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UNDERSTANDING PROPHETIC FRACTALS — PART 1

Introduction

“The truth, as it is in Jesus, is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance, and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection.” – {RH October 21, 1890 Par. 1}

A key attribute of God’s Word is its capacity for “constant expansion.” The truths of His Word are

ever new; constantly revealing greater and more glorious revelations of His character and His purpose for the human race (COL127.3). The prophetic lines have been the basis of the increase of knowledge that is the present truth message for this generation. The light emanating from these lines has been rapidly increasing in recent times. Part of this advancing light is the concept of prophetic fractals which identify repeating patterns at every scale on a given line of prophecy. This article is a study of prophetic fractals and their bearing upon our salvation. The truth must be “in Jesus;” therefore the illustrations that form the basis of this study will be drawn from the reformatory line of Christ.

Defining Prophetic Fractals

The present truth message for Seventh-day Adventism is the third angel’s message. According to inspiration, this message is to be represented and taught through lines (see issue 1 of this newsletter). The approach of laying prophetic line upon prophetic line is the approach of study which carries the Bible’s endorsement (Isa 28:10). This is the method of arriving at correct conclusions concerning the events that take place in the history of the final reformatory movement of Bible prophecy (Isa 28:12).

“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.” – {GC 343.1}

“The work of God” in a particular history always parallels those of preceding generations. Thus the

sequence of events in each history presents patterns that will be repeated in the final reform movement at the end of the world. A key characteristic of the reform lines is the three step testing process which always results in the development of two classes of worshippers. The development and demonstration of these two classes of worshippers (the righteous and the wicked) is the work of the everlasting gospel (Gen 3:15; 2SM106.1). A fractal of the everlasting gospel would therefore repeat its three-step testing process on the same line of prophetic history but on a smaller scale. The dictionary definition of a fractal is as follows:

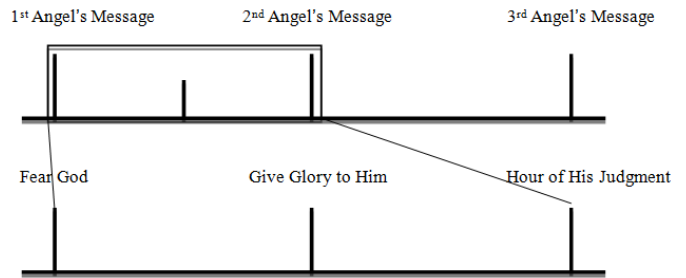
“A fractal is a natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. . . . Fractals also include the idea of a detailed pattern that repeats itself.” – {Wikipedia}

This can clearly be demonstrated in the first angel's message of Revelation 14:

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” (Revelation 14:6, 7)

The three step testing process of the three angels' messages has its place in the line of prophecy (1888 804.3). This process is also seen on a smaller scale in the message of the first angel. This can be seen when it is understood that the threefold test of the gospel also represents the threefold work of the Holy Spirit in convicting the world of sin, righteousness and judgment (Joh 16:7, 8). The first angel says: “Fear God, and give glory to Him; for the hour of His judgment is come.” The words “Fear God” identify a fearful conviction of sin (Pro 8:13; Heb 1:8), and answer to the first test. “Give glory to Him” highlights the necessity of manifesting God's righteousness in the life (Exo 33:18, 19; 34:6, 7), and lines up with the second test. And the announcement of “the hour of His judgment” represents the third test of the everlasting gospel pattern. Thus, the three tests of the everlasting gospel are demonstrated in the first angel's message, while also being represented on a larger scale in the three angels' messages of Revelation 14.

The First Angel's Message



This is what Ezekiel saw in vision at the beginning of his ministry:

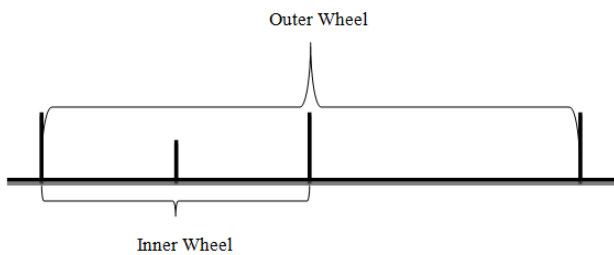
*“The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a **wheel in the middle of a wheel.**” (Ezekiel 1:16)*

The wheels Ezekiel saw in vision represent the complicated play of human events which are under divine control (Ed 178.1). The events represented as a wheel are influenced by, and in turn influence, another set of events represented as a wheel within the wheel. All these events are under God's control and are fulfilling His purposes of mercy and salvation towards mankind. This interplay of events is conveyed in the following passage:

