



by Dr. Elliot Douglin

WORKBOOK
CAMP 2018

Truth for the Final Generation

P.O. Box 725

Bridgetown, Barbados, W.I.

Tel/Fax (246) 421-7297

email: info@tffgbarbados.com

Visit us on the web at <http://www.tffgbarbados.com>

or truthforthefinalgeneration1984.org

Copyright © 2018

Truth For The Final Generation, all rights reserved

THIS BOOK IS NOT FOR SALE

Complete books or requested portions are available in printed or electronic form by writing to the addresses above, by email, or by visiting our website.

Printed in Barbados

Cover design, book design and layout by:
Shammal Jordan,
Email: shammaljordan@hotmail.com

CONTENTS

Lesson 1	9
THE GENERATION CONCEPT: BASIC PRINCIPLES	
Lesson 2	13
THE SIGNIFICANCE OF THE NUMERALS 4 & 40	
Lesson 3	17
INTRODUCING THE WATCHES	
Lesson 4	22
THE FOUR LONG PROPHETIC TIME PROPHECIES OF DANIEL	
Lesson 5	31
THE TIME OF THE END & THE END OF THREE OTHER TIMES	
Lesson 6	38
PROPHETIC TIME GIVES WAY TO RIPENING TIME	
Lesson 7	46
THE MESSAGE OF THE GENERATIONS & WATCHES: WHAT IS ITS SIGNIFICANCE?	
Lesson 8.....	49
LESSONS FROM THE 70 YEAR CAPTIVITY: PART ONE	
Lesson 9	58
LESSONS FROM THE 70 YEAR CAPTIVITY: PART TWO	
Lesson 10	64
THE CONTINUOUS HISTORIC EXPOSITION OF PROPHECY	
Lesson 11	69
THE FOUR GENERATIONS SINCE 1844	
Lesson 12	77
THE GENERATION OF RESTORATION	
Lesson 13	86
SPIRITUAL GROWTH AND RIPENING	
Lesson 14	102
OUR NUMBER ONE PRIORITY	

Introduction

Welcome to the camp meeting 2018!

For this camp meeting we have a work-book for group study. Each camper should read and answer the questions in the book and actively participate in group discussion and prayer. We believe this to be more conducive to individual study and growth than merely listening to didactic lectures, although the latter will their place as well.

Our focus in on God's gracious interventions for the ripening of the harvest and the finishing of the work on one hand; and how His people have responded on the other hand. As we study **generations** and **watches** may we sense the urgency of the hour and allow God's love to motivate us as we allow Him to ripen the harvest in a short time!

The following principles should guide us in our quest for truth.

God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from weight of evidence, carefully comparing scripture with scripture. D.A. 458

There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men, if they will decide from the weight of evidence. But if they wait to have every seeming objection removed before they believe, they will never be settled, rooted, and grounded in the truth. God will never remove all seeming difficulties from our path. Those who wish to doubt may find opportunity; those who wish to believe will find plenty of evidence upon which to base their faith. 4T 583 - 584

Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 2 Peter 1 : 2



Yours for a wonderful 2018 camp meeting

LESSON ONE

THE GENERATION CONCEPT: BASIC PRINCIPLES

1. Read Numbers 14: 33, 34 and Hebrews 3: 7-10

ONE GENERATION = how many years? _____

2. This is the **duration** of time required for the **CHOICE** of any group to be **fixed** in a **particular** direction. So we are defining a **functional** generation (although it may approximate to a biological generation).

40 years = one _____ generation

3. How many years did each of the following Kings of Israel reign?

- a) King Saul: _____ years (Acts 13:21)
- b) King David: _____ years (1Kings 2:11)
- c) King Solomon: _____ years (1Kings 11:42)

4. Read Ecclesiastes 1:9; 3:15; 8:5,6; Proverbs 26:2, Galatians 6:7-9; James 1:13-15.

List 3 conclusions from the above passages:-

- a) History _____ itself.
- b) Probationary **time** is followed by _____.
- c) What is **sown** is _____.
- d) Lust must _____ to produce sin, sin when it is _____ produces _____.

5. Read the following quote from Great Controversy Chapter 19 page 343 paragraph 1:

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

- (a). The _____ of God’s dealing with men are ever the _____.

- (b). The important movements of the _____ have their _____ in those of the _____.
6. According to **Joel 1: 1-4** and **Exodus 20: 5**, how many **generations** make up a **complete cycle** of **sowing** and **reaping**? _____
7. **Write down the two definitions we have derived so far:**
- 1 generation = _____ years
- 1 cycle = _____ generations = _____ years
8. **In Matthew 23: 32, 33** Jesus indicated that the Jewish _____ that was about to reject Him would fill up the _____ of their fathers.
9. **Now read Matthew 1: 17** and fill in the blanks below with the right numbers: Between the **call** of Abraham and the **birth** of Christ there were _____ distinct periods of _____ generations each; totalling _____ generations in all.
10. **In the** _____ generations between Abraham and King David, the general spiritual trend was **upward**, and reached its zenith under David's rule. After King David there was a downward trend of apostasy for _____ generations ending in _____ captivity. After the Babylonian captivity, the Jews encased themselves in rigid legalistic orthodoxy for another _____ generations ending at Christ's earthly ministry.
11. The Jews of Christ's day filled up the _____ of their fathers from the Babylonian captivity to Christ's day.
- We conclude that each 14 generation period represented a **measure of cause and effect cycles**.



12. So 14 generations = _____ measure

But 4 generations = _____ cycle

Therefore 14 generations = $14 \div 4 =$ _____ cycles

So, 1 measure = _____ cycles

13. Read Galatians 4: 4, 5 and read again Matthew 1: 17.

The fullness of time, from the call of Abraham to the birth of Christ was 3 measures (3x14 generations) and the time to redeem had come!

Now answer:-

Fullness of time = _____ generations = _____ measures.

14. SUMMARY:

Write down all the definitions you have learnt so far:-

1 cycle = _____ generations = _____ years

1 measure = _____ generations = _____ cycles

The fullness of time to redeem = _____ measures = _____ cycles = _____ generations

CONCLUSION:

Read Galatians 5: 14-26; Galatians 6:7-9

Cycles of sowing and reaping affect all aspects of human life on our planet.

Sow to the Spirit by abiding in Christ.

Instead of sowing to the flesh we should crucify the flesh.

LESSON TWO

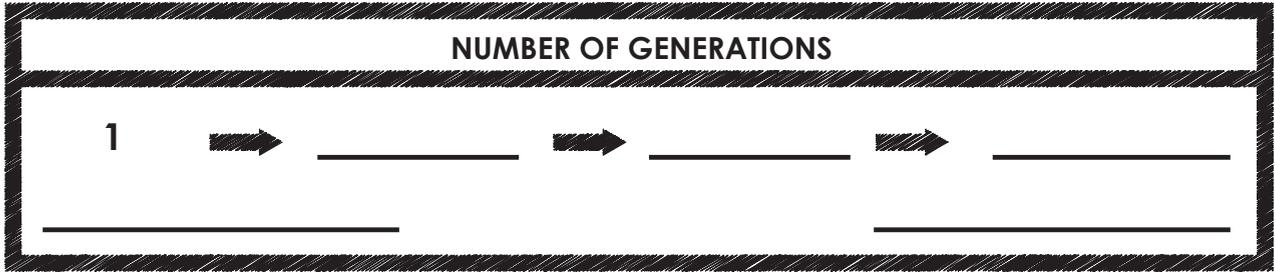
THE SIGNIFICANCE OF THE NUMERALS 4 & 40

1. THE NUMBER 4

In Lesson One, we clearly established that:

4 generations = _____ complete cycle of sowing and reaping.

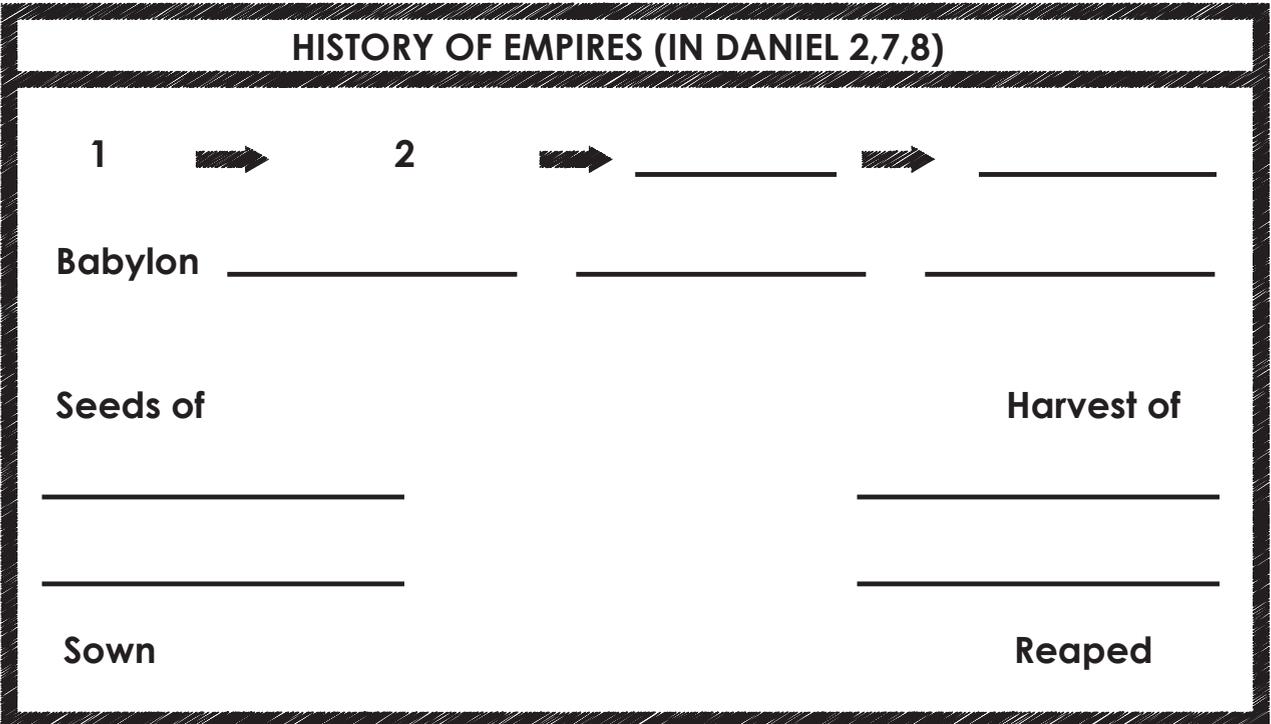
Express the above formula in the form of a number code by inserting the appropriate numbers.



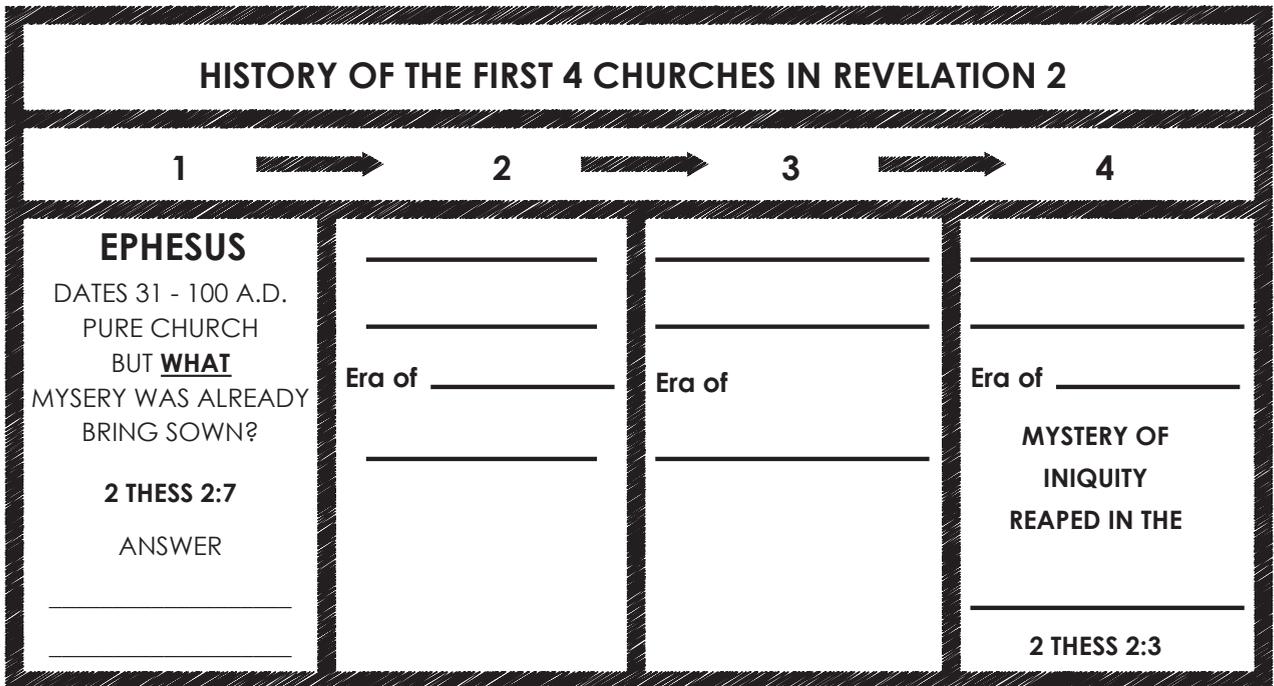
In the blanks underneath the starting and finishing numbers, in the above diagram, insert “reaped” or “sown” correctly.

COMPLETE THE FOLLOWING DIAGRAMS.

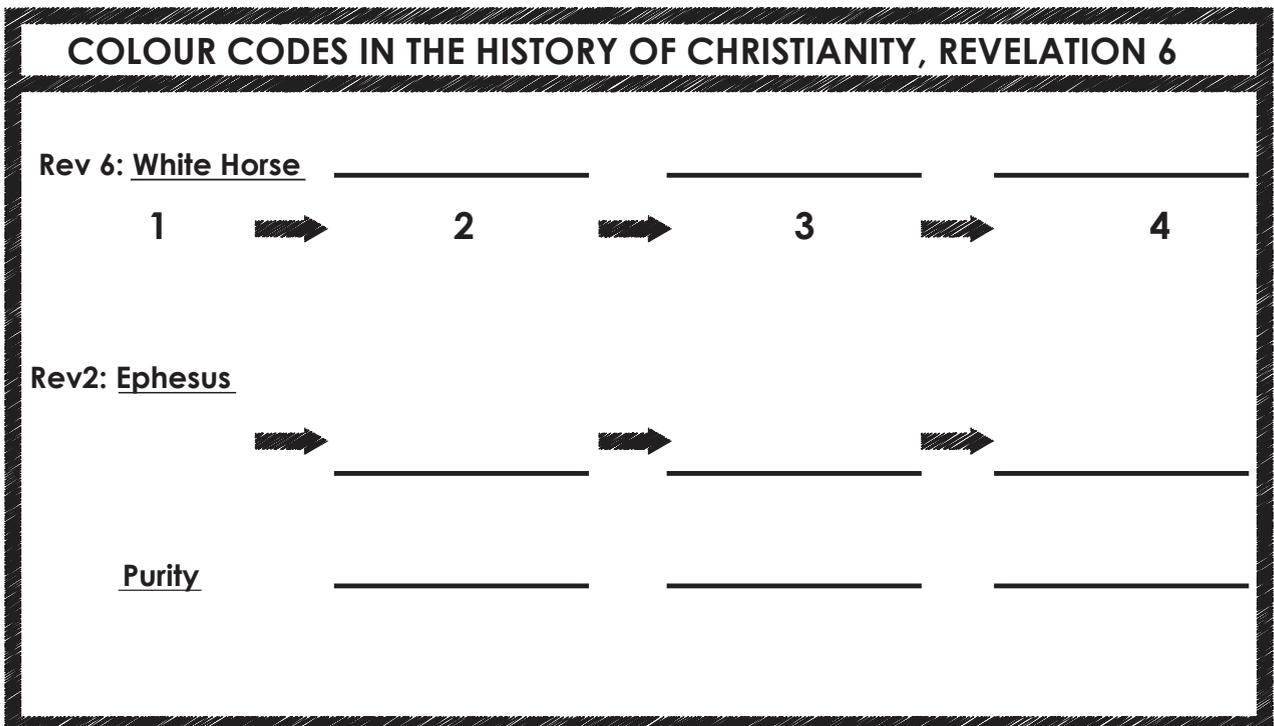
A.



