.” *Manuscript Releases*, volume 13, 240, 241.

The persecution represented by Judas and the Sanhedrin is repeated in the history leading to the Sunday law, and that history is the history of the Midnight Cry. The history was typified by the triumphal entry of Christ into Jerusalem, which included two protests of the Sanhedrin against the message of the Midnight Cry. One protest at the beginning on the Mount of Olives, and another at the temple. The procession began with the loosing of an ass. The “restraint” and “loosing” of Islam is a primary characteristic of Islam in prophecy.

There are three types of restraining represented in Hagar and Ishmael’s testimony. There are human restraint, divine restraint and prophetic restraint. Sarah’s actions as Hagar’s mistress, initially restrains her through servitude, and then harshly deals with her after Hagar conceives Ishmael. This type represents human authority that limits freedom or status, symbolizing the “covenant of death” or oppression under the old order (Galatians 4:24, 25). In prophetic terms, this parallels human efforts to control or suppress spiritual movements.

Hagar was also restrained by Divine command when Hagar flees into the wilderness, and the angel of the Lord finds her and restrains her escape by commanding her to return and submit to Sarah (Genesis 16:7–9). This type highlights God’s sovereign limitation for a greater purpose, such as fulfilling promises about Ishmael becoming a great nation, Genesis 16:10–12, even amid rebellion or flight. Symbolically, it foreshadows divine holding, such as the four angels restraining the winds in Revelation 7:1–3.

The third type of restraint placed upon Hagar and Ishmael was circumstantial exemplified in the second wilderness episode: After being cast out (released), Hagar and Ishmael are restrained by dire circumstances in the desert—water runs out, leading to near death and despair (Genesis 21:14–16). This type involves providential or environmental limitations that test faith, but God intervenes through the angel to release them, by providing water and reaffirming promises (Genesis 21:17–19). Prophetically, this mirrors delays or crises that restrain rebellion or iniquity until God’s people are prepared such as Islam’s historical restraints in 1840 and parallels like 9/11, where forces are “held in check” per *Early Writings*, 85, until the third angel finishes his work.

Islam of the first woe was loosed with the arrival of Mohammed into history.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And **he opened the bottomless pit**; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And **there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power**. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. Revelation 9:1–5.

Mohammed opened the bottomless pit, and the locusts of Islam were released. Then in the second woe, they are released again.

One woe is past; *and*, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, **Loose the four angels which are bound** in the great river Euphrates. And **the four angels were loosed**, which were prepared

for an hour, and a day, and a month, and a year, for to slay the third part of men. Revelation 9:12–15.

The triumphal entry began with the loosing of the ass that was to carry Christ. As Christ then descended the Mount of Olives the Jews protested, and as He thereafter entered the temple they protested again. A loosed ass, followed by a protest outside the temple, then a second protest in the temple. Samuel Snow arrived a day late to the Exeter camp meeting, and he arrived on horseback, thus marking the end of the tarrying time and the arrival of the message of the Midnight Cry. Samuel Snow's horse was typified by Christ's loosed ass. The ass and the horse are symbols of Islam.

That period of the Midnight Cry will begin with a loosed ass and end with a release of Islam. Between the beginning release and the ending release there are two interactions with the drunkards of Ephraim. One at the beginning outside the temple and one at the end in the temple.

“Chapter 63—Thy King Cometh

“This chapter is based on Matthew 21:1–11; Mark 11:1–10; Luke 19:29–44; John 12:12–19.

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.’ Zechariah 9:9.

“Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne.

“It was on the first day of the week that Christ made His triumphal entry into Jerusalem. Multitudes who had flocked to see Him at Bethany now accompanied Him, eager to witness His reception. Many people were on their way to the city to keep the Passover, and these joined the multitude attending Jesus. All nature seemed to rejoice. The trees were clothed with verdure, and their blossoms shed a delicate fragrance on the air. A new life and joy animated the people. The hope of the new kingdom was again springing up.

“Purposing to ride into Jerusalem, Jesus had sent two of His disciples to bring to Him **an ass and its colt**. At His birth the Saviour was dependent upon the hospitality of strangers. The manger in which He lay was a borrowed resting place. Now, although the cattle on a thousand hills are His, He is dependent on a stranger's kindness for an animal on which to enter Jerusalem as its King. But again His divinity is revealed, even in the minute directions given His disciples for this errand. As He foretold, the plea, ‘The Lord hath need of them,’ was readily granted. Jesus chose for His use **the colt on which never man had sat**. The disciples, with glad enthusiasm, spread their garments on the beast, and seated their Master upon it. Heretofore Jesus had always traveled on foot, and the disciples had at first wondered that **He should now choose to ride**. But hope brightened in their hearts with the joyous thought that He was about to enter the capital, proclaim Himself King, and assert His royal power. While on their errand they communicated their glowing expectations to the friends of Jesus, and the excitement spread far and near, raising the expectations of the people to the highest pitch.