“The striking feature of divine operations is the accomplishment of the greatest work that can be done in our world, by very simple means. It is God's plan that every part of his government shall depend on every other part, the whole as a wheel within a wheel, working with entire harmony. He moves upon human forces, causing his Spirit to touch invisible chords, and the vibration rings to the extremity of the universe.” {SpTA10 36.3}

Since the work of God is the same in every age, the events represented by the outer wheel and those of the inner wheel would follow the same pattern. The inner wheel represents a prophetic fractal of the pattern seen in the outer wheel; and the events that represent the outer wheel are influenced by the outcome of those represented by the inner wheel. The three step testing process of the everlasting gospel is also to be understood in this manner.

1.1 Ezekiel's "Wheel within a Wheel"



These fractals shed new light on different prophetic histories. They act as magnifying glasses which reveal the layers of interrelated events that take place at the end of the world. The events leading up to the Marriage at Cana and the first temple cleansing in the history of Christ illustrate this truth.

Behold the Lamb of God – The Disciples' Testing Process

"Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" (John 1:35, 36)

Jesus returned to the Jordan following His baptism and victory in the wilderness of temptation. His Baptism is the first way-mark of this line of prophecy. When He emerged from the water, the Holy Spirit descended upon Him in the form of a dove to give power to His work (Mat 3:16). Following His baptism, the Savior publicly identified Himself as the Anointed One (Messiah) of the Old Testament Scriptures:

*"And Jesus returned **in the power of the Spirit** into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.**" (Luke 4:14-19)*

His identification as the Messiah had at this point become a test for the Jewish nation; for all who failed to recognize Him and accept His ministry went into darkness and fell by the sword of Rome in AD 70 (EW 260, GC 30-31). These events are types that point

forward to events at the end of the world (1 Cor 10:11, Rom 15:4). The Jews had anticipated Christ's coming, and the outpouring of the former rain. This prefigures Adventism's expectation of the Holy Spirit in the outpouring of the latter rain. And it is commonly understood that the hope of Seventh-day Adventists - the outpouring of the latter rain - is represented by the descent of the Angel of Revelation 18:

Rev 18:1

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

"The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory." – {RH April 21, 1891 Par. 11}

This Angel descended on 9/11/2001 when the great buildings in New York City were thrown down (RH Jul 5, 1906 Par. 14). Christ's coming "in the power of the Spirit" to begin His public ministry, and the test which His ministry presented to the Jewish people, typifies the arrival of the Angel of Revelation 18, the empowerment of the message of the hour and the initiation of the life or death testing process for the final generation of Adventists. Just as the identification of Jesus as the Messiah in the time of the Jews was salvational, the recognition of 9/11 as a sacred way-mark, and the truths in connection with it, are also a matter of life and death. Failing to recognize 9/11 would be to blind oneself to present duty and thereby prepare to receive the Mark of the Beast. Yet, in considering the test of receiving the Messiah after His anointing, it is important to note that two of John the Baptist's disciples were specifically identified in connection with this test. These disciples were a specific class of Jews that were already studying the present truth for their generation, and they were the focus of this stage of the testing process. This communicates the fact that although 9/11 is a test for Adventism generally, this way-mark specifically identifies the inauguration of a testing process for those in Adventism who are already studying the present truth for this generation. Christ's call to His first disciples illustrates this.

Call of the First Disciples – The Five Wise Virgins and The Unsealing of Truth

John the Baptist directed two of his followers to Jesus. John's message was the first message of the three given in the three-step testing process for the Jewish nation. The acceptance of his message was a

necessary precursor to recognizing and accepting Christ as the Messiah. This communicates the necessity of receiving the first message at the end of the world - Daniel 11:40-45 and the prophetic lines - in order to be benefited by the message of 9/11 (EW 260). When the two disciples of present truth were led to Christ, they heeded the call:

“And the two disciples heard him [John] speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.” (John 1:37-41)

Upon identifying the Messiah, Andrew and John determined to follow Him. To the inquiry “What seek ye?”, these two disciples expressed their desire to become acquainted with Him (DA138.6, 7). Then Andrew, after meeting Christ, went in search of his brother with the new revelation of present truth - that the “Messias” had been found. This shows that the first test in our generation is not simply to see the prophetic significance of 9/11, but to bring this light to the attention of fellow believers.