B.



C. Fill in the colours, the churches and the condition.



2. Find out the **DURATION** of the following events.

Genesis 7: 13	The Flood _____
Genesis 50: 2,3	Jacob's Embalming _____
Exodus 24:18	Moses on Mount Sinai _____
Deuteronomy 9: 25- 29	Moses' Prayer _____
Numbers 13:25	Spies in Canaan _____
Jonah 3:4	Ninevah's Probation _____
Luke 4: 1, 2	Christ's Temptation in the Wilderness _____
Acts 1: 3	Christ's Ministry After His Resurrection _____
Numbers 32:13	Israel's Wanderings _____
Judges 3: 11	Period of Rest _____
Ezekiel 29: 11-13	Egypt's Desolation _____

Discuss the significance of your answers.

3. Calculate the number of measures in the 2300 years of Daniel 8: 14

Therefore, 457 BC to 1844 AD = _____ **measures**. _____ is the number of Judgement. _____ **measures** after 457 BC, the investigative Judgment began!

LESSON THREE

INTRODUCING THE WATCHES

A. LITERAL NIGHT WATCHES IN ANCIENT TIMES

Read John 11: 9,10; John 9:4; Mark 13: 35-37. Fill in the blanks below:-

A1. In ancient or Biblical times, the night of _____ hours was divided into _____ watches of _____ hours each.

The **first** watch was the _____ watch, from 6 p.m. to 9 p.m.

The **second** watch was the _____ watch, from _____ to _____.

The **third** watch was the _____ watch, from _____ to _____.

The **fourth** watch was the _____ watch, from _____ to _____.

A2. ANSWER THE FOLLOWING QUESTIONS.

1. At what time did the **first** or **evening watch** end? _____

2. At what time did the **second** or **midnight watch** end? _____

3. At what time did the **third** or **cock-crowing watch** end? _____

4. At what hour would cocks begin to crow? _____

5. State the time frame of the **morning watch**: from _____ to _____.

6. Therefore, watches were named by the hour at which they began or ended?

Answer: The hour at which they _____.

Read Judges 7: 19 (KJV)

7. Since midnight is the **middle** of the night, another name for the **second watch** or midnight watch is the _____ watch.

Judges 7:19 from the Good News Bible

¹⁹ Gideon and his one hundred men came to the edge of the camp a short while before midnight, just after the guard had been changed. Then they blew the trumpets and broke the jars they were holding,”

God's Word Translation- Judges 7:19

¹⁹ Gideon and his 100 men came to the edge of the camp. It was the beginning of the midnight watch just at the change of the guards. They blew their rams' horns and smashed the jars they were holding in their hands.”

B. APPLYING THE FOUR WATCHES TO THE GENERATION CONCEPT

Certain Biblical passages clearly indicate that the literal night watches have spiritual meanings.

Read **Isaiah 21: 11,12; Lamentations 2:19; Isaiah 62: 6,7** and **Luke 12: 35- 40.**

B1. The 2300 days of Daniel 8:14 = 2300 _____ in fulfillment.

That prophecy started in 457 B.C and ended on 22nd October 1844 AD, thereafter Jesus our High Priest entered the Most Holy Place of the Heavenly Sanctuary to ripen the harvest for His Second Coming.

Read Mark 4: 26-29; 1 Peter 2:9; Isaiah 41:4.

B2. Each generation or 40 year period after October 1844 represents a long night of waiting.

(Luke 12: 35-40.)

FILL IN THE BLANK SPACES BELOW:

In the same way as there are _____ watches in the night, there are _____ watches in a generation. Since the watches are of equal duration, each watch must be 40 divided by 4 = _____ years long.

Consider this quotation from **TESTIMONIES VOLUME 2**, page 192:

“They were encouraging one another by repeating these words: “The first and second watches are past. We are in the third watch, waiting and watching for the Master’s return.” 2T192.

This was written in 1868.

B3. Starting October 22nd, 1844 the first generation was 1844 to 1884. Concerning that first generation and its 4 watches; Complete the following table by filling in the blank spaces:-

DATE	DECADE	WATCH NUMBER	NAME OF WATCH
1844 - 1854	FIRST	FIRST	EVENING WATCH
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Concerning that **FIRST GENERATION**:

The year 1868 was in which watch? _____
 Therefore, which watches were already past? _____ and _____.

WATCH AND PRAY

Luke 21:36 (KJV)

³⁶Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Ponder the following appeal that was given to the **FIRST GENERATION** of the Third Angel’s Message.

“I saw that watch after watch was in the past. Because of this, should there be a lack of

vigilance? Oh, no! There is the greater necessity of unceasing watchfulness, for now the moments are fewer than before the passing of the first watch. Now the period of waiting is necessarily shorter than at first. If we watched with unabated vigilance then, how much more need of double watchfulness in the second watch. The passing of the second watch has brought us to the third, and now it is inexcusable to abate our watchfulness. The third watch calls for threefold earnestness. To become impatient now would be to lose all our earnest, persevering watching heretofore. The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready.”
2T193.3

LESSON FOUR

THE FOUR LONG PROPHETIC TIME PROPHECIES OF DANIEL

A. DANIEL'S PROPHECIES

Complete the following Prophetic Chart:

THE 4 WORLDEMPIRES

DANIEL 2	DANIEL 7	DANIEL 8	DANIEL 11	MEANING
1. Gold	Lion	_____	_____	Ancient Babylon
2. _____	_____	Ram	Verses 1-3	Medo- Persia
3. _____	_____	_____	Verses 3-13	_____
4. Iron	Dreadful Fourth Beast	Little Horn of Daniel 8	Verses 14- 30	Pagan Rome
Ten Toes	Ten Horns	Little Horn of Daniel 8	Verse 30	Rome Divided into 10 European Kingdoms
Iron and Clay	Daniel 7 Little Horn	Little Horn of Daniel 8	Verses 31- 40 (first part)	_____
_____	Judgement Set, Books Opened (Dan 7:10)	After 2300 Days, Sanctuary Cleansed	_____	Investigative Judgement
_____	_____	_____	Verses 40 - _____	Final Crisis
Stone Strikes the Image	Kingdom Given to the Saints	_____	_____	Second Coming of Christ

B. DANIEL'S FOUR TIME PROPHECIES

B1. The 1260 Year Medieval Papal Reign. Read Daniel 7:8, 25; Revelation 13: 1-10

In Daniel 7:8, the **little horn** power plucked up 3 of the existing 10 horns or kingdoms. The 3 were the Heruli in 493 AD, the Vandals in 534 AD and the Ostrogoths in 538 AD. Emperor Justinian working through the general Belisarius was the Roman Emperor who overthrew the 3 kingdoms, thereby giving the Papal Power full civil and religious authority in Europe. So 538 AD was the starting point of the **reign** of the Papal Power. The duration or length of that Papal reign is stated in 7 texts of scripture and it is called by various terminologies:-

- (i) a time and times and the dividing of time, i.e., 3 ½ times (**Daniel 7:25;12:7; Revelation 12:14**)
- (ii) 42 months- (**Revelation 11: 2; 13:5**)
- (iii) 1260 days (**Revelation 11:3; 12:6**)

Therefore, 3 ½ times = 42 months = 1260 days

One prophetic day = 1 year in fulfillment (**Ezekiel 4:6; Numbers 14: 34**)

So, 1260 days = 1260 years

Starting in 538 AD, 1260 years would have ended in 1798, when Napoleon (the French Ruler) sent General Berthier to arrest Pope Pius VI and officially end the civil authority of the Papacy.

ANSWER THE FOLLOWING QUESTIONS.

1). List the three divisions of the Roman Empire that were overthrown by the Papacy, give the dates.

	Division	Date Conquered
1)	_____	_____
2)	_____	_____
3)	_____	_____

2). List the seven texts which describe the duration of Medieval Papal reign, indicate which term the text uses (3 ½ times, 42 months or 1260 days).

Example 1). Daniel 7: 25 (3 ½ times)

2). _____ (_____)

3). _____ (_____)

4). _____ (_____)

5). _____ (_____)

6). _____ (_____)

7). _____ (_____)

3. Name the **Roman Emperor** who was instrumental in overthrowing the three “horns” at the behest of the Papacy.

Answer: _____

Discuss this in relation to Revelation 13: 2

B2. THE 2300 DAY PROPHECY. DANIEL 8: 14 (READ DANIEL CHAPTER 8)

Read Daniel 8:16

1. What was Gabriel commanded to do? _____

Read Daniel 8: 17-25

2. How much of the vision was explained?

3. What reference was made to the 2300 days. Read **verse 16**.

4. Why do you think DANIEL fainted (as stated in **verse 27**)?

5. According to **Daniel 9: 2,3**; what two things were done by Daniel in his distress?

- i) _____
- ii) _____

6. Daniel's famous prayer is recorded in **Daniel 9:4-19**. What happened as he was nearing the end of his prayer? (see **verses 20-22**)

7. In **Daniel 9: 24-27**, is given the 70 week prophecy. These 70 weeks were cut off from the 2300 days and allotted to the Jews.

According to **verse 24**, list the six (6) things that were to be accomplished in the 70 **prophetic** weeks:-

- i) _____
- ii) _____
- iii) _____
- iv) _____
- v) _____
- vi) _____

8. According to **Daniel 9:25**, what event was to mark the starting point of the prophecy of the 70 weeks and also the 2300 days?

9. The Book of the Bible which gives us the necessary information is **EZRA**. **Three** decrees were needed to get enough exiles to return to Jerusalem for building after the 70 year captivity:-

FIRST, (Ezra 1:1- 4), by which King? _____ 536 B.C.

SECOND, (Ezra 4:24; 6:2-12), by which King? _____ 519 B.C.

THIRD, (Ezra 7: 1-7), by which King? _____ 457 B.C.

Therefore, the final date of completion of the command, to restore and to build Jerusalem was 457 B.C.

10. According to **DANIEL 9: 25-27**, the 70 weeks are subdivided into how many subdivisions?

Answer: _____

According to the Day- Year principle:

70 weeks = _____ days = _____ years

11. COMPLETE THE FOLLOWING TABLE, SHOWING THE SUBDIVISIONS OF THE 70 WEEKS (REMEMBER 457 BC IS THE START).

SUB-DIVISION	NUMBER OF WEEKS	NUMBER OF YEARS	EVENT ACCOMPLISHED	DATE COMPLETED
1	7 Weeks	_____	Jerusalem Rebuilt In Troublous Times	_____ B.C
2	A Further 62 Weeks, thus making 69 Weeks	A Further 434 years, thus making _____ years	To Messiah The Prince (Luke 3:1, 21-23; Mark 1:15) The Baptism of Jesus	_____ A.D
3	A Final 1 Week	A Final _____ years	The Seventieth Week Divided in 2 Halves by Crucifixion <div style="display: inline-block; vertical-align: middle; margin-left: 10px;"> } <div style="display: inline-block; vertical-align: middle; margin-left: 5px;"> First Half Second Half </div> </div>	_____ to _____ _____ to _____
TOTAL	70 Weeks	_____ years	Jewish National Probation Closed	_____ A.D

Subtract 490 years from 2300 years

$$2300 - 490 = \text{_____ years}$$

Add your answer to the closing date of the 490 year prophecy:

$$\text{_____} + \text{_____} = \text{_____}$$

THEREFORE, the 2300 years ended when? _____

B3. THE 1290 DAY PROPHECY OF DANIEL 12:11 KJV

The starting date of this prophecy is given as the time that the “daily be taken away” and the “abomination that maketh desolate” be set up.

The Advent pioneers understood the “**daily**” to be **paganism** and the “**abomination that maketh desolate**” to be Roman Catholicism.

Pagan Rome had progressively collapsed into its 10 divisions, a process that was complete by 476 A.D. The ten divisions, initially pagan, were progressively “converted” to christianity; a christianity though, that was becoming progressively apostate. But the apostate Christianity could not be set to control Europe until all the 10 divisions had given up paganism and become “Christian”.

In the year 508 A.D the last of ten barbaric tribal divisions abandoned its paganism and militarily came to the aid of the Papacy, thereby resulting in **Paganism** being “**taken away**” and “**the abomination that worketh desolation**” being set up.

Therefore the starting date for the 1290 days of Daniel 12:11 was 508 A.D; adding

1290 to 508 = 1798. Hence we conclude that the 1290 days (= 1290 years) commenced in 508 A.D and ended in 1798 A.D.

Fill in the blank spaces below:

The 1290 days of Daniel 12:11 = _____ years, that commenced in _____
A.D and ended in _____ A.D.

B4. THE 1335 DAYS OF DANIEL 12:12

The Advent Pioneers also started the 1335 day prophecy in 508 A.D. Starting in 508 A.D when would 1335 years have ended? _____

Discuss the significance of your answer.

In Summary, do the following exercise. **STATE** the starting and ending dates for each of the following prophecies.

PROPHECY	START DATE	END DATE	PRIMARY TEXT IN DANIEL
i) 1260 year prophecy			Daniel 7:25
ii) 2300 year prophecy			
iii) 1290 year prophecy			
iv) 1335 year prophecy			

LESSON FIVE

THE TIME OF THE
END & THE END
OF THREE OTHER
TIMES

A. THE TIME OF THE END

(1) The term **time of the end** is mentioned 5 times in DANIEL.

Daniel 8: 17; 11: 35, 40; 12: 4,9

Now read Daniel 12: 4-9.

From Daniel 12: 4, list the 2 things Daniel was told to do:-

i) _____

ii) _____

(2) These 2 things, the _____ and _____ were to be to the _____ of the _____.

List 2 things that were prophesied to happen in the **time of the end**.

i) _____

ii) _____

(3) Who was speaking to DANIEL in verse 4 of Chapter 12?

Answer: _____

(4) i) In Daniel 12:5, how many **other** angels did Daniel see? _____

ii) Where were they positioned? _____

In verse 6 one of the other two angels asked a question to the **man clothed in linen**.

iii) What was the question? _____

By comparing Daniel 12: 6 with Daniel 10: 5,6 can you identify the **man clothed in lined**?

iv) State the identity of the man clothed in linen:

It is important to understand that the question “how long shall it be to the end of these wonders?” is really asking how long shall it be to the “**time of the end**”. (Comparing Daniel 12: 4 with

Daniel 12: 6)

(5) The Man clothed in linen, who stood upon the waters of the river, stated the duration of time which would have stretched to the start of the **time of the end.**

i) State this time period as mentioned in **Daniel 12: 7:**

ii) Now state this same period in years. _____

iii) Remember the start and end of these years:

a) Year of Commencement _____

b) Year of Completion _____

(6) Therefore, since the end of the _____ years marked the **beginning** of the **time of the end**, the year that ended the _____ years and started the **time of the end** was which year?