“Christ was following the Jewish custom for a royal entry. The animal on which He rode was that ridden by the kings of Israel, and prophecy had foretold that thus the Messiah should come to His kingdom. **No sooner was He seated upon the colt than a**

loud shout of triumph rent the air. The multitude hailed Him as Messiah, their King. Jesus now accepted the homage which He had never before permitted, and the disciples received this as proof that their glad hopes were to be realized by seeing Him established on the throne. The multitude were convinced that the hour of their emancipation was at hand. In imagination they saw the Roman armies driven from Jerusalem, and Israel once more an independent nation. All were happy and excited; the people vied with one another in paying Him homage. They could not display outward pomp and splendor, but they gave Him the worship of happy hearts. They were unable to present Him with costly gifts, but they spread their outer garments as a carpet in His path, and they also strewed the leafy branches of the olive and the palm in the way. They could lead the triumphal procession with no royal standards, but they cut down the spreading palm boughs, Nature's emblem of victory, and waved them aloft with loud acclamations and hosannas." *The Desire of Ages*, 569, 570.

The Laodicean Seventh-day Adventist church has a specific prophetic role in these last days. In the days of Christ, the Pharisees and Sadducees participated in the death of the Messiah. At Pentecost those very actions were directly set forth by Peter.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but the third hour of the day*. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

For **David speaketh concerning him**, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls. Acts 2:14–41.

Peter is in the upper room, at the **third** hour, and in the next chapter, on the same day he is in the temple at the **ninth** hour. There he heals a lame man, and Peter then gives the Pentecostal message within the temple. There is a prophetic distinction between the courtyard and the sanctuary as identified in Revelation eleven. Peter is illustrating the message of Pentecost in the upper room and three thousand souls are baptized. Six hours later in the temple, the Jews have him arrested over his Pentecostal message. At the third hour in the upper room, Peter begins his message with the very subject that Christ raised which marked the end of any further questions.

While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*. Matthew 22:41–46.

Peter began his message with the identical subject Christ ended his. In both cases the methodology of line upon line is identified as something the Jews were unable to apply. At Peter's sermon they began to see, and asked what they must do to be saved. How is David's Lord, how is He also David's son? Only if king David typified Christ, which is the key element of line upon line methodology. Peter is at the third hour, which is when Christ was crucified, and it was Caesarea Phillipi, which is also when the seventy elders tarried on the mountain at the beginning of the forty-six days that Moses received the Law and of course, many other lines.

Peter in the upper room at the third hour is also the beginning of the triumphal entry, a prophetic period that leads to the cross. Caesarea Phillipi to Caesarea Maritima is the period of six hours that leads to Christ's death at the ninth hour. The triumphal entry into Jerusalem has a distinct beginning and ending. The beginning Christ is descending the Mount of Olives when the crowd takes up the proclamation and the Pharisees argue against the public demonstration. Once in the temple the Pharisees again confront Christ over the message the people are proclaiming, thus identifying a distinct beginning and ending, as Alpha and Omega always does. In the middle of the period, Jesus stops as the sun was setting and wept over Jerusalem.

“As they proceeded, the multitude was continually increased by those who had heard of the coming of Jesus and hastened to join the procession. Spectators were

constantly mingling with the throng, and asking, Who is this? What does all this commotion signify? They had all heard of Jesus, and expected Him to go to Jerusalem; but they knew that He had heretofore discouraged all effort to place Him on the throne, and they were greatly astonished to learn that this was He. They wondered what could have wrought this change in Him who had declared that His kingdom was not of this world.

“Their questionings are silenced by a shout of triumph. Again and again it is repeated by the eager throng; it is taken up by the people afar off, and echoed from the surrounding hills and valleys. And now the procession is joined by crowds from Jerusalem. From the multitudes gathered to attend the Passover, thousands go forth to welcome Jesus. They greet Him with the waving of palm branches and a burst of sacred song. The priests at the temple sound the trumpet for evening service, but there are few to respond, and the rulers say to one another in alarm. ‘The world is gone after Him.’

“Never before in His earthly life had Jesus permitted such a demonstration. He clearly foresaw the result. **It would bring Him to the cross.** But it was His purpose thus publicly to present Himself as the Redeemer. **He desired to call attention to the sacrifice that was to crown His mission to a fallen world.** While the people were assembling at Jerusalem to celebrate the Passover, He, the antitypical Lamb, by a voluntary act set Himself apart as an oblation. **It would be needful for His church in all succeeding ages to make His death for the sins of the world a subject of deep thought and study. Every fact connected with it should be verified beyond a doubt. It was necessary, then, that the eyes of all people should now be directed to Him; the events which preceded His great sacrifice must be such as to call attention to the sacrifice itself. After such a demonstration as that attending His entry into Jerusalem, all eyes would follow His rapid progress to the final scene.**

“The events connected with this triumphal ride would be the talk of every tongue, and would bring Jesus before every mind. After His crucifixion, many would recall these events in their connection with His trial and death. **They would be led to search the prophecies, and would be convinced that Jesus was the Messiah; and in all lands converts to the faith would be multiplied.**

“In this one triumphant scene of His earthly life, the Saviour might have appeared escorted by heavenly angels, and heralded by the trump of God; but such a demonstration would have been contrary to the purpose of His mission, contrary to the law which had governed His life. He remained true to the humble lot He had accepted. The burden of humanity He must bear until His life was given for the life of the world.