“All who are consecrated to God will be channels of light. God makes them His agents to communicate to others the riches of His grace.” - {DA 141.4}

An important point is Christ's reply to His new disciples. To John and Andrew's request for an interview He responded with the words, “Come and see.” Having been gathered into the present truth by the message of John the Baptist, these two disciples, as first fruits of Christ's ministry, were to receive deeper insights into the truth for their time. The words “come and see” denote an unsealing of truth. In the Revelation, John beheld a Book sealed with seven seals. Christ alone was able to unseal the Book. And the removal of each of the first four seals was followed by the words “come and see” and a revelation of new light on the upcoming prophetic history (Rev 6:1, 3, 5, 7). These four witnesses show that the words spoken to the first two disciples identify the fact that new phases of truth were about to be opened to their understanding:

“If John and Andrew had possessed the unbelieving spirit of the priests and rulers, they would not have

*been found as learners at the feet of Jesus. They would have come to Him as critics, to judge His words. Many thus close the door to the most precious opportunities. But not so did these first disciples. They had responded to the Holy Spirit's call in the preaching of John the Baptist. Now they recognized the voice of the heavenly Teacher. To them the words of Jesus were **full of freshness and truth and beauty. A divine illumination was shed upon the teaching of the Old Testament Scriptures. The many-sided themes of truth stood out in new light.**” - {DA 139.2}*

These events typify events at the end of the world. This first test for the disciples shows that the first test for the present truth movement (9/11) came with a new phase of testing truth. At this time the glory of the Angel of Revelation 18 began to lighten the earth with an increase of knowledge on end-time Bible prophecy (Rev 18:1).

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.” (John 1:45, 46)

On the day following the call of John, Andrew and Simon, Jesus added Philip to the fold (Joh 1:43). Then “Philip findeth Nathanael” and brought him also to the Messiah. When drawing Nathanael to Christ, Philip did not enter into controversy with him. He simply said “Come and see;” thus identifying the requirement of all who accept present truth to share it with their brethren in the faith. When Nathanael eventually came in contact with Christ he was awed by a revelation of Christ's divinity (Joh 1:48, 49). But Christ promised even greater revelations of truth in the following words:

“Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.” (John 1:50, 51)

In illustrating this greater revelation of truth, Christ referenced the dream of Jacob's ladder upon which angels were “ascending and descending” (Gen 28:10-17). Christ identified Himself as the ladder - the channel of communication between Heaven and earth. This symbol conveys His intercessory role in bearing the prayers of His people to God and sending them the blessings of His mediation in the messages of His Spirit. The ministry of holy angels is also represented

by their ascent and descent upon the ladder; and this ministry is also portrayed in the sanctuary. Upon the veil which divided the Holy from the Most Holy place, cherubim were carefully wrought with threads of gold and silver (Exo 26:31). This representation identified their work in ascending to Heaven with the petitions of God's people and descending with a response to their needs.

*"The tabernacle was so constructed that it could be taken apart and borne with the Israelites in all their journeyings. Yet it was a structure of extraordinary magnificence. The walls consisted of upright boards heavily plated with purest gold. The sacred building was composed of **two apartments, separated by a rich and beautiful curtain, or veil.** A similar veil closed the entrance of the first apartment. These veils, with the curtain which formed the ceiling of the tabernacle, were of a variety of colors, most beautifully arranged; while inwrought with threads of gold and silver were cherubim, **to represent the angelic host, who are connected with the work of the heavenly sanctuary, and who are ministering angels to the saints upon the earth.**" – {ST June 24, 1880 Par. 10}*

The veil is a symbol of Christ (Heb 10:19, 20), and therefore parallel's the ladder upon which the angels ascend and descend. This was the illustration that best suited the Redeemer in explaining the revelation of "greater things" that were soon to follow. This revelation of "greater things" was seen throughout the history of the Christian church. But it was also seen by the five disciples Christ used to begin the foundation of His church (DA 141.2). Christ's miracle at the marriage at Cana was a manifestation of His power.