Answer: _____

CONCLUSION:

The **time of the end** started in 1798 and will continue to the **end of time** at the Second Coming of Christ, but there are two stops along the way namely:

(i) the end of the 2300 years

(ii) the end of human probation

B. **THE END OF PROPHETIC TIME (Revelation 10)**

1). In Revelation 10:1, John in vision saw a mighty heavenly messenger. By comparing

Revelation 10: 1 with Revelation 1: 15 and Daniel 10: 5,6 state the identity of this mighty messenger.

Answer: _____

- 2). What did He have in His hand? _____
- 3). An open book must have been previously closed. In **Daniel 12: 4, 9** we learnt that Daniel's prophecy was to be closed until the **time of the end**. Therefore, in **Revelation 10: 2**, name the **little book** that was seen open.

Answer: _____

- 4). If the prophet saw the book of DANIEL open, then the vision must be describing the **time of the end** which started in _____.
- 5). As **DANIEL 12:4** predicted, knowledge of the prophecies started to increase as Bible students studied the book of DANIEL with spiritual vigour and enthusiasm. **Revelation 10: 8-10** is a description of the experience of the Advent believers.
- 6) In **Revelation 10: 8, 9** what do you understand by "taking the little book" in verse 8 and "**eating it up**" in verse 9? (compare with **Jeremiah 15:16** and **Ezekiel 3: 1-3**)

Answer: _____

7). In **Revelation 10: 9, 10**, the study of the prophecies of **DANIEL** was **sweet** both intellectually and experientially, but there occurred the **bitter experience** of what we call the **great disappointment**.

WHICH of DANIEL'S time prophecies led to the great disappointment and why?

Answers: Which PROPHECY? _____

Why? _____

8). But according to **Revelation 10:11**, the "**belly-bitter**" experience of the **great disappointment** was not to be a **set-back**. They were to regroup and rectify their understanding and carry the message to the whole world.

9). Back now to verses 3 to 6 of Revelation 10; study this quotation from SDA BC 7A, Volume 7, 971:

“The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels’ messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” 7BC 971.6

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

Now answer the following questions:

(i) What was contained in the message of the 7 THUNDERS?

(ii) Why were the things uttered by the 7 THUNDERS sealed up?

(iii) In verse 6 when the Son of God declared “**that there should be time no longer**”, what time is meant? **CHOOSE** the correct answer from below:-

(a) The end of this world’s history

(b) The end of probationary time

(c) The end of prophetic time

Answer: _____

(iv) The **longest** reckoning of prophetic time ended in the autumn of which year? _____

Fill in the blank spaces:

(v) Therefore, after Autumn 1844 “the people will _____ have another message upon _____.”

CONCLUSION:

Prophetic time ended in 1844 at the **end** of the 2300 years of Daniel 8:14. Since no time prophecy stands beyond 1844, the day or hour or year of any of the final events cannot be foretold by any man.

C. THE END OF PROBATIONARY TIME REVELATION 22: 11, 12

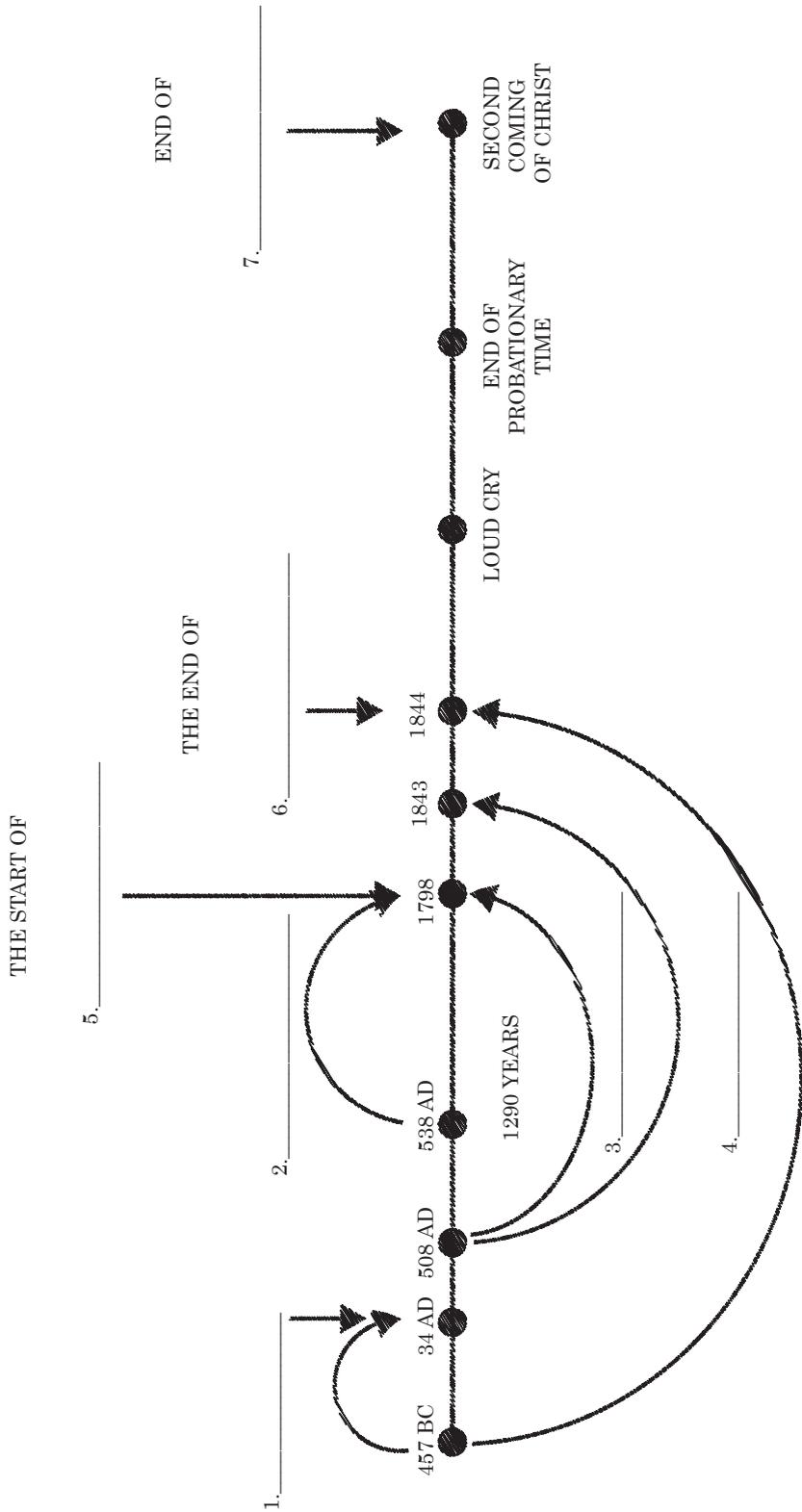
The **general** closure of human probation will occur at the **end** of the final warning (loud cry) of **Revelation 18:1- 4** when every individual mind will have been fixed **for** or **against** God’s Truth and Righteousness. The time of probation’s closure has **not** been revealed.

D. THE END OF HISTORY- MATTHEW 24:3; 2 PETER 3: 10-12

The Second Coming of Christ will mark the **end** of this **aion** or age, the end of our present “fallen” **history**, and “of that day and hour knoweth no man.” **Matthew 24: 36**

CLOSING EXERCISE:

Fill in the blank spaces by choosing the correct answer from the list below.



- A. The Time of the End
- B. Prophetic Time
- C. 1335 Years
- D. 1260 Years
- E. 2300 Years
- F. History
- G. 490 Years

LESSON SIX

PROPHETIC TIME
GIVES WAY TO
RIPENING TIME

A. END OF PROPHETIC TIME

The 2300 Year Prophecy ended October 22, 1844, thereafter there is no more reckoning of prophetic time. **Prophetic time ended in the Autumn of 1844.**

As 1844 approached, God initiated a wonderful work of revival in the earth through the proclamation of the First and Second Angels' messages within the context of the doctrine of the Second Coming of Christ. In the USA William Miller at first, and then others later on, were called to present the message of the second Coming of Christ and the prophecies of Daniel and the Revelation. Miller entered upon his work in 1831 and by 1840 the Advent Movement revival started to peak to a Spirit anointed intensity.

It actually peaked in 1843- 1844 reaching its zenith in the midnight cry of the summer of 1844 in the seven- month movement.

Miller and his associates misunderstood the event which was to occur at the end of the 2300 years of Daniel 8:14. They thought that Christ would have returned on October 22nd, 1844. But the prophecy foretold **not** the second coming of Christ to earth but the coming of Christ to the Most Holy Place in the Heavenly Sanctuary to commence the final phase of His High Priestly ministration. **Daniel 7: 9-14**

Since 1844, Christ has been ministering and waiting for His remnant church to be harvest ripe and ready for His second coming.

Answer the following 6 questions:-

(i) Between 1831 and 1844 which messages of Revelation 14 were preached?

(ii) Name the main initial messenger used by God in the USA to preach the messages. _____

(iii) State the timelines of the “midnight cry”.

(iv) What misunderstanding caused those early Adventists to suffer a great disappointment? _____

(v) What actually happened, and where, on October 22nd 1844?

(vi) Where in Daniel is that event described? _____

B. THE HARVEST PRINCIPLE

B1. Read Mark 4: 26-29; Revelation 14: 14-16; James 5: 7, 8

Answer the following questions:

(i) When is the “sickle” put to the fruit or the grain? _____

(ii) List the stages of growth mentioned by Jesus, that must occur before the grain is harvest ready?

Answer: _____, _____, _____.

(iii) According to **Revelation 14: 14-16**, who is seen sitting on the white cloud?

Answer: _____

(iv) What does He have in His hand? _____

(v) What message is conveyed to Him with a loud voice?

(vi) How does He respond?

(vii) According to **James 5: 7, 8** what two “rains” of the Holy Spirit are necessary for God’s remnant people to be ripened and made harvest ready?

Answer: _____ and _____

B2. Another passage which describes the ripening process is **Ephesians 4: 11-15**. The true end time remnant will all come into or grow up into Christ in all things.

List the 7 things mentioned in the passage:

1. Unity of the faith
2. _____
3. _____
4. _____
5. _____
6. _____
7. Grow up into Him in all things, which is the head, even Christ.

B3. Christ Object Lessons Chapter 3 page 69 states:

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Gal. 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.” “When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” COL 69

Let us look at another quote from **Desire of Ages Chapter 73 page 671:**

“Of the Spirit Jesus said, “He shall glorify Me.” The Saviour came to glorify the Father by the demonstration of His love; so the Spirit was to glorify Christ by revealing His grace to the world. The very image of God is to be reproduced in humanity. The honour of God, the honour of Christ, is involved in the perfection of the character of His people.” DA 671

QUESTIONS:

According to the above passages:

(i) When will Christ's Second Coming occur?

(ii) What is to be reproduced in humanity?

(iii) What is at stake in the matter of the perfection of the character of God's end- time people?

C. RIPENING TIME Mark 4: 26- 29

The ripening of the end- time remnant is not scheduled by any time prophecy. Rather, it depends on the time they take to reach the “ear” and the “full grain in the ear”. When God the Father and the Lord Jesus our High priest have a people who are absolutely surrendered to the Spirit's control, growth to the “ear” by the Early Rain followed by ripening to the “full grain in the ear” by the Latter Rain will occur within a “watch” of a “generation”!

Read 2 Peter 3: 11, 12

Now let us look at DA 633, 634:

“By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.”

And a quote from Ed 263, 264:

“Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ’s agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him. When there came upon Israel the calamities that were the sure result of separation from God,—subjugation by their enemies, cruelty, and death, —it is said that “His soul was grieved for the misery of Israel.” “In all their affliction He was afflicted: . . . and He bare them, and carried them all the days of old.” Judges 10:16; Isaiah 63:9.”

“His Spirit “maketh intercession for us with groanings which cannot be uttered.” As the “whole creation groaneth and travaileth in pain together” (Romans 8:26, 22), the heart of the infinite Father is pained in sympathy.”

*“Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and **He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.**”*

QUESTIONS:

Fill in the blank spaces.

- (a) We are not only to look for but to _____ the coming of the Lord.
- (b) **Growth** to the “ear” and **ripening** to the “**full grain in the ear**” depend not on prediction by a time prophecy but on the _____ of God’s people to the Spirit’s control.

(c) Had the church of Christ done her appointed work as the _____,
the whole world would _____ this have been _____ and the
Lord Jesus would have come in _____ and great _____.

2. (a) The calamities that came upon Israel were the sure result of what?

Answer: _____

(b) What has God put in our power, through co-operation with Him, to accomplish?

Answer: _____

D. NO TIME SETTING

We are not to set any time or date for any prophetic event after 1844. The speed of development of the final events depends upon how fast or slow God's people ripen for the harvest. Our growth and ripening depend upon our faith, our commitment, our consecration, our surrender, our reception of light and our praying to our Father and Our High Priest for the victory. God has given us all we need in Christ, we are to know Christ and appropriate His righteousness and His victory.

Read Romans 8:31, 32; Isaiah 13:12; 2 Peter 1:3; 1 Corinthians 15:57.

Answer the following questions:

(a) How many things shall God give us? _____

(b) How does He give us these things? _____

(c) What is the basis of His giving? _____

Fill in the blank spaces:

- (d) The things given us are given through the _____ of Him that _____ us to _____ and _____.
- (e) Since 1844, there can be no date setting for _____ time because we are now in _____ time.
- (f) According to **Isaiah 13:12**, God will make _____ more _____ than _____ gold.

Can God do this without our co-operation? _____. Give reasons for your answers.

LESSON SEVEN

THE MESSAGE
OF THE
GENERATIONS
& WATCHES:
WHAT IS ITS
SIGNIFICANCE?

A. DEEPER LOOK:

Great Controversy 343 paragraph 1 states:

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

The study of the message of **GENERATIONS AND WATCHES** gives us an in-depth analysis of the time-cycles involved in the positive or the negative responses of God’s professed people to God’s call. The time-cycles are indicative of the cycles of sowing and reaping through **generations** and **watches**. The study examines the causes of decline and apostacy on one hand, and the principles of God’s restorative, redemptive interventions on the other hand.

The first two generations after a new start are opportune times for positive response to God’s call. Moreover, the first two watches in those generations are decades of optimum and maximum opportunity for co-operating with God. If the first two decades or watches of a generation are wasted, the next two watches usually continue the trend of decline. After two generations of drifting away from God, degeneracy tends to become endemic or entrenched so that the third and fourth usually fail to see any recovery.

God’s principles are consistent and constant. **Read James 1:17; Jeremiah 29:11; Jeremiah 17:13,14 and Isaiah 59:1,2.**

Answer the following questions:-

- (i) What kind of gifts come from God? _____

- (ii) James calls God the Father of what? _____
- (iii) What well known text in **1 John** supports and further expands it? (include chapter and verse) _____

(iv) What kind of thoughts does God have toward His people? _____

(v) What type of result or end-point is God's intention for His people?

(vi) When Jehovah's professed people forsake Him, what happens to them?

Answer: They shall be _____

(vii) If their departure is final, **Jeremiah 17: 13** says they shall be
_____ .

Why? _____

Discussion: What does all this mean in the light of God's character?

(viii) But for those who cry and ask to be healed and saved, what shall be their 2 experiences?

(ix) Is there any limit to God's power to save? _____

(x) What separates us from Him? _____

The message of **GENERATIONS AND WATCHES** allows us to understand cycles of departure from God caused by unbelief and sin and cycles of restoration based on belief and obedience. In times of departure God sends messages of truth, love and encouragement seeking always to restore His people.

LESSON EIGHT

LESSONS FROM THE 70 YEAR CAPTIVITY: PART ONE

Read Romans 15:4 and 1 Corinthians 10:11.

The downward spiral of apostasy in Judah which caused the 70 year Babylonian captivity and the destruction of Jerusalem should be a serious lesson for God's end-time people. (Prophets and Kings (PK) Sections (iii) and (iv) [Chapters 25-38] present a wonderful knowledge base and analysis of that downward spiral.