“This day, which seemed to the disciples the crowning day of their lives, would have been shadowed with gloomy clouds had they known that this scene of rejoicing was but a prelude to the suffering and death of their Master. Although He had repeatedly told them of His certain sacrifice, yet in the glad triumph of the present they forgot His sorrowful words, and looked forward to His prosperous reign on David’s throne.

“New accessions were made continually to the procession, and, with few exceptions, all who joined it caught the inspiration of the hour, and helped to swell the hosannas that echoed and re-echoed from hill to hill and from valley to valley. The shouts went up continually, ‘Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord! Hosanna in the highest.’

“Never before had the world seen such a triumphal procession. It was not like that of the earth’s famous conquerors. No train of mourning captives, as trophies of kingly

valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan's power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. **Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.**

“Many Pharisees witnessed the scene, and, burning with envy and malice, sought to turn the current of popular feeling. With all their authority they tried to silence the people; but their appeals and threats only increased the enthusiasm. They feared that this multitude, in the strength of their numbers, would make Jesus king. As a last resort they pressed through the crowd to where the Saviour was, and accosted Him with reproving and threatening words: ‘Master, rebuke Thy disciples.’ They declared that such noisy demonstrations were unlawful, and would not be permitted by the authorities. But they were silenced by the reply of Jesus, ‘I tell you that, if these should hold their peace, the stones would immediately cry out.’ **That scene of triumph was of God's own appointing.** It had been foretold by the prophet, and man was powerless to turn aside God's purpose. Had men failed to carry out His plan, He would have given a voice to the inanimate stones, and they would have hailed His Son with acclamations of praise. As the silenced Pharisees drew back, the words of Zechariah were taken up by hundreds of voices: ‘Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.’

“When the procession reached the brow of the hill, and was about to descend into the city, Jesus halted, and all the multitude with Him. Before them lay Jerusalem in its glory, now bathed in the light of the declining sun. The temple attracted all eyes. In stately grandeur it towered above all else, seeming to point toward heaven as if directing the people to the only true and living God. The temple had long been the pride and glory of the Jewish nation. The Romans also prided themselves in its magnificence. A king appointed by the Romans had united with the Jews to rebuild and embellish it, and the emperor of Rome had enriched it with his gifts. Its strength, richness, and magnificence had made it one of the wonders of the world.

“While the westering sun was tinting and gilding the heavens, its resplendent glory lighted up the pure white marble of the temple walls, and sparkled on its gold-capped pillars. From the crest of the hill where Jesus and His followers stood, it had the appearance of a massive structure of snow, set with golden pinnacles. At the entrance to the temple was a vine of gold and silver, with green leaves and massive clusters of grapes executed by the most skillful artists. This design represented Israel as a prosperous vine. The gold, silver, and living green were combined with rare taste and exquisite workmanship; as it twined gracefully about the white and glistening pillars, clinging with shining tendrils to their golden ornaments, it caught the splendor of the setting sun, shining as if with a glory borrowed from heaven.

“Jesus gazes upon the scene, and the vast multitude hush their shouts, spellbound by the sudden vision of beauty. All eyes turn upon the Saviour, expecting to see in His countenance the admiration they themselves feel. But instead of this they behold a cloud of sorrow. They are surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart. What a sight was this for angels to behold! their loved Commander in an agony of tears! What a sight was this for the glad throng that with shouts of triumph and the waving of palm branches were escorting Him to the glorious city, where they fondly hoped He was about to reign! **Jesus had wept at the grave of Lazarus, but it was in a godlike grief in sympathy with human woe. But this sudden sorrow was like a note of wailing in a grand triumphal chorus.** In the midst of a scene of rejoicing, where all were paying Him homage, Israel’s King was in tears; not silent tears of gladness, but tears and groans of insuppressible agony. The multitude were struck with a sudden gloom. Their acclamations were silenced. Many wept in sympathy with a grief they could not comprehend.” *The Desire of Ages*, 570–575.

Caesarea Phillipi to Caesarea Maritima represents a symbolic six-hour-period that in turn represents the period of the triumphal entry to the cross, and also the movement of the Midnight Cry that swept over the eastern seaboard of the United States like a tidal wave from August 17 unto October 22, 1844. In the middle of that period Peter, James and John went with Jesus to the Mount of Transfiguration, paralleling the middle of the triumphal entry when Jesus wept over Jerusalem. In the proclamation of the Midnight Cry probation ends for the former covenant people.

The dynamics of the quibbling Jews informing Christ to forbid the proclamation is identified as a purposeful act, in order to propel the message and lead men and women to study the prophecies. The prophetic period begins with the loosing of the ass, then a protest by the quibbling Jews, Christ identifying the close of probation for the former covenant people, then an ending in the temple with another manifestation of protest from the quibbling Jews. Then as a summary of this prophetic period, a prophetic period that illustrated the Midnight Cry of Millerite history, the methodology of line upon line is lifted up as the conclusion of the history that was to lighten the path of the faithful all the way to the earth made new.