The Marriage at Cana – The New Wine and The Ensign

"Jesus did not begin His ministry by some great work before the Sanhedrin at Jerusalem. At a household gathering in a little Galilean village His power was put forth to add to the joy of a wedding feast. Thus He showed His sympathy with men, and His desire to minister to their happiness. In the wilderness of temptation He Himself had drunk the cup of woe. He came forth to give to men the cup of blessing, by His benediction to hallow the relations of human life." – {DA 144.1}

Christ's procession to the marriage at Cana with His five disciples typifies the procession of the five wise virgins to the marriage at the Midnight Cry as represented in the parable of the ten virgins (Mat 25:1-12, COL406.1). This parable was fulfilled in the

history of the Millerites (GC393.2). The scriptures give a number of justifications for this application. The manner in which the miracle of the new wine was performed brings some of these justifications to light:

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it." (John 2:6-8)

Six stone pots were provided for the performance of Christ's alpha miracle. The number six is a symbol of humanity (Gen 1:26-31). Therefore, the six pots symbolize the human instruments that play a part in the manifestation of God's power at the Midnight Cry. Water as mentioned before is a symbol of the Holy Spirit (Joh 7:38, 39). And as the stone pots were filled with water, the Millerites were filled with the Holy Spirit at the Midnight Cry. This illustrates the combination of humanity and divinity which produced the living testimony at the Midnight Cry.

*"The midnight cry was not so much carried by argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning...At that time there was faith that brought answers to prayer,—faith that had respect to the recompense of reward. **Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers.** Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as wave after wave of the glory of God swept over the faithful, believing ones." – {4SP 250.3, 251.1}*

*In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company **who had the living testimony** left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, **leading the believers to seek a living experience for themselves.** They knew that they could not lean upon one another. {EW 238.3}*

As the pots of water became vessels for the miraculous new wine (a symbol for doctrine - Luk 5:33-39, DA278.4), the Millerites became the carriers of new light on the Second Advent. The unfolding of the light of the Midnight Cry, following the trial and

uncertainty of the tarrying time, was as miraculous as the new wine provided for the marriage feast at Cana. The Midnight Cry swept across the United States like a tidal wave:

*"In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers. **Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts.**" – {GC 400.2}*

In like manner was the news of the miracle at Cana spread throughout that region of Judea:

*"As the guests at the feast remarked upon the quality of the wine, inquiries were made that drew from the servants an account of the miracle. The company were for a time too much amazed to think of Him who had performed the **wonderful work**. When at length they looked for Him, it was found that He had withdrawn so quietly as to be unnoticed even by His disciples. **The attention of the company was now turned to the disciples.** For the first time they had the opportunity of acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that God had raised up a deliverer for His people. **The news of the miracle spread through all that region, and was carried to Jerusalem.** With new interest the priests and elders searched the prophecies pointing to Christ's coming. There was eager desire to learn the mission of this new teacher, who appeared among the people in so unassuming a manner." – {DA 149.5, 150.1}*

As the news of Christ's miracle spread through the region and to Jerusalem, so did the Midnight Cry spread like fire throughout the United States of America. As the news from Cana brought a "new interest" in the prophecies concerning the coming of Christ, so did the Midnight Cry cause the virgins to trim their lamps with a renewed interest in prophetic study. Upon failing to find Jesus at the marriage the guests' attention was turned to the disciples who gave their testimony of their experience with Christ. This prefigured how the Millerites were lifted up as an ensign and brought to the attention of those who were tested by their message (EW238.3). The

Midnight Cry is repeated at the end of the world:

*"There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him."** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." – {RH February 11, 1896 Par. 6}*

The events of the Marriage at Cana clearly prefigure Millerite history which is repeated at the end of the world. The manifestation of Christ's power was seen in these two histories and they serve as two witnesses for the manifestation that is soon to take place in our time. Through the reform lines it has also come to be understood that a manifestation of God's power is demonstrated in the second way-mark of the three-step testing process. The Midnight Cry in Millerite history was such a manifestation; and according to inspiration it was joined to the second angel's message which was the second test in their history. Therefore the Marriage at Cana and the first Midnight Cry typify the Midnight Cry which is the second test for Adventism at the end of the world. At this time the disciples of 9/11 will begin to be lifted up as an ensign as the attention of the church and the world will be drawn to them (Zech 9:16). After the Marriage at Cana, Christ cleansed the temple for the first time. This work separated the true worshippers of God from the hypocrites. This separation was an illustration of the everlasting gospel in which two classes of worshippers are demonstrated. It answers to the third way-mark in this prophetic narrative. Consider the following:

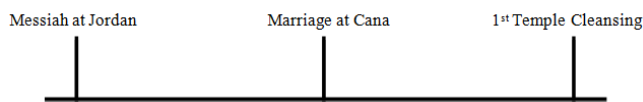
"Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene He saw symbolized the dispersion of the whole Jewish nation for their wickedness and impenitence." – {DA 162.1}

"The dispersion of the whole Jewish nation for their wickedness and impenitence" took place after the close of their probation. This typified October 22, 1844 when probation closed on the Millerites. October 22, 1844 typifies the Sunday Law when probation closes on Adventism. The Sunday Law is

correctly understood in the present truth movement to be the third test for Adventism. Therefore the first temple cleansing performed by Christ prefigures the third test for Seventh-day Adventists.