Three kings in particular, by their refusal to obey heaven-sent messages through Jeremiah worsened the outcome.

Let us read Prophets and Kings Chapter 35 paragraph 2 (pages 422-423).

“Within a few short years the king of Babylon was to be used as the instrument of God’s wrath upon impenitent Judah. Again and again Jerusalem was to be invested and entered by the besieging armies of Nebuchadnezzar. Company after company--at first a few only, but later on thousands and tens of thousands--were to be taken captive to the land of Shinar, there to dwell in enforced exile. Jehoiakim, Jehoiachin, Zedekiah--all these Jewish kings were in turn to become vassals of the Babylonian ruler, and all in turn were to rebel. Severer and yet more severe chastisements were to be inflicted upon the rebellious nation, until at last the entire land was to become a desolation, Jerusalem was to be laid waste and burned with fire, the temple that Solomon had built was to be destroyed, and the kingdom of Judah was to fall, never again to occupy its former position among the nations of earth.”

Now read the following texts and answer the following questions.

Read Matthew 1:17; Jeremiah 25:11; 29:10; Leviticus 25:1- 4; 26: 27-35; 2 Chronicles 30: 14-21; Daniel 1:1; Isaiah 44:28.

Questions:

- (1) 14 generations = one _____ (see Lesson 1)
- (2) How many **measures** were there from Abraham to Christ? _____
- (3) After which **measure** came the Babylonian captivity? _____
- (4) How long was the Babylonian captivity to last? _____

- (5) What was the **sowing and reaping** principle that formed the basis for the **specific number** of years they had to spend in captivity? _____

- (6) According to **Daniel 1:1**, the Babylonian captivity started in which year of which king of Judah? _____ of _____ king of _____ (Which was 606/5 B.C)
- (7) According to **2 Chronicles 36: 22,23** and **Ezra 1: 1-11**, the Babylonian captivity ended in which year of which king? _____ of _____ king of _____ (Which was 536 B.C.)
- (8) Which prophet had prophesied 100 years before his birth that a certain king (you gave as your answer in the previous question) would issue a decree for rebuilding Jerusalem? Give prophet's name, chapters and verses.

- (9) Young Jews (ages 15-20) when the captivity started would have been what age range when it ended? _____

Which famous prophet would have been in such company? _____

- (10) (a) Which Psalm summarized the sorrow of the captives in the early years of captivity?

- (b) And which Psalm summarized their joy when tidings of Cyrus' decree was published throughout the Persian Empire? _____

CHOOSE FROM THE FOLLOWING: Psalm 71; Psalm 137; Psalm 10; Psalm 126



Read the following quote from Prophets and Kings Chapter 49 paragraph 1 (page 598):

“Under the favour shown them by Cyrus, nearly fifty thousand of the children of the captivity had taken advantage of the decree permitting their return. These, however, in comparison with the hundreds of thousands scattered throughout the provinces of Medo Persia, were but a mere remnant. The great majority of the Israelites had chosen to remain in the land of their exile rather than undergo the hardships of the return journey and the re establishment of their desolated cities and homes.”

Now Read Ezra 2: 64, 65

(11) Of the hundreds of thousands of Jews in Persia, how many took advantage of Cyrus’ decree to return to Jerusalem?

Exact number = _____

Elder Stephen N. Haskell in his great book **THE STORY OF DANIEL THE PROPHET** wrote the following analysis on pages 124,125.

“Then it was that every Jew in Babylon was at liberty to return to Palestine. If necessary, the expense of going would be borne by the government of Cyrus. There was ample provision for all the poor and the sick. Such a decree had never before been issued. Israel should have risen en masse, taking with them all those other nationalities, who, having heard the gospel, were willing to cast their lot with the people of God. The land should have rung with shouts of praise and with the songs of the ransomed. The exodus from Babylon should have been a mighty witness to the nations of the earth of the power of the God of the Jews. The exodus from Egypt, and the wonders attending the crossing of the Red Sea and the Jordan, and the feeding of the thousands in the wilderness, would have dwindled into insignificance had Israel taken advantage of the way which God had prepared.”

“What was the result of the decree? Daniel watched with anxiety the preparations which were made to depart, and at the end of the first year scarcely fifty thousand had journeyed from Babylon to Jerusalem.”

“Cyrus was discouraged and disgusted because of the feeble response, and relapsed into indifference.”

DISCUSSION:

What could have been the reasons for such a poor response by the exiles to Cyrus' decree?

Here are some points to consider:

- (i) During the 70 years, the exiles should have sought the Lord, in repentance and humility, for thorough cleansing from idolatry and from profanation of the Sabbath. (**Ezekiel 9** gives an account of the sins that caused separation from God (His wrath). Daniel did (**Daniel 9: 3-19**), Some others did, many did not.
- (ii) The original exiles would have given birth to many children who would have grown up to adulthood and therefore would **not** have experienced the siege and destruction of Jerusalem. Many of them would have grown up comfortable in Babylon. (Compare with a similar experience of Israel in the time of the Judges, see **Judges 2:10**)
- (iii) Many fixed their minds legalistically against idolatry but developed no “**love and faith**” relationship with their God and no clear understanding of His purposes for their individual lives or their nation.

Read Ezra 1: 8 and 2:2

QUESTIONS:

- (i) Who did Cyrus appoint Governor of this first group of returning exiles?

Answer: _____ also known as _____

- (ii) And who was associated with this Governor as the High Priest?

Answer: _____

Ezra 3

After arrival and settling down, the time came for making preparations for building materials, this was now in the second year after arrival (**Ezra 3: 8**).

Eventually the foundation of the temple was laid (**verse 10**). This was a tremendous event.

QUESTION:

What two different responses occurred to this event?

Answer (i) _____

(ii) _____

DISCUSS WHY. What is the lesson for us?

The crying, murmuring and complaining and the unfavourable comparisons made caused many minds to be depressed and had a negative impact on the work of rebuilding.

So who were the first ones to retard the work?

Answer: _____

SATAN'S STRATEGIES

Notice the build-up of negativity, **firstly** only a minority returned, **secondly** this was not encouraging to Cyrus, and **thirdly** the mixed reactions with ancient men wailing and complaining produced depression.

But Satan was only just beginning his attacks. Soon a fourth problem arose. **Ezra 4: 1-5.**

QUESTIONS:

(i) Who were these adversaries of Judah and Benjamin? (Prophets and Kings Chapter 46)

Answer: _____

(ii) What was their first request? (verse 2)

Answer: _____

(iii) What was Zerubbabel's and Joshua's response?

Answer: _____

(iv) Their request having been denied, what was their next move? (vs 4, 5)

Answer: _____

The reports reaching Cyrus caused him to doubt the wisdom of his decree and even to consider reversing his decision. A crisis had developed!

The faithful among the returning exiles prayed. Daniel, still working in Persia, knew of the crisis.

Read Daniel 10: 1-3.

What was Daniel's response to the news that Cyrus was wavering and considering reversal of his initial decree?

Answer: _____

Read DANIEL 10: 4-21



PK Chapter 46 page 571, 572:

“While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavour to God’s people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil.”

“For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel’s aid. “The prince of the kingdom of Persia withstood me one and twenty days,” Gabriel declares; “but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.” Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years.”

QUESTION:

- (i) Within the constraints of the principles of Agape love and freedom, how much was done by Heaven in behalf of God’s people?

Answer: _____

PK Chapter 46, pg 572. 2:

“This was a time of wonderful opportunity for the Jews. The highest agencies of heaven were working on the hearts of kings, and it was for the people of God to labour with the utmost activity to carry out the decree of Cyrus. They should have spared no effort to restore the temple and its services, and to re-establish themselves in their Judean homes. But in the day of God’s power many proved unwilling. The opposition of their enemies was strong and determined, and gradually the builders lost heart. Some could not forget the scene at the laying of the cornerstone, when many had given expression to their lack of confidence in the enterprise. And as the Samaritans grew more bold, many of the Jews questioned whether, after all, the time had come to rebuild. The feeling soon became widespread. Many of the

workmen, discouraged and disheartened, returned to their homes to take up the ordinary pursuits of life.”

QUESTIONS:

(ii) While the highest agencies of heaven were working on the hearts of kings, what ought the people of God to have done?

Complete Answer: _____

(iii) In the day of God’s power did many prove willing?

Answer: (one word) _____!

POINT TO CONSIDER:

The fact that the highest agencies of heaven were working for them did not mean they would not have to face strong opposition from their enemies. They should have looked to God, claim His promises and press on in faith.

DISCUSSION: How about us today?

LESSON NINE

LESSONS FROM THE 70 YEAR CAPTIVITY: PART TWO

Let us now apply the Generation Concept to the 70 year Babylonian captivity.

At the end of the 70 years the decree was issued by Cyrus legally setting the exiles free to return to Jerusalem, that was 536 B.C. Therefore, that was the starting date of the first generation after the call to return was given.

QUESTIONS:

(i) State the starting year and ending year of the first

Generation after cyrus' decree.

Answer: Starting Year _____ B.C

Ending Year _____ B.C

(ii) State the start and end of the first watch of that

Generation.

Answer: From _____ B.C to _____ B.C

We have already learnt that the Jewish response was poor. Yet Heaven did all that could have been done to encourage and help them, even to the extent of the intervention of the Son of God to keep Cyrus' mind in favour with God's people.

Notwithstanding all that God did to help, that first watch proved to be much less of a success than it should have been. Only a minority returned and that minority buckled under the pressure of the opposition, lost heart and faith, and neglected the work of rebuilding the temple.

The Samaritans even induced the infamous imposter False Smerdis (the Artaxerxes of Ezra 4:7) to issue a decree forbidding the Jews to rebuild their temple and city.

For over a year the temple was neglected (**Ezra 4: 13-24**). The people switched their attention to the gain of material prosperity.

So long had they murmured and doubted and put self first, that they lost sight of God's purpose for them and their nation.

Yet God in love raised up the prophets Haggai and Zechariah not only to warn and admonish them but also to encourage them. Eventually they restarted the rebuilding.

Sometime later provincial officers led by the governor Tatnai questioned their authorization to rebuild (Ezra 5). This led to a search by Darius Hystapes for Cyrus' decree which when found, led Darius to issue the **second** decree for the rebuilding (**Ezra 6: 7-12**).

This was issued in 520 B.C which was in the second watch of that first generation after the end of the 70 year captivity.

Thus did God in mercy provide another opportunity for the Jews in Medo- Persia to return to the land of their fathers. Through Zechariah, the latter rain was also promised and great salvation and restoration and glory, had the Jews responded in faith and returned home. But again the vast majority remained in the Persian realm and refused to return to Jerusalem.

God had foreseen the terrible crisis that was to follow during the reign of Xerxes (the Ahasuerus of the book of Esther) and allowed Darius to show favour and the prophet Zechariah to plead with the Jews to return. See **Zechariah 2: 6-9**.

The first generation after Cyrus' decree was 536 to 496 B.C. Forty years! Xerxes came to power in 486 B.C. By the time that generation started in 496 B.C, he had risen to be the greatest Persian ruler in wealth and dominion. Persian nationalism and pride reached their peak and hatred for the Jews was rekindled. The Jews had failed to take advantage of the time of national favour and Persia turned against them.

Let us read Elder S. N. Haskell's analysis of the situation in the book "**THE STORY OF DANIEL THE PROPHET**" page 173. (As you read, note well that Haskell had the light on the **generation concept**).

"For about forty years mercy had been extended to Israel, and that people had turned a deaf ear to all entreaty. Forty years has often been called the allotted time for a generation to settle its destiny either for or against the truth. Moses was forty years in the wilderness, unlearning the things of Egypt, and being taught in the things of God; Israel wandered forty years in the wilderness, when only eleven days were necessary to make the journey from the Red Sea to the border of Canaan; forty days Christ endured severe temptation as a figure of the time before the destruction of Jerusalem; forty years sealed the fate of the Reformation in Germany; and it was forty years from the preaching of the sealing message until the time of the loud cry."

"So Israel was given forty years in Babylon while angels held the winds of strife. At the end of that time Xerxes yielded to the suggestion of Haman, and issued a decree against that "cer-

tain people scattered abroad and dispersed among the people in all provinces.” If entreaty would no longer attract the attention of the Jews, God would in his mercy let persecution come, that they might be compelled to flee to his side for protection.”

Early in the second generation after Cyrus’ decree came the crisis recorded in the book of Esther. And yet again the God of mercy wrought a wonderful deliverance for his people.

Artaxerxes Longimanus succeeded Xerxes and in his seventh year 457 B.C, issued the third decree. And yet again the response of God’s people was disappointing.

We read from **HASKELL** again in **THE STORY OF DANIEL THE PROPHET** page 177:

“Eighty years had passed since the decree of Cyrus- eighty years of the forbearance; but even after the experience of the days of Esther and Xerxes there was little interest manifested in the rebuilding of Zion, and the company who went with Ezra was small compared with what it should have been. The condition in Jerusalem was discouraging, for there the Jews had inter-married with the Canaanites, bringing in iniquity and confusion. The Sabbath was desecrated, and the services of the Lord’s house were neglected. It was not until the twentieth year of Artaxerxes, after Ezra had labored for Israel thirteen years, that Nehemiah came from Babylon and stirred the people into activity. Then, and not till then, were the walls rebuilt. Even then it was fighting with one hand and building with the other, because of a multitude of enemies. It was only then that they began to pay tithe, and to cease from ordinary traffic on the Sabbath; it was then that they put away their heathen wives; but they did it only because threatened by God’s wrath.”

“Truly Israel was stiffnecked and rebellious. A remnant was saved from Babylon, but it was only a remnant; and that remnant, after years of struggling and much halting, was as a bran snatched from the burning.”

“Jerusalem, which might have been the glory of the earth, fell a prey to each succeeding kingdom.”

Had all the Jews returned at Cyrus’ decree and exercised genuine faith in God, there would not have been the need for two other decrees.

This would have meant an earlier starting date for the 70 weeks. In fact, they would not have needed 490 years to fulfil God’s purpose!

Because of their unbelief and stiffneckedness, they needed a probation of 490 years and still failed to recognise the Messiah when He arrived!

Now answer the following questions:

(1). State the year of Cyrus' decree. _____

(2). State the start and end of the first generation after that decree.

Answer: _____ B.C to _____ B.C

(3). State the date of the second decree. _____

(4). In which watch was that decree? _____

(5). Did the remaining exiles take advantage of this decree by Darius? _____

(6). Name 3 prophets raised up by God to warn, instruct and encourage the exiles.

Answer: _____

(7). Name the Persian King who succeeded Darius Hystapes.

Answer: _____

(8). In which generation after Cyrus' decree did the crisis with Haman and Mordecai develop?

Answer: _____

(9). Which Persian King succeeded Xerxes? _____

(10). When was his decree issued? _____

(11). By that date how many years has passed since Cyrus's decree?

Answer: _____

(12). That is equal to how many generations? _____

(13). Had all the exiles responded in full faith and obedience to God's call to return at the end of the 70 years, would the 70 week and 2300 day prophecy have **been** the same?

DISCUSS.

CLOSING THOUGHTS

Sadly we shall see that the Advent Third Angel message believers repeated the same mistakes as the Jews at the start of the 2300 day- year prophecy. As they delayed the return and rebuilding of ancient Jerusalem, so we have delayed our Lord's return and our entrance into the New Jerusalem. In our next lesson, we shall begin to examine how the Advent Movement repeated the history of the Jews in delaying the finishing work.