“The tears of Jesus were not in anticipation of His own suffering. Just before Him was Gethsemane, where soon the horror of a great darkness would overshadow Him. The sheepgate also was in sight, through which for centuries the beasts for sacrificial offerings had been led. This gate was soon to open for Him, the great Antitype, toward whose sacrifice for the sins of the world all these offerings had pointed. Near by was Calvary, the scene of His approaching agony. Yet it was not because of these reminders of His cruel death that the Redeemer wept and groaned in anguish of spirit. His was no selfish sorrow. The thought of His own agony did not intimidate that noble, self-sacrificing soul. It was the sight of Jerusalem that pierced the heart of Jesus—Jerusalem that had rejected the Son of God and scorned His love, that refused to be convinced by His mighty miracles, and was about to take His life. **He saw what she was in her guilt of rejecting her Redeemer, and what she might have been had she accepted Him who alone could heal her wound. He had come to save her; how could He give her up?**

“Israel had been a favored people; God had made their temple His habitation; it was ‘beautiful for situation, the joy of the whole earth.’ Psalm 48:2. The record of more than a thousand years of Christ’s guardian care and tender love, such as a father bears his only

child, was there. In that temple the prophets had uttered their solemn warnings. There had the burning censers waved, while incense, mingled with the prayers of the worshipers, had ascended to God. There the blood of beasts had flowed, typical of the blood of Christ. There Jehovah had manifested His glory above the mercy seat. There the priests had officiated, and the pomp of symbol and ceremony had gone on for ages. But all this must have an end.

“Jesus raised His hand,—that had so often blessed the sick and suffering,—and waving it toward the doomed city, in broken utterances of grief exclaimed: ‘If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—’ Here the Saviour paused, and left unsaid what might have been the condition of Jerusalem had she accepted the help that God desired to give her,—the gift of His beloved Son. **If Jerusalem had known what it was her privilege to know, and had heeded the light which Heaven had sent her, she might have stood forth in the pride of prosperity, the queen of kingdoms, free in the strength of her God-given power.** There would have been no armed soldiers standing at her gates, no Roman banners waving from her walls. The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. **She would have been the world’s diadem of glory.**

“But the bright picture of what Jerusalem might have been fades from the Saviour’s sight. He realizes what she now is under the Roman yoke, bearing the frown of God, doomed to His retributive judgment. He takes up the broken thread of His lamentation: ‘But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.’

“Christ came to save Jerusalem with her children; but **Pharisaical pride, hypocrisy, jealousy, and malice had prevented Him from accomplishing His purpose.** Jesus knew the terrible retribution which would be visited upon the doomed city. He saw Jerusalem encompassed with armies, the besieged inhabitants driven to starvation and death, mothers feeding upon the dead bodies of their own children, and both parents and children snatching the last morsel of food from one another, natural affection being destroyed by the gnawing pangs of hunger. He saw that the stubbornness of the Jews, as evinced in their rejection of His salvation, would also lead them to refuse submission to the invading armies. He beheld Calvary, on which He was to be lifted up, set with crosses as thickly as forest trees. He saw the wretched inhabitants suffering torture on the rack and by crucifixion, the beautiful palaces destroyed, the temple in ruins, and of its massive walls not one stone left upon another, while the city was plowed like a field. Well might the Saviour weep in agony in view of that fearful scene.

“Jerusalem had been the child of His care, and as a tender father mourns over a wayward son, so Jesus wept over the beloved city. How can I give thee up? How can I see thee devoted to destruction? Must I let thee go to fill up the cup of thine iniquity? One soul is of such value that, in comparison with it, worlds sink into insignificance; but **here was a whole nation to be lost. When the fast westering sun should pass from sight in the**

heavens, Jerusalem's day of grace would be ended. While the procession was halting on the brow of Olivet, **it was not yet too late** for Jerusalem to repent. The angel of mercy was then folding her wings to step down from the golden throne to give place to justice and swift-coming judgment. But Christ's great heart of love still pleaded for Jerusalem, that had scorned His mercies, despised His warnings, and was about to imbrue her hands in His blood. If Jerusalem would but repent, **it was not yet too late.** While the last rays of the setting sun were lingering on temple, tower, and pinnacle, would not some good angel lead her to the Saviour's love, and avert her doom? Beautiful and unholy city, that had stoned the prophets, that had rejected the Son of God, that was locking herself by her impenitence in fetters of bondage,—**her day of mercy was almost spent!**

"Yet again the Spirit of God speaks to Jerusalem. Before the day is done, another testimony is borne to Christ. The voice of witness is lifted up, responding to the call from a prophetic past. If Jerusalem will hear the call, if she will receive the Saviour who is entering her gates, she may yet be saved.

"Reports have reached the rulers in Jerusalem that Jesus is approaching the city with a great concourse of people. But they have no welcome for the Son of God. In fear they go out to meet Him, hoping to disperse the throng. As the procession is about to descend the Mount of Olives, it is intercepted by the rulers. They inquire the cause of the tumultuous rejoicing. As they question, 'Who is this?' the disciples, filled with the spirit of inspiration, answer this question. In eloquent strains they repeat the prophecies concerning Christ:

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek King of Salem,' King of Peace. Genesis 14:18.

"Jacob will tell you, He is Shiloh of the tribe of Judah.

"Isaiah will tell you, 'Immanuel,' 'Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.' Isaiah 7:14; 9:6.