The identification of Jesus as the Messiah at the commencement of His public ministry, the Marriage at Cana, and the first temple cleansing typify the three-step testing process that confronts Adventism and culminates in the purification of the church at the Sunday Law. The first test is the identification of 9/11 as a way-mark of sacred history and understanding the truths in connection with it. The second is the Midnight Cry which will be a visual manifestation of God's power. And the third will be the cleansing of the temple at the Sunday law; at which point the two classes of Adventists will be finally separated.

1.2 Messiah at Jordan, Marriage at Cana and the First Temple Cleansing



This understanding sets up a platform through which the fractals of this history can be identified:

Fractals Illustrated – the Call of the Disciples

The foregoing points present a three step testing process from Christ's Baptism to the cleansing of the temple. But this three-fold pattern can be seen on a smaller scale in the same line of history. This repetition on a smaller scale is a fractal of the larger three-fold pattern. The marriage supper took place on the third day from when Christ began to gather His first five disciples. Three days are a prophetic symbol for the three tests of the everlasting gospel (Hos 6:1-3). Therefore three tests for the disciples can be seen between Christ's appearance at the Jordan and the Marriage at Cana:

"Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour." (John 1:35-39)

The first test was the recognition of the Messiah. And

having recognized Him they were to "eat" the words that were unsealed to them in their meeting with Him. Thus showing that the disciples of present truth are to recognize 9/11, but also assimilate the increase of knowledge that Christ unseals in connection with this way-mark. Furthermore, the first day or first test is connected to the "tenth hour." The number ten is a symbol of test and trial (Num 14:22; Dan 1:12-18); emphasizing the fact that God's people are being tested by the increase of knowledge and how they respond to it has life or death consequences. The tenth hour is followed by the eleventh hour, and the eleventh hour is a symbol of the Sunday Law crisis which marks the close of probation on Adventism and the final moments of the probationary time for humanity (2SM16.1; LDE182.2; Joh 11:9, 10; 9:4). This is when the eleventh hour workers will be called in fulfillment of the parable of Matthew 20:1-16. Therefore as the tenth hour precedes the eleventh hour, so the testing process of 9/11 precedes the Sunday Law.

On the second day, Philip and Nathanael were called:

"The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:43-49)

When Philip and Nathanael came to Christ, He manifested His divinity by showing Nathanael that He is omniscient (all-knowing). As has already been stated, the manifestation of divinity is a characteristic of the second test in the three-step testing process. A lesson that can be drawn from these verses is the fact that there are some who (like Nathanael) will accept the light of present truth at the second way-mark of this fractal. The second way-mark of this fractal today is the shaking within the present truth movement which has been caused by the introduction of heresies and false theories (11MR 206.2). This shaking is allowing this message, which is represented as Christ, to be identified by those in the movement who are symbolized by Philip and Nathanael (5T 80.1; 1 Cor

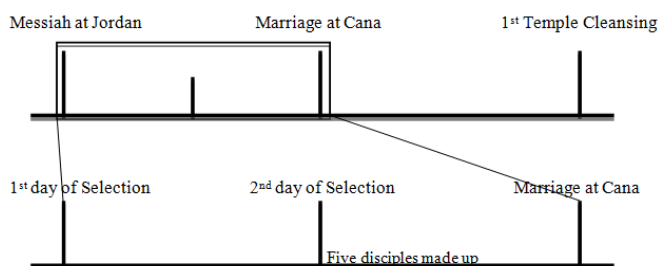
11:19). The shaking within the movement is causing those with a regard for the truth to study anew the evidences for their faith; that they may discern the truth from the errors that have entered the movement. Through this process the truth itself is being clarified. Debate over the scriptural validity of the prophetic lines has figured prominently in this shaking. But in studying this subject more deeply in order to better defend it, the disciples of 9/11 are finding this approach to be the very means through which Christ's omniscience and omnipotence are being demonstrated to establish their faith. Through the prophetic lines and the light of prophetic fractals it can be seen that God is in control of events at all levels – from those of global significance to those pertaining to the individual Christian. As wheels within wheels all these events are working together to fulfill His will.