LESSON TEN

THE CONTINUOUS HISTORIC EXPOSITION OF PROPHECY

PART ONE: THE WESTWARD CURSE OF WORLD EMPIRES

The earliest empires of prophecy, **Babylon** and **Medo- Persia** were centered in Asia, in what is now called the Middle East. They occupied, respectively, the geographical areas now called Iraq and Iran.

The **third** world empire, **GREECE**, developed westward of the previous two. The modern Greece still remains where its original home-base was thousands of years ago.

Pagan Rome, the **fourth** empire of prophecy, developed even further westward in the Italian peninsula from where it conquered the then known world before disintegrating into the kingdoms of Western Europe by 476 A.D.

Papal Rome, the **fifth** world dominant power mentioned in Prophecy, had its seat also in the city of Rome in Italy. All the pagan European kingdoms were progressively “Christianised” with the Roman Catholic brand of Christianity, a process in which force of arms was employed when and where necessary.

From 1492 and onward, Western European kingdoms, led by Spain, discovered the New World, thousands of miles west of Europe.

The Protestant Reformation (1517 and onwards) under the German Martin Luther rocked the Papacy, and though terribly persecuted, spread throughout Europe.

Eventually English Reformers and protestants called Puritans, were forced to flee England and after a period of refuge in Holland sailed across the Atlantic to the Western American continent. There the Pilgrim Fathers laid the foundation for the development of the USA which became the Republic of Liberty and the haven of Protestantism. In other words, **PROTESTANTISM**, the **last** actor in the drama of the Ages is centered **most** westward of all Prophetic World dominant powers.

COMPLETE THE FOLLOWING TABLE:

WORLD POWER	SYMBOL	LOCATION	STATUS	OTHER SYMBOLS DAN 8/ REV 13	DATES
BABYLON	DANIEL 7 LION	ASIA	PERSECUTORY		604 BC- 539 BC
	BEAR				
GREECE		SOUTH EASTERN EUROPE		HE - GOAT	
		SOUTH CENTRAL EUROPE		DANIEL 8	168 BC – 476 BC
10 KINGDOMS (PAGAN)		WESTERN EUROPE	IN TRANSITION	LITTLE HORN	476 BC - 508 BC
10 KINGDOMS (CHRISTIAN)		WESTERN EUROPE	IN TRANSITION		508BC - 538 BC
	DANIEL 7 LITTLE HORN	WESTERN EUROPE		REV 13: 1-10 BEAST	
EUROPEAN PROTESTANTISM		WESTERN EUROPE	UNDER PERSECUTION		1517 -1750
PROTESTANTISM IN FLIGHT			WESTWARD ACROSS ATLANTIC		1628 -1798
USA PROTESTANTISM	REV 13: 11 LAMB - LIKE BEAST	WESTERN CONTINENT: USA	FREE		1798 - SUNDAY LAW
USA PROTESTANTISM	REV 13: 11 SPEAKS LIKE DRAGON		PERSECUTORY		SUNDAY LAW - END OF TIME

PART TWO: THE LONG JOURNEY OF THE 2300 YEAR PROPHECY

The 2300 year prophecy of Daniel 8:14 started in the East in Persia in 457 B.C. and ended 2300 years later and 6,384 miles westward in the USA on October 22nd 1844. The first 490 years dealt with the history of the Jews and ended in A.D 34. The next 1810 years dealt with the history of Christianity through the early centuries, and the Middle Ages (or Dark Ages) right up to the call of the remnant church in 1844.

The Persian king Artaxerxes signed the decree in 457 B.C, that was the starting date for the prophecy. William Miller deciphered the prophecy and announced its termination in the USA in 1844.

Miller, after 2 full years of careful study of the scriptures, became fully convinced in 1818 that the 2300 year prophecy would have ended in 1843/44. He thought that the “cleansing of the sanctuary” Daniel 8:14 KJV meant the purification of the earth by fire at Christ’s Second Coming. By 1831 Miller started to publicly proclaim his views that Christ would return at the end of the 2300 years.

On November 13, 1833 the last of the signs of the nearness of Christ Second Coming occurred, the great meteoric shower or “falling stars”. Matthew 24: 29; Revelation 6:13.

THE THREE ANGELS’ MESSAGES OF REVELATION 14: 6-12

Miller in his preaching from 1831 onwards, along with his co-labourers, was preaching the basics of the First Angel’s message within the context of the prophecies of Daniel and the Revelation and the Second Coming of Christ. But not only in the USA was the Advent message proclaimed. Other messengers in other parts of the world were used by God, here is a list (by no means complete):

1. **Joseph Wolff** during the period 1821-1845 proclaimed the message in Asia and Africa.
2. **Robert Winter** in 1842 in England
3. **Lacunza** in South America
4. **Bengel** in Germany
5. **Gausson** in France

In the USA in the Summer of 1844 about 50,000 souls withdrew from the popular Protestant churches in response to **Revelation 14: 8**. Those churches having refused the warning of the first angel, rejected the means which Heaven had provided for their restoration and suffered a fearful spiritual decline.

After the Great Disappointment of October 22, 1844, the Third Angel's message began to be received with the understanding of the Sanctuary truth. Rather than returning to the Earth on October 22, 1844, Christ had gone into the Most Holy Place of the Heavenly Sanctuary to ripen His remnant people for the harvest and His Second Coming.

Between 1844 and 1848, all the basic doctrines of the remnant Christianity were worked out. The gift of the Spirit of Prophecy was manifested in Ellen Harmon who by marriage to James White would become Ellen White. By 1848, the Sabbath truth was established, called then, the sealing message.

During the 1850's, as these fundamental doctrines were being consolidated, an insidious, subtle, mysterious phenomenon developed. The Third Angel's Movement developed lukewarmness, a loss of true gospel experience and a focus on human religious achievement rather than on Jesus!

The 1810 years from A.D 34 to 1844 contained the 7 churches and six (6) of the seven seals in its sweep.

COMPLETE THE FOLLOWING TABLE.

THE 7 CHURCHES	TEXT	DATE		THE 7 SEALS	TEXT	DATE	
1. EPHESUS	Rev 2: 1-7	31-100 AD		1. WHITE HORSE	Rev 6:1,2	31-100 AD	
2.	Rev 2: 8-11	100 -313 AD		2. RED HORSE		100-313AD	
3. PERGAMOS				3.	Rev 6: 5,6	313- 538	
4.		538-1798		4.		538-1798	
5. SARDIS	Rev 3: 1-6	1517- END		5. SOULS UNDER THE ALTAR	Rev 6: 9-11		
6. PHILADELPHIA		1844 -1850		6. {	LISBON EARTHQUAKE	Rev 6: 12	1755
					DARK DAY RED MOON		1780
					FALLING STARS		1833
7. LAODICEA		1844 - END		7. SILENCE IN HEAVEN	Rev 8: 1	SECOND COMING	

LESSON ELEVEN

THE FOUR GENERATIONS SINCE 1844

Prophetic time ended in 1844, October 22nd. Thereafter it became a matter of which generation would allow our High Priest to ripen His church for the harvest.

Read again the following texts of scripture:-

Mark 4: 26-29; James 5:7, 8; Ephesians 4: 12-15; Revelation 14: 14-16.

FIRST GENERATION 1844-1884

Christ could have and would have returned within the time frame of the first generation after 1844, had the Adventists of that generation become harvest-ripe!

Moreover, He could have returned early in that first generation! The time- line of that first generation was 1844 October 22 to 1884 October 22. Let us read what Ellen G. White wrote in 1883, one year before that first generation ended.

Evangelism 695- 696:

“Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history! Ev 695.3

It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in “because of unbelief.” Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them. Ev 696.1

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness,

unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—Manuscript 4, 1883.”

In fact, rather than ripening to the “**ear**” and then the “**full corn in the ear**”, Adventists in that first generation lost sight of Jesus and became **lukewarm!**

1T 186 paragraph 1 states:

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel.”

THE SECOND GENERATION 1884-1924

Early in the second generation, within the first watch of that generation, in fact in the year 1888, God sent a most precious message with the intention of curing Laodicean lukewarmness and quickly ripening the remnant church for the harvest! It was a presentation of the true gospel of righteousness by faith and the COVENANTS. The chosen messengers were E. J. Waggoner and A.T. Jones. The place was Minneapolis, Minnesota in the 1888 General Conference Session. It was described by Sis. E. G. White as the **beginning** of the Revelation 18 “Loud Cry” and latter rain outpouring! It was a special visitation from our gracious Lord, an acceptable year of the Lord for His people.

Sadly, the message was **not** accepted by the church leadership of the day, and therefore it was largely kept away from the church membership and the world. But throughout the first two watches of that second generation, in the years 1893, 1895 and 1901, Heaven’s graciousness continued to be extended, albeit in vain. The watches in that **second** generation were as follows:

1884 - 1894: WATCH ONE

1894 - 1904: WATCH TWO

1904 - 1914: WATCH THREE

1914 - 1924: WATCH FOUR

All through the period 1901 to 1913 Ellen White declared God's call for organisational reform, but in vain. The prophetess died in 1915, the second generation of the Third Angel's Movement ended in 1924, the remnant church was no where near being ripened for the Harvest!

(For a fuller exposition of this history please see our 2015 camp book: *Gospel Ripening for the Midnight Watch*)

THE THIRD GENERATION 1924- 1964

1. From as early as the late 1920's a phenomenon, best called the "**acceptance myth**" began to develop. Church members were told that the church had accepted the 1888 message. Blatant falsehood it was! The church was being leavened by the SARDIS version of the gospel and was not being exposed to the wonderful elements of the true gospel of that "most precious" 1888 message.
2. But God was about to give to the General Conference another invitation to accept the 1888 message. In the 1950 General Conference Session, Donald K Short and Robert J. Wieland invited the G.C to reconsider the 1888 message. They were asked to prove their charges that the church had rejected the 1888 message. This led to their production of the manuscript then known as "1888 Re-Examined (1950)" and now known as "**1888 Re-Examined Revised and Updated 1888- 1988. The Story of a Century of confrontation between God and His people (1987)**".

The General Conference leadership made light of the invitation to study and accept the message and they rejected the call for denominational repentances. In fact, Wieland and Short were admonished not to expose the matter or circulate the material!

3. Then came the Evangelical Conferences of 1955- 1957 where leading Adventist scholars met with Walter Martin and Donald Barnhouse. These meetings led to **apostasy** on the doctrine of the human flesh Christ took on in the incarnation, and a **denial** of the work of atonement being done by our High Priest in the Most Holy Place of the Heavenly Sanctuary.

Out of those Evangelical Conferences came the book “**SEVENTH DAY ADVENTISTS ANSWER QUESTIONS ON DOCTRINE**” containing serious error but popularly accepted as advancing light by many an Adventist!

4. The last point we shall mention here is best summarised by the STANDISH brothers in their book: “**HALF A CENTURY OF APOSTASY**”. Here is a quote from page 31:

“The Barnhouse- Martin Dialogue with the General Conference in 1956 opened a floodgate of ecumenism. It led to conversations with the World Council of Churches (WCC) which has drawn us closer and closer in the web of unsanctified ecumenism.”
(*Half a Century of Apostasy*, p. 31)

THE FOURTH GENERATION 1964 – 2004

This fourth generation witnessed a number of phenomena within the Seventh Day Adventist Denomination.

One was the development of a liberal Adventism in contrast with mainstream lukewarm conservatism.

The other was the publication of a plethora of books aimed at **downgrading** the 1888 messengers while at the same time claiming that the church **accepted** the 1888 message. This was all part of the “**ACCEPTANCE MYTH**”!

The denomination continued to expand and to grow in its human achievements and material property along with the development of many programs to “finish” the work!

Lastly, and perhaps most importantly, the 1888 Message Study Committee issued a **third** invitation to the general Conference to re-examine the 1888 message, repent and accept it. **The Biblical Research Institute of the General Conference** met with the **1888 Message Study Committee** over the period 1995- 2000. At the end of those meetings, their positions remained unchanged. The church maintained the false claim that the 1888 message was never rejected by its leaders.

THE PROPHET JOEL DESCRIBES THE DEVoured GENERATIONS

Read Joel 1: 4: KJV

“That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.”

List the 4 devourers mentioned by JOEL in Joel 1:4

1. _____ Hebrew: **GAZAM** means to **gnaw**
2. _____ Hebrew: **ARBEH** means to **swarm**
3. _____ Hebrew: **YELEQ** means to **devour**
4. _____ Hebrew: **CHASIYL** means to **consume**

Now complete the following table:

GENERATION	DATES	(JOEL 1:4) DESTROYER	MEANING	EXPERIENCE	(MATT. 22) CALLS
ONE	1844 - 1884	PALMER WORM HEBREW: <u>GAZAM</u> . = <u>TO GNAW</u> .	LUKEWARMNESS GNAWS AWAY AT GOSPEL EXPERIENCE	LOST OF TRUE GOSPEL EXPERIENCE	THOSE WHO WERE BIDDEN
_____	_____	_____ HEBREW: _____ = _____	REJECTION OF THE 1888 MESSAGE BY JONES AND WAGGONER SWARMING REJECTION OF CHRIST	_____ _____ _____	FIRST CALL REJECTED
_____	1924 - 1964	_____ HEBREW: _____ = _____	DOCTRINES DEVoured 1) 1950 REJECTION OF CALL TO REPENT AND ACCEPT 1888 MESSAGE. THIS CALL WAS GIVEN BY _____ AND _____ 2) DOCTRINAL APOSTASY ON (i) _____ (ii) _____	“ACCEPTANCE MYTHS” “OTHER GOSPELS” REFUSED TO REPENT	_____ _____ _____
FOUR	_____	_____ HEBREW: _____ = _____	BOOKS PUBLISHED TO PUSH FALSEHOODS ABOUT WHAT HAPPENED IN 1888 1888 STUDY-COMMITTEE REJECTED	ORANIZATIONAL LUKEWARMNESS ENTRENCHED	REJECTION OF 2 CALLS CONFIRMED

EXODUS 20:5 - SOWING AND REAPING

Read Exodus 20:5.

Iniquity sown in the **first** generation, if not remedied in the second, is “visited” upon the **third** and **fourth** generations. The lukewarmness of generation one would have been cured by the 1888 righteousness- by- faith message. That message was rejected, leaving the third and fourth generation to reap increasing apostasy while thinking and saying that they are “rich and increased with goods and have need of nothing” **Revelation 3:17**.

RESTORATION PROMISED

Read **Joel 2: 25** and compare with **Joel 1:4**. List now the **ORDER** of restoration in contrast to the **ORDER** of degradation.

JOEL 1:4 - ORDER OF DEGRADATION			JOEL 2:25 - ORDER OF RESTORATION		
1	PALMER WORM	LUKEWARMNESS	1	LOCUST	ACCEPTANCE OF TRUE GOSPEL
2	_____	GOSPEL REJECTION	2	_____	_____
3	_____	DOCTRINES DEVoured BY COMPROMISE	3	_____	_____
4	_____	_____	4	_____	_____

FOUNDATION OF RESTORATION LAID IN THIRD AND FOURTH GENERATION

THE WIELAND AND SHORT: 1888 RE-EXAMINED Book was circulated in the 1960’s and stirred up interest in the Jones- Waggoner messages. Similar uncovering of the messages

in Australia produced a similar result. As the 1888 message reached more and more church members it caused agitation with increased enthusiasm for study.

This was met with steady resistance by church leadership leading to the formation of independent ministries.

Moreover, the true light on God's character began to be progressively revealed in the 1970's.

The 1888- 1895 message of the covenants and righteousness by faith, and the character of God message constitute the **ripening messages** to prepare God's people for the harvest!

OUR MOVEMENT OF REFORMATION STARTED IN 1984

State again the time frame of the fourth generation.