"Jeremiah will tell you, The Branch of David, 'the Lord our Righteousness.' Jeremiah 23:6.

"Daniel will tell you, He is the Messiah.

"Hosea will tell you, He is 'the Lord God of hosts; the Lord is His memorial.' Hosea 12:5.

"John the Baptist will tell you, He is 'the Lamb of God, which taketh away the sin of the world.' John 1:29.

"The great Jehovah has proclaimed from His throne, 'This is My beloved Son.' Matthew 3:17.

"We, His disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

"And the prince of the powers of darkness acknowledges Him, saying, 'I know Thee who Thou art, the Holy One of God.' Mark 1:24." *The Desire of Ages*, 575–579.

The question of "Who is this," that was expressed by the quibbling Jews is answered by a clear application of line upon line methodology. The chapter opened with an illustration of line upon line methodology when Sister White stated:

“Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.’ Zechariah 9:9.

“Five hundred years before the birth of Christ, the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David’s throne.”

The line of Zechariah was employed to identify its fulfillment by Christ. The entire history of the triumphal entry is couched between an emphasis of the latter rain methodology of line upon line. The biblical methodology is where Christ ended His interaction with the Jews as He silenced them with the question of how David could call the Lord his son? A question which can only be answered by the methodology of line upon line, and the subject that Peter thereafter employs to convince the Jews of the Truth.

We will consider the lines of prophecy that are now being opened up by the Lion of the tribe of Judah in conjunction with the history of the Midnight Cry in the following articles. It is of interest to identify the discrepancies of the Gospels in connection with the triumphal entry. (Matthew 21:12, 13; Mark 11:15–17; Luke 19:45, 46). Matthew and Luke place this soon after entry (seemingly the same day). Mark places it the next day (after overnighing in Bethany, then returning and cleansing). Scholars often harmonize this by noting Jesus may have looked around on arrival day (Mark) and acted decisively the next (Mark), while the others summarize it as part of the entry events. In any case, the cleansing follows the entry. Did He cleanse the temple that very day, or the next day?

The discrepancy is similar perhaps to Luke identifying 8 days between Caesarea Philippi and the Mount of Transfiguration, when Matthew and Mark identify 6 days. Theologians will debate whether Christ cleansed the temple one or two times, whereas; Sister White leaves no room for that debate, identifying that Christ cleansed the temple twice.

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was **the second cleansing** of the Temple. So in the last work for the warning of the world, two distinct calls are made to the churches.” *Selected Messages*, book 2, 118.

The first temple cleansing is identified in John chapter two and the second cleansing was at the conclusion of the triumphal entry. The triumphal entry represents the movement of the message of the Midnight Cry from August 12 to October 22, 1844. That movement began with the arrival of the second angel on April 19, 1844; at which point the movement was cleansed of the former covenant people. At the end of the period, on October 22, 1844 the movement was again cleansed of those who would not follow Christ into the Most Holy Place. Sister White aligns the two cleansings up with 9/11 and the Sunday law.

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

kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

The mighty angel that descended at 9/11, when the great buildings of New York city were brought down by a touch of God identified the repetition of the second angel, who had arrived in the Millerite history on April 19, 1844. Sister White teaches that when those buildings were brought down verses one through three of Revelation eighteen were fulfilled. In doing so, those verses represent a repeat of the second angel of Millerite history, who concluded when the third angel arrived at the shut door of October 22, 1844. From the shut door of April 19, to the shut door of October 22 represents verses one through three of Revelation eighteen, and those verse lead to verse four, which is the third angel. 9/11 to the Sunday law is the second angel and verse four the third.

The sealing time of the one hundred and forty-four thousand is the history of the first temple cleansing from 9/11 unto the Sunday law. At the second temple cleansing of the Sunday law, a purified church, (the church triumphant) calls God's other flock out of Babylon in fulfillment of Revelation 18:4, 5. At 9/11 the ass of Islam was released, and then held in check, thus beginning the period of the triumphal entry into Jerusalem that is reached at the Sunday law. Before we proceed into our consideration of the period represented by a temple cleansing at the beginning and at the ending it is important to consider Matthew 16:18.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matthew 16:17–19.

The three verses align with the three verses in chapter seventeen of Genesis, as well as the three verses of Revelation seventeen that all align as the center of their respective testimonies in the three covenant passages of twelve chapters. What can be understood of these parallel passages is astounding, but if we might analyze a truth that is woven into the passages, it throws great light on the consideration of why two gospel writers identify the second temple cleansing at the conclusion of the triumphal entry, or the next day according to the third witness. The answer to the discrepancy is "fractals." I will try to explain.

The books of Daniel and Revelation are the same book, and in Daniel the unsealing of a prophecy is identified as producing an increase of knowledge. The unsealing of prophecy in Revelation is illustrated as the removing of seven seals from the book that was in the Father's hand

in chapter four of Revelation. The unsealing of prophetic light is portrayed as progressive. In conjunction with this fact is verse twenty of Matthew sixteen.