Nathanael is represented as having no guile. This shows that at this way-mark the disciples of present truth must develop the character of the 144,000 who have no guile in their mouths (Rev 14:5). This is especially significant in light of the fact that when the marriage at Cana arrived the five disciples who typify the five wise virgins within the present truth movement had been made up. Thus showing that probation closes for the disciples of 9/11 at the Midnight Cry. The wise virgins amongst the disciples of 9/11 will then engage in a new phase of work for those in Adventism who have not been tested by the light of present truth.

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage.”
(John 2:1, 2)

As the “third day” for the disciples was the marriage, the third test for the disciples of 9/11 will be the Midnight Cry. At this time Christ's promise to Nathanael of a revelation of “greater things” will be fulfilled.

1.3 The Disciples Testing Process



The history from the marriage at Cana to the first temple cleansing typifies the second phase of the testing process within Adventism before the call is given to the eleventh hour workers. This second phase is also a fractal of the larger three-step testing process.

Fractals Illustrated – The Marriage and the Midnight Cry

The marriage at Cana is directly connected to the Midnight Cry by the following passage:

““And the third day there was a marriage in Cana of Galilee: and the mother of Jesus was there: And both Jesus was called, and His disciples, to the marriage”
(John 2:1, 2)...A most interesting part of the ceremony took place in the evening when the bridegroom went to meet his bride and bring her to his home. At the house of the bride a company of invited guests awaited the appearance of the bridegroom. As he approached, the cry went forth, “Behold the bridegroom cometh: go ye out to meet him.”” – {10MR 204.1, 3}

The marriage at Cana typifies the Midnight Cry where the call “Behold the Bridegroom cometh, go ye out to meet Him” will be given. It (the marriage) presents three tests focused on the Jews that were not Christ's disciples. The first test is seen in the command to fill the six pots with water (Joh 2:6, 7). This has already been shown to represent the combination of humanity and divinity. Had the command been disobeyed, the feast would not have had its wine stores replenished. Thus showing that at the Midnight Cry, Seventh-day Adventists that have not yet been confronted with these truths will have to fill their vessels with the messages of God's Spirit, which will be presented to them by the wise virgins within the present truth movement. Those that do not receive these messages will not be benefited by any further manifestations of God's power (EW 260).

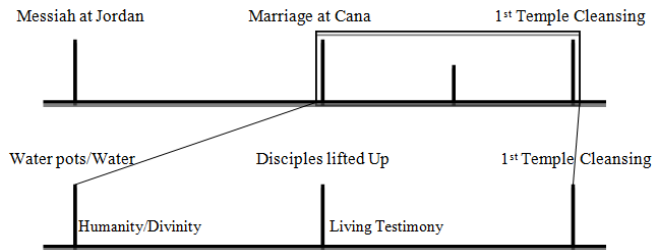
The second test after the marriage is a visual test represented by the disciples who stood as an ensign to give a living testimony when the attention of the Jews was drawn to them:

“As the guests at the feast remarked upon the quality of the wine, inquiries were made that drew from the servants an account of the miracle. The company were for a time too much amazed to think of Him who had performed the wonderful work. When at length they looked for Him, it was found that He had withdrawn so quietly as to be unnoticed even by His disciples. The attention of the company was now turned to the disciples. For the first time they had the opportunity of

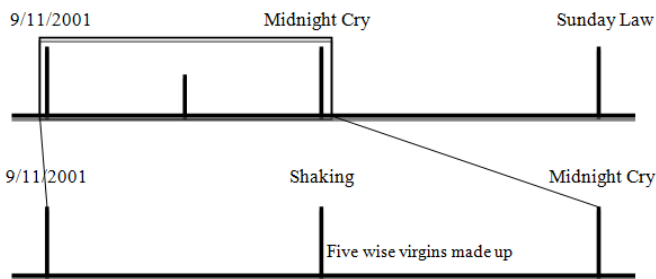
acknowledging their faith in Jesus. They told what they had seen and heard at the Jordan, and there was kindled in many hearts the hope that God had raised up a deliverer for His people.” – {DA 149.5, 150.1}

The third test is the cleansing of the temple which scattered the hypocrites and left the true worshippers within its precincts. This typifies the Sunday Law which will scatter the hypocrites in Adventism and leave the faithful amongst God’s people. The Sunday law is also the perfect fulfillment of Daniel 8:14 when the cleansing in the Heavenly Sanctuary will be drawing to a close and the church is cleansed for the last time.