Fourth Generation dates: _____ TO _____

State the time frame of the Second Watch of that Generation:

Fourth Generation: Second Watch Decade: From _____ to _____

State the Midnight point of that watch.

Midnight Point: October _____

So our Ministry was called into existence in October 1984 at the end of the **second** watch (1974 to 1984) of that fourth generation (1964-2004)!

Our mandate was, and still is, to **accept**, **believe**, **experience** and **proclaim** the messages of the true gospel and the character of God and to walk in and be ripened by the advancing light which shines from the Most Holy Place of the Heavenly Sanctuary.

LESSON TWELVE

THE GENERATION OF RESTORATION

A. READ Exodus 34:7 and Joel 1:4 and answer the following questions.

1. How many generations since 1844, have been devoured? _____
2. Four (4) generations from 1844 would have ended when? Month: _____ Year: _____
3. Since October, 2004 we are now in the **fifth** generation since 1844, but since 4 generations make 1 cycle of sowing and reaping, this **fifth** generation is really which generation in a new cycle? _____

B. READ Joel 2:25

Since the **FIRST** generation in a new cycle is the generation of new beginnings, or a fresh start, this is the generation of **RESTORATION** according to Joel 2: 25!

1. State the starting and ending dates of this **NEW** First Generation in this **NEW** cycle.
Starting Date: _____
Ending Date: _____
2. List the time frame of the 4 watches of this Generation.
FIRST WATCH: 2004 – 2014
SECOND WATCH: _____
THIRD WATCH: _____
FOURTH WATCH: _____
3. Which watch are we now living in? _____
4. State the Mid-night point of this Generation: the Midnight point will be
Year: _____ Month: _____

C. God the Father, with our Lord Jesus through the Holy Spirit wants us to know the generation in which we are living.

Now read 1 Peter 2: 9 and Isaiah 41:4, 5.

God wants His people who accepts His truth as it is in Jesus to BELIEVE, ACCEPT and CLAIM 1 Peter 2:9 and to affirm that we are and this is the CHOSEN GENERATION!

Now fill in the blanks (according to 1 Peter 2:9):

1. We are therefore called out of _____ into His _____
_____.
2. And what kind of nation must we be? _____
3. And what kind of people must we be? _____

This new first generation which started in 2004, and in which we are now in the second watch, is the generation which has the history of the past 4 devoured generations to learn from and which is seeing the clear evidences that the end of all things is not only near but at hand!

Now Read Matthew 24: 32-34, (Matthew 24: 3).

Answer the following questions:

1. When we see all these things, what are we to know? _____

2. Which generation will not pass until all these things be fulfilled?



D. Read Isaiah 13:12

What does God promise to make His people in this Final Generation?

Also read **Isaiah 60: 1-3**

1. What must we do in this last generation? _____
2. Why? _____
3. What is covering the earth? _____
4. Who is to arise upon us? _____
5. What must be seen upon us? _____
6. And what will be the result? _____

E. Read the following quotation from **Christ's Object Lessons 415**:

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth.”

Also read **2 Corinthians 4: 6,7** and **Habakkuk 2: 14**

1. What is the darkness that is enshrouding the world? _____

2. What are men losing? _____
3. It has been _____ and _____
4. What is to be made known? _____
5. This glorious message of God's character is said to be _____ in its influence and _____ in its power!

F. GOD'S TRUE PEOPLE CAN MAKE THIS THE LAST GENERATION

Read Luke 12: 35- 40; 2 Peter 3: 11, 12

Youth Instructor August 25 1886 paragraph 1,2,3:

*“Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed.” We have, through searching the Scriptures, come to believe that the end of all things is at hand. **This knowledge of the nearness of Christ's coming should not be allowed to lose its force, and we become careless and inattentive, and fall into slumber, —into an insensibility and indifference to realities. In slumber we are in an unreal world, and not sensible of the things which are taking place around us. Dangers very great may threaten, but there is no sign that they are appreciated. This spiritual sleep is to be avoided. The exhortation is given by the apostle, “The night is far spent, and the day is at hand. Let us therefore put off the works of darkness, and let us put on the armor of light.”** YI August 25, 1886, par. 1*

The youth are having precious opportunities in the Sabbath-school to become acquainted with the prophecies, and they can understand the waymarks God has given in his word. They can, by searching the Bible, be able to give to others intelligent reasons of their faith. YI August 25, 1886, par. 2

But there are those who have the blazing light of truth shining all around them, and yet are insensible to it. They are enchanted by the enemy, held under a spell by his bewitching power. They are not preparing for that great day which is soon to come to our world. They seem utterly insensible to religious truth. Are there not some youth who are awake? Those

who see that the night cometh, and also the morning, should work with untiring energy to arouse their sleeping associates. Can they not feel their peril, pray for them, and show them by their own life and character that they believe themselves that Christ is soon to come? Will not the Instructor family come in close connection with Jesus Christ, and obtain light and strength and power from him, that they may reflect his light upon others? The rapidly diminishing space of time between us and eternity should more deeply impress us. Every day that passes makes one less left us to complete our work of perfecting character. These truths have been repeated oftentimes, but they are not an old story until the event transpires. Are you, my dear readers of the Instructor, saying in your heart, "My Lord delayeth his coming"? YI August 25, 1886, par. 3

Signs of the Times February 24, 1887, para 17:

"The worth of a human soul can be estimated only by the light reflected from the cross of Calvary. So terrible was the doom of the lost race, so great the glory to which the redeemed might be exalted, that the Father is satisfied with the infinite price which he pays for their redemption. It was the joy set before Christ in accomplishing so great salvation that led him to submit to shame, agony, and death. How do all the treasures and the glories of earth sink into insignificance when compared with the value of a human soul! As I see in the world such astonishing indifference to the work of redemption; as I see the unbelief, the skepticism, the Heaven-daring rebellion against God and his law, I am more and more convinced that we have reached those days of peril foretold in the Scriptures. I feel assured that the end is near; that our time of waiting and watching is short; and that the cause and truth of God will soon triumph."

DA Chapter 25 page 235:

"While we are not to know the hour of our Lord's return, we may know when it is near. "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:4-6.

QUESTIONS:

1. According to **2 Peter 3: 12**, we are commanded not only to look for the day of God but to do what else? _____
2. According to **Luke 12: 35-43**;

Complete the following list and answer the questions:-

- a). Our loins are to be _____.
- b). Our lights _____
- c). We are to be like unto men that do what? _____

- d). We must be found _____
_____.
- e). According to Paul in Ephesians, what must our loins be girt about with? _____
_____ (Ephesians 6: 14)
- f). As faithful and wise stewards we are to do what for God's household? _____

G. Read Romans 13: 11; Mark 4: 26-29

- 1). Is this new first generation in which we are living classified as time or high time?
Answer: _____
- 2). What are we admonished to do?
Answer: _____
- 3). What must be our number one priority in order to hasten our Lord's return from the wedding?
Answer: RIPENING FOR _____
- 4). In **Luke 12: 38**, which watches were mentioned by Jesus?

Answer: _____

H. Both in **Judges 7: 19** and **Matthew 25:6** we see that the **second** or **midnight** watch is a highly opportune season for laying hold of God's graciousness and getting ready with urgency.

Now read Isaiah 62: 6, 7.

Here God commands us **not** to cease our **agonising prayers** and to give Him no rest until He brings His remnant to harvest ripeness.

There must be a tremendous improvement in our prayer lives. Our prayers are too few, too little, too feeble, too faithless. We must like Jacob learn to wrestle with God!

Let us look at this excerpt from **Great Controversy 621 para 2:**

“Wrestling with God-how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.”

Only those who agonise and plead for the victory will obtain it.

Early Writings 269 para 1, 2, 3:

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.” EW 269.1

“Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.”

“As the praying ones continued their earnest cries, at times a ray of light from Jesus came

to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these and went to the aid of the earnest, praying ones. I saw angels of God hasten to the assistance of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But His angels left those who made no effort to help themselves, and I lost sight of them.”

Pharaoh had his sowing time, and he also had his reaping time. He sowed resistance and obstinacy. He sowed the seed in the soil. No new power was put into operation by God. The seed was left to spring up; the man was permitted to act out his true character. When the Lord sees unbelief in the heart against light and evidence, all he has to do is to let the human agent alone; for the seed put into the soil will bring forth seed after its kind. Many have been sowing the seed of unbelief, and if this seed is cultivated, it will produce a harvest that will not be so pleasant to reap as the seed is to sow. When Pharaoh refused to heed the messages and admonitions of God, and was not admonished by the first miracle that God worked to convince him, he was in a condition more easily to say, “I will,” and “I will not.” His independent resistance produced a harvest after its kind, and all the evidences that God gave to set his steps in the right path, only served to fasten him in unbelief and rebellion. He went on from one degree of resistance and wilful disobedience of God to another degree, just as the ungodly of all ages have done, and will do to the close of time, until he finally looked upon the dead face of his first-born. The character revealed by Pharaoh is similar to that of all the impenitent. God destroys no man; but after a time the wicked are given up to the destruction they have wrought for themselves. { YI November 30, 1893, par. 6 }

LESSON THIRTEEN

SPIRITUAL GROWTH AND RIPENING

A. THE NEW BIRTH AND EARLY SPIRITUAL GROWTH

Read St. John 3:3-8; 1 Peter 1: 23; 1 Peter 2: 2,3 and 2 Peter 3:18

Study the following quotation from COL 65-66:

“The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.”

ANSWER THE FOLLOWING QUESTIONS:

1. What does the germination of the seed represent? _____
2. This is also called by what term in **John 3:3**? _____
3. Can there be any spiritual growth without spiritual life? _____
4. Can there be any spiritual life without growth? _____
5. According to **John 14:6**, who is the source of the Christian’s spiritual life? _____

6. According to **St. John 3: 8**, which Person of the Godhead brings this spiritual life into the believer’s soul? _____
7. According to **1 Peter 1:23** and **James 3:18**, what does the Holy Spirit employ to effect the new birth? _____
8. According to **John 1:1**, who is the Word of God? _____

9. Fill in the blanks:-

Therefore the Holy Spirit employs the written _____ to bring the _____ word, Christ, into our hearts.

10. According to Paul in **Ephesians 4: 23**, what is renewed when a believer is born again?

11. According to **Ephesians 4: 22-24**, this renewal involves a “putting off” and a “putting on”.

(a) What must be “put off”? _____

(b) What must be “put on”? _____

12. According to **Romans 5:1**, the new birth is the immediate result of being justified by what? _____

13. And according to **Romans 10: 17** how does this faith come? _____

14. In **2 Corinthians 5:17**, what does the born again believer become, by being in Christ? _____

15. In this radical change, what happens to old life, the old things? _____

16. And in the new life in Christ, all things become what? _____

In other words, the righteousness of Christ is **IMPUTED AND IMPARTED AS A FREE GIFT** when as sinners we believe in Christ with **genuine** faith .The faith of Jesus. A faith which believes, trusts and surrenders fully to God! **And we experience Galations 2: 20.**

Read Ephesians 2:8-12; Titus 3: 1-7; 1 John 1:9.

17. Are we saved by works of righteousness which we have done? _____

18. How then are we saved?

Read the following quote from DA 172:

Jesus continued: “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” By nature the heart is evil, and “who can bring a clean thing out of an unclean? not one.” Job 14:4. No human invention can find a remedy for the sinning soul. “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” Rom. 8:7; Matt. 15:19. The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian’s life is not a modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether. This change can be brought about only by the effectual working of the Holy Spirit.

Nicodemus was still perplexed, and Jesus used the wind to illustrate His meaning: “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit.”

The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes or whither it goes. So with the work of the Holy

Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon Him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus. By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process.

B. CONTINUOUS GROWTH

According to **Romans 5: 1** and **2 Corinthians 5:17**, Justification by faith includes the new birth and puts the believer **into** Christ.

Now read St. John 15: 4,5 and Galatians 2 : 20

Spiritual growth depends upon **our abiding** in Christ.

COL pages 66-67 states:

“The plant grows by receiving that which God has provided to sustain its life. It sends down its roots into the earth. It drinks in the sunshine, the dew, and the rain. It receives the life-giving properties from the air. So the Christian is to grow by co-operating with the divine agencies. Feeling our helplessness, we are to improve all the opportunities granted us to gain a fuller experience. As the plant takes root in the soil, so we are to take deep root in Christ. As the plant receives the sunshine, the dew, and the rain, we are to open our hearts to the Holy Spirit. The work is to be done “not by might, nor by power, but by My Spirit, saith the Lord of hosts.” Zech. 4:6. If we keep our minds stayed upon Christ, He will come unto us “as the rain, as the latter and former rain unto the earth.” Hosea 6:3. As the Sun of Righteousness, He will arise upon us “with healing in His wings.” Mal. 4:2. We shall “grow as the lily.” We shall “revive as the corn, and grow as the vine.” Hosea 14:5, 7. By constantly relying upon Christ as our personal Saviour, we shall grow up into Him in all things who is our head.”

Here is another quotation from **Steps to Christ page 69, paragraph 1, 2:**

*Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, "Without Me ye can do nothing." Our growth in grace, our joy, our usefulness,--all depend upon our union with Christ. **It is by communion with Him, daily, hourly,--by abiding in Him, --that we are to grow in grace.** He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalm 16:8.*

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." "The just shall live by faith." Colossians 2:6; Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in Him--by giving and taking. You are to give all,--your heart, your will, your service,--give yourself to Him to obey all His requirements; and you must take all,--Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,--to give you power to obey.

Now answer the following questions:

1. Our growth in grace, our joy, our usefulness, all depend upon what? _____

2. **Fill in the blanks:-**

It is by _____ with Him, daily, hourly- by _____ in Him- that we are to _____ in _____.

So we **abide in** Him by communion with Him.

3. According to **1 Thessalonians 5:17** and **2 Timothy 2:15**, name two absolutely essential components of **communion** with Christ in the **abiding** relationship.

i). _____

ii). _____

A victorious abiding relationship requires a daily, in fact a moment by moment, surrender to God in and through Christ by the Holy Spirit.

SC 70 paragraph 1 reads:

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ.

C. GROWTH STAGES

Read Mark 4: 26-29.

This is a deep and timeless parable. The following table shows the details of the stages of growth

MARK 4: 26 - 29							
STAGES IN GROWTH AND DEVELOPMENT FROM SOWING TO HARVEST							
1	2	3	4	5	6	7	8
SOWING	Stage between sowing and germination	GERMINATION	Stage between germination and the ear	THE EAR	Stage between the ear and full corn in the ear	The full CORN in the ear	HARVEST
Mark 4:26	Mark 4:27	Mark 4:27	Mark 4:28	Mark 4:28	Mark 4:28	Mark 4:28	Mark 4:29
Cast seed into the ground	Nights and days of waiting	The seed should spring	The seed should grow up, first the blade...	then the ear	after that, (filling out growth)	the full corn in the ear (FULL, MATURE)	RIPE grain ready: immediate harvest

Let's take a look at **Mark 4: 26-29** in the NEB:

²⁶Jesus went on to say “The Kingdom of God is like this. A man scatters seed in his field; ²⁷ He sleeps at night, is up and about during the day, and all the while the seeds are sprouting and growing. Yet he does not know how it happens. ²⁸ The soil itself makes the plants grow and bear fruit; first the tender stalk appears, then the head, and finally the head full of grain. ²⁹ When the grain is ripe, the man starts cutting it with his sickle, because harvest time has come.>

From **blade** to **ear** is **EARLY GROWTH**. From **ear** to **full grain in the ear** is

MATURATIONAL or **LATTER GROWTH**.

D. GROWTH STAGES AND THE RAINS OF THE HOLY SPIRIT

Read James 5:7,8 and Hosea 6:3.