Jesus had just changed Simon Barjona's name to Peter for correctly identifying that Jesus was the Christ, the Son of the living God. But immediately thereafter He commands His disciples to tell no man this truth, that He just identified had been revealed to Peter by God. That truth had been unsealed to Peter, and Peter certainly did not understand the fulness of that truth, for when he was told of the approaching cross, he attempted to block the message with the inspiration of Satan, not God. Later at the last supper, Jesus identified that He still had many things to teach them, but they were not yet ready. The forty days after His resurrection He continued to teach, and at Pentecost He sent the Comforter that was to teach them all things.

The Revelation of Jesus Christ occurs just before probation closes, and it is a progressive revelation of Jesus Christ. Since July of 2023 that revelation has been unfolding. The three and a half days of death in the streets of Revelation eleven represents a scattering.

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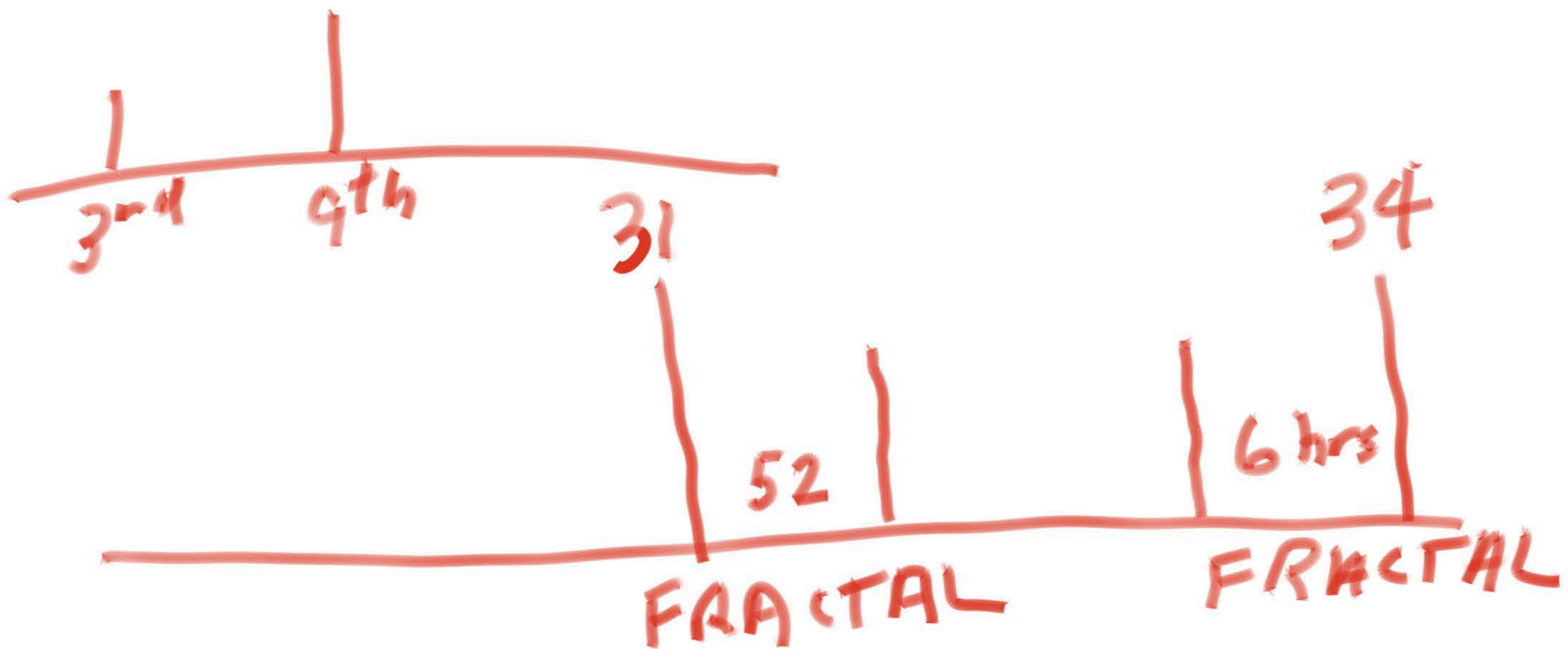
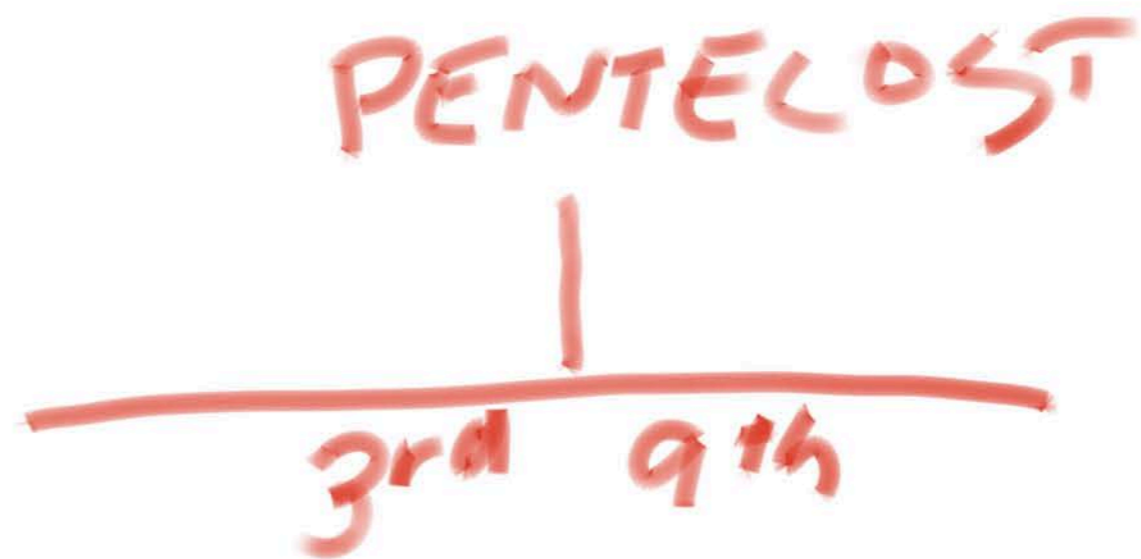
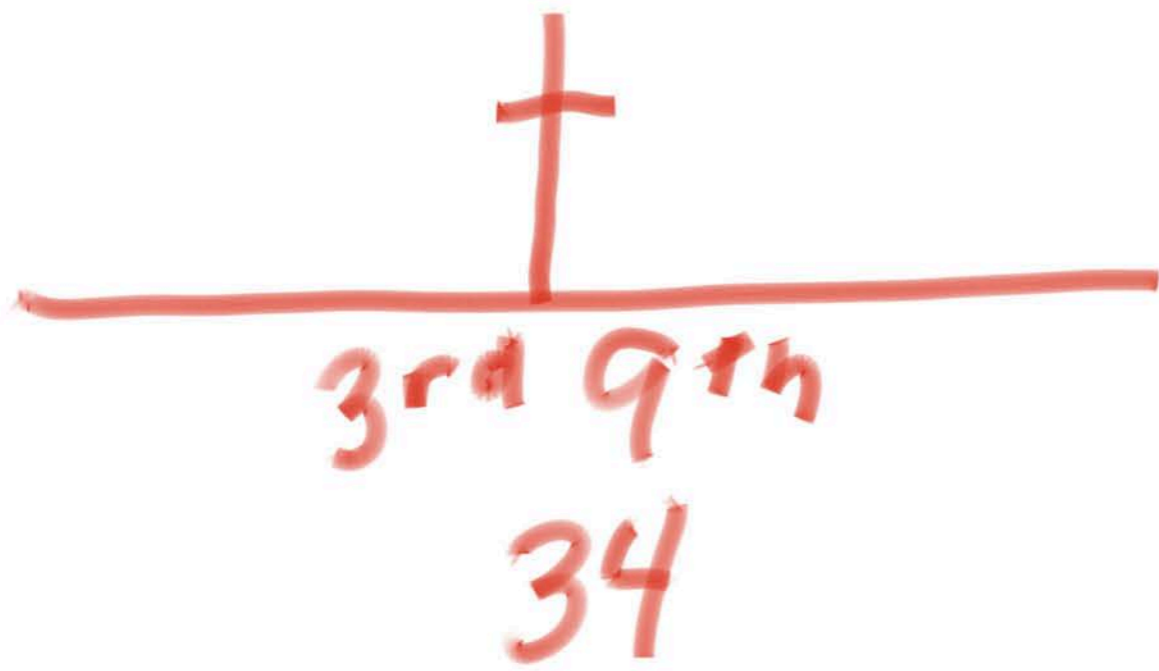
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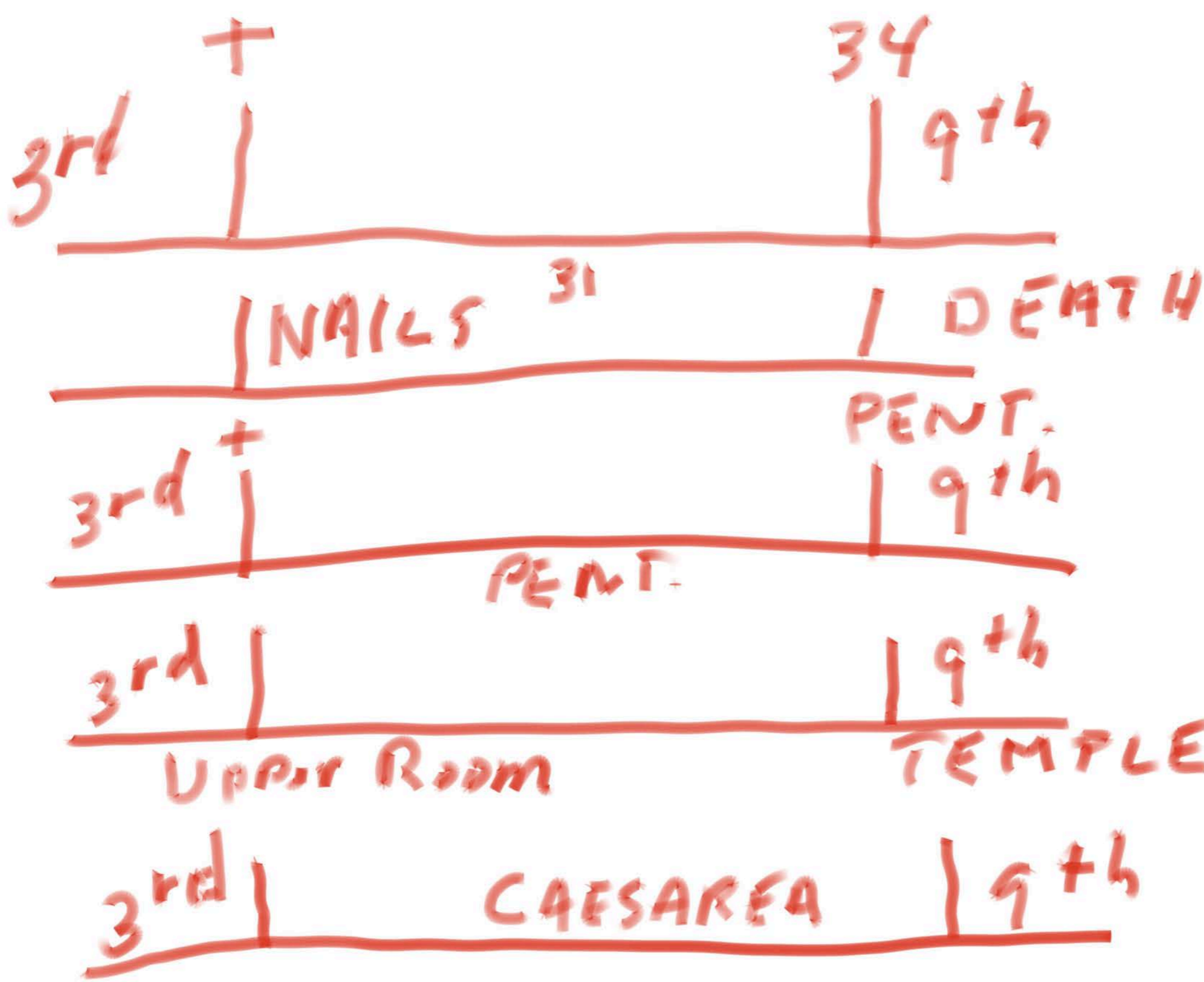
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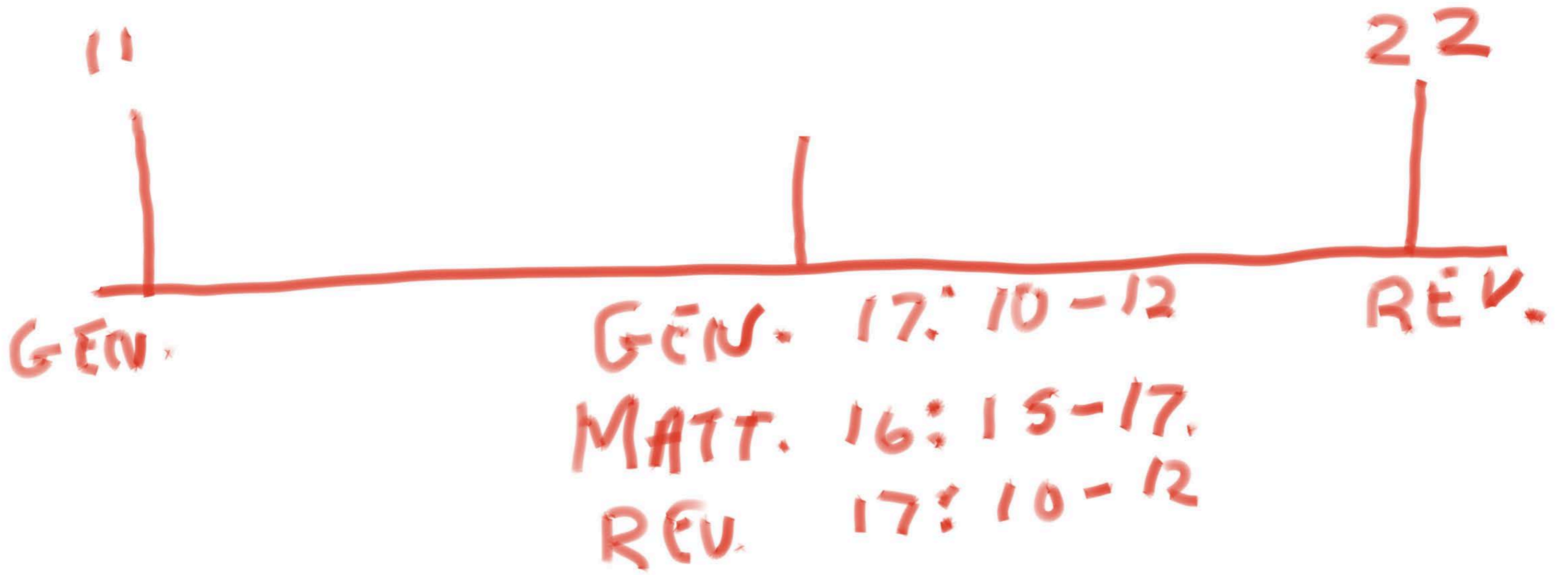
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Daniel 12: 7, 11, 12