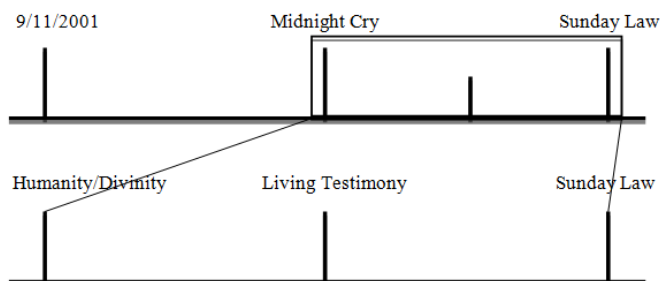
1.4 The Jew’s Testing Process



1.5 Adventism’s First Phase



1.6 Adventism’s Second Phase



In Closing

“The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. “Light is sown for the righteous.” Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as

for hid treasure.” – {GC 521.3}

Prophetic fractals are giving new revelations of God’s power. They demonstrate His omniscience and omnipotence as He is seen to be guiding the outcome of all phases of human activity. Whether they be events of the global significance, events pertaining to the church, or events pertaining to the individual Christian – all are in His hand and are working out His purposes. Far from being the construct of a human mind, fractals are a divine principle illustrated in the life of the Savior Himself. They can only be seen by the student who earnestly searches “for truth as for hid treasure.” The glory of the third angel is advancing, and may it be the prayer of those within present truth to keep up with its light.

The second installment of this series on prophetic fractals will take up another illustration that validates the truthfulness of this concept and proves it to be an integral part of the message of the hour.

By Nqobani Blessing Nyoni

**see prophetic fractals chart:*

http://www.arkansasschooloftheprophets.org/wp-content/uploads/2015/02/prophetic_fractals.pdf

EZRA 7:9 - THE INCARNATION AND SEPARATING FROM STRANGE WIVES

Introduction:

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.

Mrs. E. G. White. {SW, April 4, 1905 par. 10}

God sends His people messages that if received are calculated to lead them into the experience of having Christ formed within. Satan understands that correct character development, and thus our salvation, hinges upon how these messages are received and acted upon. It is for this purpose that he introduces errors amongst God's people. Errors that if held on to, will ultimately lead them to fail of perfecting Christian character. Thus the Bible brings to view an essential work of separating truth from error now in the post 9/11 tarrying time. This work is located in our time by Ezra 7:9 and Ezra 10:17 which mark a separation from strange wives on the first day of the first month (1D1M). Strange wives represent the new errors that have arisen within the present truth movement, and the false teachings that have made their way into Adventism over course of this churches history. As the separation from strange wives was necessary in Ezra's time in order for those leaving Babylon to return to God's favour, a separation from false teachings is a necessary part of the preparation to participate in the Midnight Cry which is soon to occur.

The Incarnation - The Contest is Between Truth and Error:

Inspiration teaches that prophecy and the gospel are one and the same thing.^{vii} God's prophetic messages are the communications of the Holy Spirit in the latter rain.^{viii} The Spirit's power to transform the heart and mind is received as the gospel message for that generation is received. This is what it means to

the little book:

The angel's position, with one foot on the sea, the other on the land, signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message, is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls (MS 59, 1900). {7BC 971.8}

As these messages are the communications of the Spirit, and the Spirit is the agency that carries forward the development of Christian character - the eating of the little book can be seen to be the means through which the incarnation is fulfilled in the lives of God's people. The incarnation is the unity of divinity with humanity - the reproduction of God's character in the lives of fallen human beings.

The eating of the little book - the increase of knowledge that is testing His people - is God's appointed way to salvation for this final generation. And inspiration is clear that we can only be saved in God's appointed way.

No matter who you are or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician and of the only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God and faith toward our Lord Jesus Christ. . . . The blood of Christ will avail for none but those who feel their need of its cleansing power. {Mar 73.2}

Self needs to be brought into submission to the yoke of Christ. The great Teacher invites all to learn of Him. . . . "The Son of man is come to save that which was lost" (verse 11). But those who desire to be saved must be willing to be saved in the Lord's appointed way, and not in a way of their own choosing. The free grace of God is man's only hope. God is in earnest with every one of us. . . . {OFC 243.5}

If one neglects to receive "all the light" they may teach phases of truth for a time but will ultimately fail of perfecting Christian character.