It is scripturally logical to conclude that the early growth stages from “**sowing**” to the “**ear**” are produced by the **early** rain of the Holy Spirit, whereas the latter growth stages from the “**ear**” to the “**full grain in the ear**” are produced by the **latter rain** of the Holy Spirit.

Our conclusions must be based on the weight of evidence arrived at by rightly dividing the word of God. So let us examine the evidence.

Study this passage from **RH March 2, 1897, paragraph 1-4:**

Pray for the Latter Rain

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.” “He will cause to come down for you the rain, the former rain, and the latter rain.” In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to

another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. RH March 2, 1897, par. 1

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. RH March 2, 1897, par. 2

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. RH March 2, 1897, par. 3

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. RH March 2, 1897, par. 4

Now answer the following questions:-

1. In the operations of nature, in the East, the former falls at what time? _____

-
2. It is necessary in order that what may happen? _____

 3. The latter rain falls when? _____

 4. And in nature, what does the latter rain accomplish? _____

 5. What do these operations of nature represent? _____

In the fourth paragraph in the quotation, we have this sentence:

“While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle.....”

6. What two things are we clearly told must be accomplished by the **LATTER RAIN** of the Holy Spirit?
 - i) The filling out of the _____
 - ii) The ripening of the _____
7. And back in paragraph one, we are told that the ripening of the grain represents what? _____

So it is very clear that the latter rain **FILLS OUT THE EARS AND RIPENS THE GRAIN WHICH MEANS THE COMPLETION OF THE WORK OF GOD'S GRACE IN THE SOUL. THIS ALSO MEANS THAT THE LATTER RAIN MUST ACCOMPLISH RIPENING GROWTH FROM THE EAR TO THE FULL CORN (OR GRAIN) IN THE EAR!**

Therefore we can conclude, incontrovertibly, that the latter rain is poured out at the stage of the **ear!**

It is also very clear that the early rain of the Holy Spirit produces conversion and growth right up to the **ear**. Moreover, the blessings received under the early rain are needed right through to the end i.e. to harvest!

E. THE EAR

Since the latter rain of the Holy Spirit is poured out at the stage called the **ear**, it is important to be able to define the **ear** in spiritual terms. At the stage of the **ear** the early rain of the Holy Spirit has completed its work of preparing the soul for the latter rain of the Holy Spirit.

Study the following three quotations:

1) ST 214 paragraph 2:

It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

2) RH July 20, 1886:

May the Lord help his people to cleanse the soul temple from every defilement, and to maintain such a close connection with him that they may be partakers of the latter rain when it shall be poured out.

3) RH March 22, 1892:

. Today you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will

fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord—fitted for the baptism of the Holy Spirit.

Complete this list of things that must be accomplished by the time a believer reaches the stage of the ear in order to receive the latter rain.

1. DEFECTS IN THE CHARACTER MUST BE _____.
2. THE SOUL TEMPLE MUST BE CLEANSED OF _____
_____.
3. THE SOUL MUST BE EMPTIED OF _____, EMPTIED OF _____, _____, _____, _____, and everything that shall be _____.
4. MAINTAIN SUCH A CLOSE _____
_____.

Don't you see then that reaching the stage of the **ear** is a mighty Holy Spirit **early rain** accomplishment.

The **latter rain** thereafter fills out the ears and ripens the grain. With the defects and defilements already cleansed out by the early rain, the latter rain ripens to full maturity the attributes of the character of Christ in the soul.

It is important to understand that

“If the attributes of satan are not expelled from the soul, the wheat crop will be choked.” Col 50

Therefore, the early rain must cleanse out every defect from the soul in order to bring it to the stage of the ear. Thereafter, the **latter rain** brings to **full maturity** the attributes of God's character in the soul. This is called the “**full corn in the ear**” and it is at this stage **and not before**, that the seal of living God is received.

F. THE STAGE OF THE EAR SIGNALS COMPLETE VICTORY OVER

LUKEWARMNESS

The Spirit of Prophecy describes 2 SHAKINGS:

(i) the Laodicean Shaking and (ii) the Mark of the Beast Shaking. Those who are victorious in the Laodicean Shaking, will be victorious over lukewarmness, will reach the stage of the ear and will receive the latter rain.

The Laodicean Shaking is described in **Early Writings 269-271** and also in **Testimonies Volume 1 Chapter 33** entitled the “**Laodicean Church**”. The two descriptions are strikingly similar. Here is one from **Testimonies Volume 1 page 187**:

*“God leads His people on, step by step. He brings them up to different points calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested and tried a little closer. If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth of the Lord. Said the angel: “God will bring His work closer and closer to test and prove every one of His people.” Some are willing to receive one point; but when God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: “They are joined to their idols, let them alone,” and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. **Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation.**”*

This passage is talking about overcoming every test on the growth path of victory over every defect and over lukewarmness to reach the ear and receive the latter rain!

Read this quote from 5T 214:

It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.

G. THE FULL CORN IN THE EAR AND THE SEAL OF GOD

Let us take a look at COL 69:

“When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.”

And also RH May 21, 1895:

“The seal of the living God will be placed upon those only who bear a likeness to Christ in character.”

Therefore by definition the seal of God cannot be affixed before the stage of the full corn in the ear is reached, because the full corn in the ear is the full mature reproduction of Christ’s character in the soul.

A quote from **Christian Experience and Teachings (CET) 105.1:**

When Jesus leaves the sanctuary, then they who are holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God.

H. TESTED BY THE IMAGE OF THE BEAST

We have already established that to reach the stage of the **ear**, the soul must be cleansed of all defilement, cleansed of every defect, emptied of self and overcome lukewarmness whatever the cost!

Having reached the stage of the **ear**, the latter rain is received and “**fills out the ears and ripens the grain**” which is the process of **completing** the work of God’s grace in the soul.

Now comes an important question:

WHAT TEST MUST THOSE, WHO ARE BEING RIPENED BY THE LATTER RAIN, ENDURE AND OVERCOME IN ORDER TO RECEIVE THE APOCALYPTIC SEAL OF GOD?

THE ANSWER IS CLEARLY GIVEN IN THE FOLLOWING QUOTATION:

SDA 7BC 976:

Tested by the Image—The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.... [Revelation 13:11-17 quoted.] ... 7BC 976.2

This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast (Letter 11, 1890). 7BC 976.3

ANSWER: They must be victorious over the image and mark of the beast.

I. THE ORDER OF RIPENING PARALLELS THE ORDER OF LAST DAY EVENTS

God's remnant Third Angel/ Fourth Angel movement must be at the growth stage of the **ear** at the time the Image of the beast is set up. They will then receive the latter rain which will empower them to give the Loud Cry of Revelation 18: 1- 4, and also ripen them from **ear** to the **full corn** in the **ear**. In this **process** of ripening they must endure and overcome the increasing mark-of-the-beast pressure of fines, imprisonment, buy and sell decree and the attachment of the death penalty to the Sunday Laws. Having overcome the great test of the image of the beast they will have fixed their minds in maturity for God with His character fully matured in their souls. They will therefore receive the seal of the living God in their "foreheads".

The general closure of probation will then occur and the remnant will then endure the time of Jacob's Trouble and the **grain** will be made **golden yellow** for the Second Coming of Christ!

COMPLETE THE FOLLOWING TABLE BY FILLING IN THE BLANK SPACES.

MARK 4 : 26 - 29	HOLY SPIRIT FUNCTION	SPIRITUAL EXPERIENCE	FINAL EVENTS
FINAL GROWTH STAGES			
EAR	EARLY RAIN WORK COMPLETED	SOUL TEMPLE _____ OF EVERY DEFILEMENT. VICTORY OVER LUKEWARMNESS	_____ OF THE BEAST SET UP, _____ LAW PASSED.
	LATTER RAIN RECEIVED		LOUD CRY COMMENCED
FILLING OUT OF THE _____, RIPENING THE _____	LATTER RAIN	COMPLETING THE WORK OF _____ IN THE SOUL UNDER PERSECUTION	INCREASING _____ PRESSURE OF THE MARK OF THE BEAST SYSTEM. LOUD CRY CONTINUES
FULL CORN IN THE EAR	LATTER RAIN WORK COMPLETED. THE _____ OF THE LIVING GOD RECEIVED	CHARACTER OF CHRIST _____ MATURED IN THE SOUL. SINS BLOTTED OUT	VICTORIOUS OVER THE _____ AND _____ OF THE BEAST
GENERAL CLOSURE OF PROBATION			
TIME OF JACOB'S TROUBLE			
HARVEST RIPE GRAIN		FURTHER RIPENED BY THE "HOT SUN" OF JACOB'S TROUBLE. CHARACTER OF CHRIST FULLY REFLECTED	SECOND COMING OF _____ TO REAP THE _____

God designs that the plan of redemption shall come to His people as the latter rain, for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. MS 75 1899 pp 4,5 (1 MR no.54 May 11, 1899 page 196)

LESSON FOURTEEN

OUR NUMBER ONE PRIORITY

INTRODUCTION

This is the first generation in a new cycle. It started in 2004, its **first** watch has already **passed**, 2004- 2014. We are now in the **second** watch, 2014-2024, and on October this year, 2018, six more years will be left in this watch. The year 2024 will be a midnight point.

Things in this world are terribly, horridly bad. Sin, wickedness and evil are increasing at a shockingly alarming rate at all levels and in all places!

God has put in in our power to end this scene of indescribable misery by co-operating with Christ in full faith to ripen us for the harvest.

A. OUR TOP PRIORITY

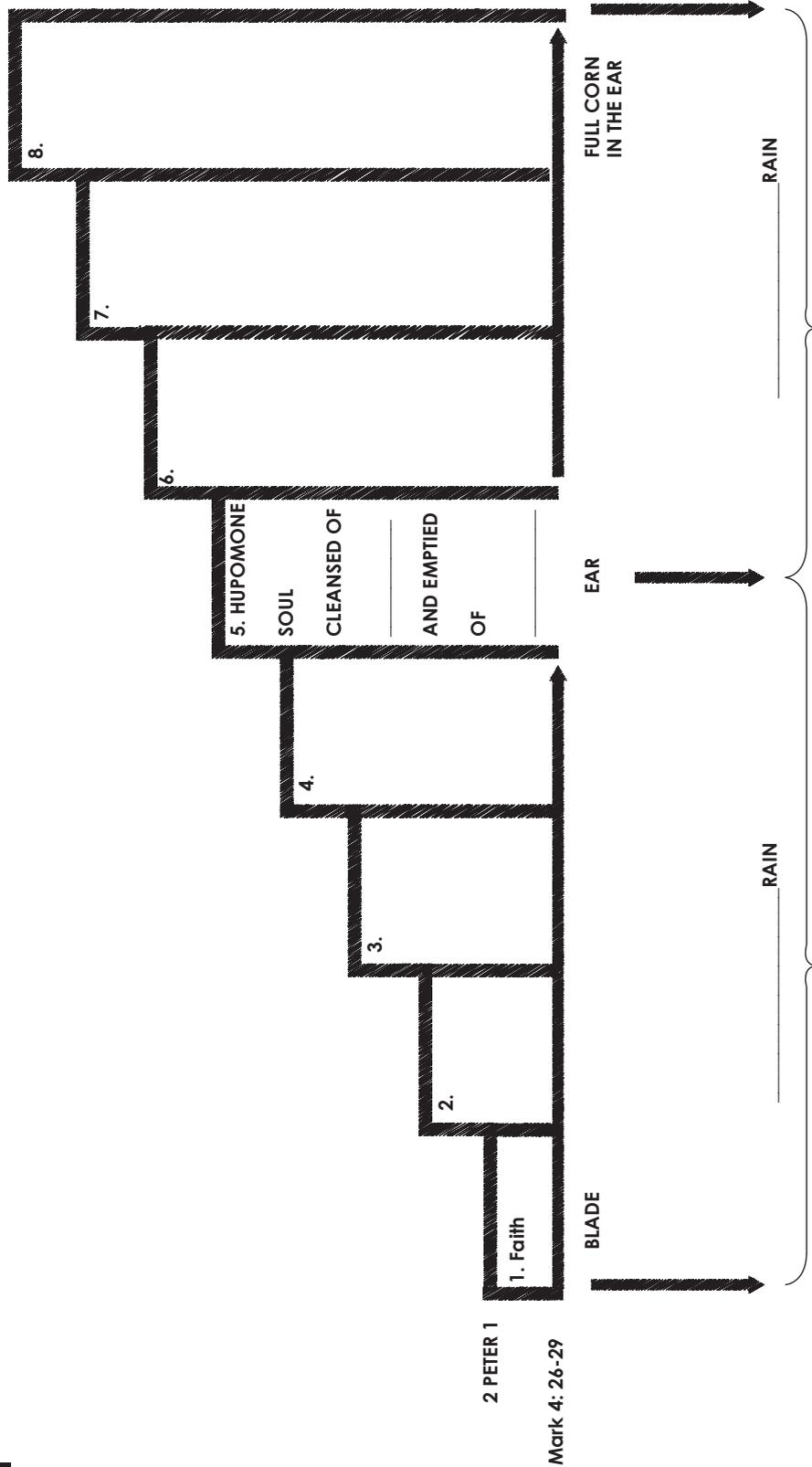
Our main aim- our overwhelming desire, our number one priority- must be to allow the Holy Spirit to complete our early rain experience and bring us to the stage of the ear so that we can receive the latter rain, give the loud cry, pass the test of the image of the beast, finish the work and simultaneously be ripened and sealed for “Jacob’s trouble” and for translation!

B. CLIMBING PETER’S LADDER

By abiding in Christ through prayer and deepening study of God’s word, especially the present truths of the true gospel and the character of God, we should be climbing Peter’s ladder with Spirit driven speed!

Read 2 Peter 1:5-7

COMPLETE THE FOLLOWING DIAGRAM.



C. WE MUST HUNGER AND THIRST FOR RIGHTEOUSNESS

READ Psalm 42:1,2 Matthew 5:6; Ephesians 1:3,4; Romans 5: 1-5.

1. The longing that we should have for spiritual blessings is described in what words in Psalm 42:1?

2. How many spiritual blessings has God the Father blessed us with?

3. Where are these blessings?

4. How do we get access to these blessings?

Let us carefully read this quotation from Great Controversy 489:

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death, He began that work which after His resurrection, He ascended to complete in heaven. We must by faith enter within the veil, “whither the forerunner is for us entered.” Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made



is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."

What a blessed thought!

The light from the cross is being reflected from the Most Holy Place of the Heavenly Sanctuary. There we gain a clearer insight into the mysteries of redemption!

D. WE MUST GO FORWARD WITH ASSURANCE

Read Philippians 3: 13,14

Here is a quote from **Signs of the Times July 28, 1881 paragraph 15:**

"To go forward without stumbling, we must have the assurance that a hand all powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help."

Another quote from **DA 493 paragraph 3:**

Jesus added, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." Rejoice not in the possession of power, lest you lose sight of your dependence upon God. Be careful lest self-sufficiency come in, and you work in your own strength, rather than in the spirit and strength of your Master. Self is ever ready to take the credit if any measure of success attends the work. Self is flattered and exalted, and the impression is not made upon other minds that God is all and in all. The apostle Paul says, "When I am weak, then am I strong." 2 Cor. 12:10. When we have a realization of our weakness, we learn to depend upon a power not inherent. Nothing can take so strong a hold on the heart as the abiding sense of our responsibility to God. Nothing reaches so fully down to the deepest motives of conduct as a sense of the pardoning love of Christ. We are to come in touch with God, then we shall be imbued with His Holy Spirit, that enables us to come in touch with our fellow men. Then rejoice that through Christ you have become connected with God, members of the heavenly family. While you look higher than yourself, you will have a continual sense of the weakness of humanity. The less you cherish self, the more distinct and full will be your comprehension of the excellence of your Saviour. The more closely you connect yourself with the source of light and power, the greater

light will be shed upon you, and the greater power will be yours to work for God. Rejoice that you are one with God, one with Christ, and with the whole family of heaven.”

Answer the following questions:

1. To go forward without stumbling what assurance must we have?

2. What takes the strongest hold on the heart?

3. What reaches most fully down to our deepest motives of conduct?

E. THE RAINS OF THE HOLY SPIRIT

Both the early and latter rains of the Holy Spirit are teachers on doctrines of righteousness according to God’s righteousness in Christ.

Read **Romans 1: 16, 17; John 17: 3; Hosea 6: 3.**

The ever deepening, ever advancing light of the gospel, revealing even more clearly the true character of God and His infinite agape love, is the essence of the rains of the Holy Spirit.

As we abide in Him, He presents us to the Father complete in Himself. His victorious righteousness and infinite sacrifice are our only ground of acceptance with the Father.

Abiding in Him and keeping our mind's eye fixed upon Him, the Holy Spirit continuously transforms us into His likeness!

DA 302 para 2 states:

*“Blessed are they which do hunger and thirst after righteousness.” The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. **If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness.** “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.”*

F. EMPTIED OF SELF

Let us now read and study carefully the following excerpts.

DA page 180-181:

The soul of the prophet, emptied of self, was filled with the light of the divine. As he witnessed to the Saviour's glory, his words were almost a counterpart of those that Christ Himself had spoken in His interview with Nicodemus. John said, “He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. . . For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.” Christ could say, “I seek not Mine own will, but the will of the Father which hath sent Me.” John 5:30. To Him it is declared, “Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.” Heb. 1:9. The Father “giveth not the Spirit by measure unto Him.”

*So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, **unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all***

who do this the Holy Spirit is given without measure. In Christ “dwelleth all the fullness of the Godhead bodily, and in Him ye are made full.” Col. 2:9, 10, R. V.

The Review and Herald April 10, 1894:

The Meaning of Trials

“Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.” RH April 10, 1894, par. 1

A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God’s work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God. Then they will not move rashly from impulse, and imperil the Lord’s cause because they are slaves to temptation and passion, because they follow their carnal desires; but they will move from principle and in view of the glory of God. The Lord brings his children over the same ground again and again, increasing the pressure until perfect humility fills the mind, and the character is transformed; then they are victorious over self, and in harmony with Christ and the Spirit of heaven. RH April 10, 1894, par. 2

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

Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected. RH April 10, 1894, par. 3

It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use. RH April 10, 1894, par. 4

Trials will come upon us that are originated by the prince of evil. The enemy will contend for the life or the usefulness of the servants of God, and will seek to mar their peace as long as they remain in the world. But his power is limited. He may cause the furnace to be heated, but Jesus and holy angels watch the precious ore; and to the trusting Christian, grace will be found sufficient, and nothing but the worthless dross will be consumed. The fire kindled by the enemy can have no power to destroy the true gold. At times the powers of darkness gather about the soul and shut Jesus from our sight, and we wait in sorrow and amazement until the cloud passes over. While under the trial, these seasons are terrible. Hope seems to fail, and despair seizes upon us. But in these dreadful hours we must learn to trust, to depend wholly upon the merits of a crucified and risen Saviour, and cast our souls in their helplessness and unworthiness upon him who is mighty to save unto the uttermost all who come unto God by him. We shall never perish while we do this, never. RH April 10, 1894, par. 5

We need not be astonished at trial. Peter says, “Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.” RH April 10, 1894, par. 6

Jesus says: “I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” There is a constant tendency among the trees of the Lord to be more profuse in foliage than in fruit. Just as the strength and nourishment of the grape-vine

are taken up in abundant foliage, and the fruit is not brought to perfection unless the vine is pruned, so the strength of the Christian will fail of its true end, unless the heavenly husbandman prunes away the useless growth. In prosperity the followers of Jesus often turn their thoughts and energies toward gratifying themselves, to securing worldly treasure, to the enjoyment of ease and pleasure and luxury, and they bring forth little fruit to the glory of God; then the heavenly husbandman, in order to promote the fruitfulness of the branches, comes with the pruning-knife of disappointment, loss, or bereavement, and cuts away the hindering growth. RH April 10, 1894, par. 7

One evening a gentleman who was much depressed because of deep affliction, was walking in a garden, where he observed a pomegranate-tree nearly cut through the stem. Greatly wondering, he asked the gardener why the tree was in this condition, and he received an answer that explained to his satisfaction the wounds of his own bleeding heart. "Sir," said the gardener, "this tree used to shoot out so strong that it bore nothing but leaves. I was obliged to cut it in this manner; and when it was almost cut through, it began to bear fruit." RH April 10, 1894, par. 8

Our sorrows do not spring out of the ground. In every affliction God has a purpose to work out for our good. Every blow that destroys an idol, every providence that weakens our hold upon earth and fastens our affections more firmly upon God, is a blessing. The pruning may be painful for a time, but afterward it "yieldeth the peaceable fruit of righteousness." We should receive with gratitude whatever will quicken the conscience, elevate the thoughts, and ennoble the life. The fruitless branches are cut off and cast into the fire. Let us be thankful that through painful pruning, we may retain a connection with the living Vine; for if we suffer with Christ, we shall also reign with him. The very trial that taxes our faith the most severely and makes it seem as though God had forsaken us, is to lead us more clearly to him, that we may lay all our burdens at the feet of Christ, and experience the peace which he will give us in exchange. Let no Christian feel that he is forsaken when the hour of trial comes upon him. Not a sparrow falls to the ground without your heavenly Father's notice. God loves and cares for the feeblest of his creatures, and we cannot dishonor him more than by doubting his love to us. O let us cultivate that living faith that will trust him in the hour of darkness and trial! Living faith in the merits of a crucified Redeemer will carry men through the fiery furnace of affliction and trial, and the form of the Fourth will be with them in the

furnace, however fierce its heat; and they will come forth from its flame with not even the smell of the fire on their garments. **RH April 10, 1894, par. 9**

Joseph was sold into Egypt. He was put into prison. The enemy strove to overwhelm him in darkness. The darkness was so great that it seemed every ray of hope was extinguished; but his faith took hold on God, and it was rewarded. God brought him out of the dungeon, and made him a light to the world. Our heavenly Father sees the hearts of men, and he knows their characters better than they do themselves. He sees that some have capabilities which are not directed in the right way, but that if they could be turned into the right channel, they would bring glory to his name by advancing the cause of truth in the world. He places these persons on trial, and in his wise providence brings them into different positions, into a variety of circumstances, where they are tested in order that they may reveal what is in their hearts and make manifest the weak points of their characters, which have been hidden from their own eyes. God gives them opportunities to correct these defects, to polish off the rough corners of their natures, and to fit themselves for his service. If they do this work, then when he calls them into active service, they are ready so that the angels of heaven co-operate with them in their labors, and the purpose is fulfilled for which God called them to his service. **RH April 10, 1894, par. 10**

It is in mercy that the Lord reveals to men their hidden defects. He would have them critically examine the complicated emotions and motives of their own hearts, and detect that which is wrong, and modify their dispositions, and refine their manners. God would have his servants become acquainted with their own hearts. In order to bring to them a true knowledge of their condition, he permits the fire of affliction to assail them, so that they may be purified. The trials of life are God's workmen to remove the impurities, infirmities, and roughness from our characters, and fit them for the society of pure, heavenly angels in glory. Then as we pass through trial, as the fire of affliction kindles upon us, shall we not keep our eyes fixed upon the things that are unseen, on the eternal inheritance, the immortal life, the far more exceeding and eternal weight of glory? and while we do this, the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine." RH April 10, 1894, par. 11

Wake, Awake, for Night Is Flying

WACHET AUF

Philipp Nicolai, 1599

Philipp Nicolai, 1599



1. "Wake, a - wake, for night is fly - ing," the watch - men on the
2. Zi - on hears the watch - men sing - ing, and all her heart with
3. Now let all the heav'ns a - dore thee, and men and an - gels



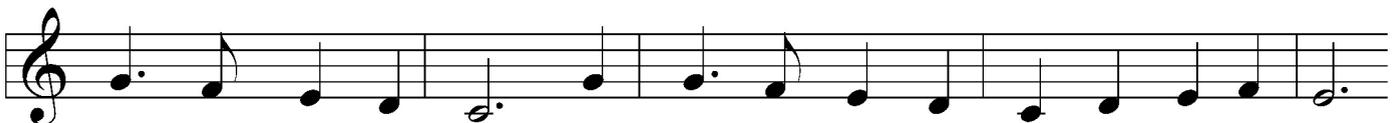
heights are cry - ing, "A - wake, Je - ru - sa - lem, at last!"
joy is spring - ing; she wakes, she ris - es from her gloom:
sing be - fore thee, with harp and cym - bal's clear - est tone;



Mid - night hears the wel - come voic - es, and at the thrill - ing
for her Lord comes down all - glo - rious, the strong in grace, in
of one pearl each shin - ing por - tal, where we are with the



cry re - joic - es: "Come forth, ye vir - gins, night is past! The
truth vic - to - rious; her Star is ris'n, her Light is come! Ah,
choir im - mor - tal of an - gels round thy daz - zling throne; nor



Bride-groom comes; a - wake, your lamps with glad - ness take; al - le - lu - ia!
come, thou bless - ed Lord, O Je - sus, Son of God, al - le - lu - ia!
eye hath seen, nor ear hath yet at - tained to hear what there is ours;



And for his mar - riage feast pre - pare, for you must go to meet him there."
We fol - low till the halls we see where thou hast bid us sup with thee.
but we re - joice, and sing to thee our hymn of joy e - ter - nal - ly.

HASTEN ON, GLAD DAY.

F. E. B. "In the time of harvest I will say to the reapers, . . . Gather the wheat into my barn."— Matt. 13: 30. F. E. BELDEN.

1. The world's glorious harvest is fast draw-ing on, The Mas-ter is call-ing his reap-ers to come;
 2. That morn ev - er-last-ing, that day free from tears Is swift-ly ap-proach-ing as on roll the years;
 3. O sweet is the la-bor that floweth from love!—A stream nev-er fail-ing, whose Fount is a - bove;

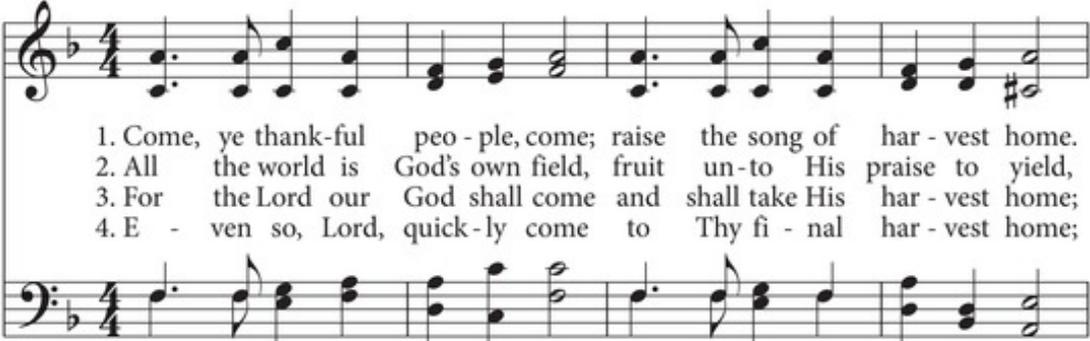
The grain bright and gold-en, in fields far and near, Is ripe for the gar-ner when he shall ap - pear.
 The wheat, rudely scattered by sin's cru - el blast, Then hast-en to gath-er e'er aut-umn be past.
 'T is love that in-vites us, 't is love points the field, 'T is love wields the sick - le,—and wondrous the yield.

CHORUS.

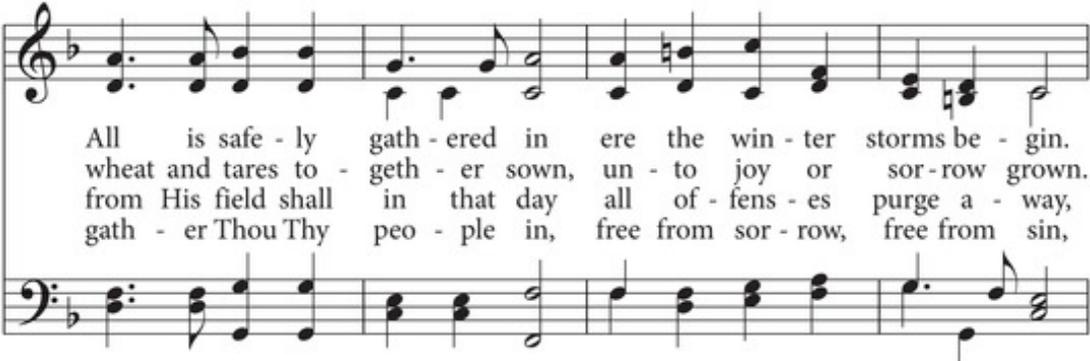
Has-ten on, - - - glad day, Bear the sheaves - - - a - way; } Bear us home.
 Has-ten on, angel reapers, come, glad day, Bear the sheaves to the garner, far a-way; } Bring the "har-vest home."

Come, Ye Thankful People, Come 299

ST. GEORGE'S WINDSOR



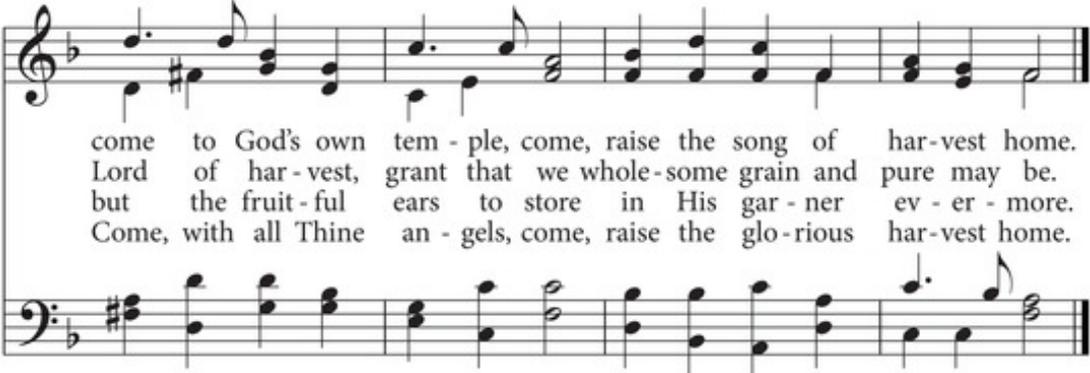
1. Come, ye thank-ful peo-ple, come; raise the song of har-vest home.
2. All the world is God's own field, fruit un-to His praise to yield,
3. For the Lord our God shall come and shall take His har-vest home;
4. E - ven so, Lord, quick-ly come to Thy fi - nal har-vest home;



All is safe - ly gath - ered in ere the win - ter storms be - gin.
wheat and tares to - geth - er sown, un - to joy or sor - row grown.
from His field shall in that day all of - fens - es purge a - way,
gath - er Thou Thy peo - ple in, free from sor - row, free from sin,



God, our Mak - er, doth pro - vide for our wants to be sup - plied;
First the blade, and then the ear, then the full corn shall ap - pear,
give His an - gels charge at last in the fire the tares to cast,
there for ev - er pu - ri - fied, in Thy pres - ence to a - bide.



come to God's own tem - ple, come, raise the song of har-vest home.
Lord of har-vest, grant that we whole-some grain and pure may be.
but the fruit-ful ears to store in His gar - ner ev - er - more.
Come, with all Thine an - gels, come, raise the glo - rious har-vest home.