A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman. {MR760 29.5}

Satan understands that the development of a correct experience hinges upon the wholehearted reception of and obedience to the truth. It is for this purpose that he introduces errors amongst God's people. *Satan has wrought with deceiving power, bringing in a*

eat multiplicity of errors that obscure the truth. Error cannot stand alone, and would soon become extinct if it did not fasten itself like a parasite upon the tree of truth. Error draws its life from the truth of God. The traditions of men, like floating germs, attach themselves to the truth of God, and men regard them as a part of the truth. Through false doctrines, Satan gains a foothold, and captivates the minds of men, causing them to hold theories that have no foundation in truth. Men boldly teach for doctrines the commandments of men; and as traditions pass on, from age to age, they acquire a power over human mind. But age does not make error truth, neither does its burdensome weight cause the plant of truth to become a parasite. The tree of truth bears its own genuine fruit, showing its true origin and nature. The parasite of error also bears its own fruit, and makes manifest that its character is diverse from the plant of heavenly origin. {Ev 589.1}

It is through false theories and traditions that Satan gains his power over the human mind. We can see the extent to which he exercises his power by the disloyalty that is in the world. Even the churches that profess to be Christian have turned from the law of Jehovah, and have erected a false standard. Satan has had his hand in all this; for by directing men to false standards, he misshapes the human character, and causes humanity to acknowledge him as supreme. He works counter to the holy law of God, and denies God's jurisdiction. It is at his throne that every evil work finds its starting point and obtains its support.-- *Review and Herald*, Oct. 22, 1895. {Ev 589.2}

Inspiration teaches that "error is never harmless. It never sanctifies, but always brings confusion and dissension. It is always dangerous" (CW 46.2). God's glory (His character) and His truth are inseparable (Exo 33:18-19, 34:6-7). It is impossible for us to honour God while willfully holding on to erroneous opinions.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. Ignorance of God's word is sin, when every provision has been made that we may become wise. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. - {4SP 416.2}

When differences in understanding arise amongst God's people it is often the case that love, mercy, unity (and like considerations) are appealed to when some stand up in defence of Bible truth at a doctrinal level. Love and mercy are indispensable and having

the truth does not absolve one from manifesting the fruits of the Spirit in their interactions with their fellow men. But from the above testimony it can be seen that there is no genuine representation of Christian character, and its graces, that sacrifices the integrity of Bible truth by allowing errors to remain uncorrected amongst us (Isa 58:1, Eze 33:1-7). The contest in the post 9/11 tarrying time is between truth and error.ⁱ This contest and the responsibility of God's people to respond to it is communicated in Ezra's account of separation from strange wives.

Separating from Strange Wives:

Ezra 7:9 reads as follows:

Ezr 7:9

For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

Ezra left Babylon with the third decree (of Artaxerxes) to restore and rebuild Jerusalem on the first day of the first month. He arrived in Jerusalem on the first day of the fifth month (1D5M) and the decree went into effect on the tenth day of the seventh month (10D7M) (GC 399.4). These events typify Millerite history as it was on the 1D1M in the year 1844 - on the 19th of April - that the second angel's message entered the stage of prophetic history.ⁱⁱ As Ezra left Babylon on that day, the Second Angel's message, which arrived on that date, called the Millerites out of the protestant churches which had rejected the truth and thereby become the daughters of Babylon. Four months later Ezra arrived in Jerusalem on the 1D5M. In Millerite history the 1D5M of the year 1844 fell on the 15th of August. This was when the light of the Midnight Cry took hold at the Exeter camp meeting held from the 12th - 17th of that month.ⁱⁱⁱ The message of the Midnight Cry led to revival of the living testimony amongst God's people (EW 238.3). They had an experience which prepared them to follow Christ into the Most Holy Place of the heavenly sanctuary at the end of the 2300 days. The 10D7M of the year 1844 fell on the 22nd of October which marks the Great Disappointment and the commencement of the antitypical Day of Atonement.^{iv}

The 1D1M at the end of the world is 9/11. As Ezra left Babylon on that date and as it marked the arrival of the second angel's message in Millerite history, so the angel of Rev 18:1-3 descended at 9/11 with a repetition of the message of the second angel. The 1D5M at the end of the world points to a repetition of the Midnight Cry. As the Midnight Cry in Millerite history revived the living testimony amongst God's people and prepared them for the shut door on Oct

22, 1844 – so the Midnight Cry at the end of the world will prepare God’s people for the shut door at the Sunday law. The 10D7M was when the third decree went into effect and the 2300 year prophecy of Dan 8:14 began. This prophecy ended in Millerite history on Oct 22, 1844. This was also the beginning of the antitypical Day of Atonement and the shut door (close of probation) on the Millerites. This way-mark typifies the Sunday Law which marks the close of probation on Adventism and the progressive closing of probationary time on the world.

Ezra 7:9:

1D1M	1D5M	10D7M
I-----I-----I		
Left Babylon	Arrived in Jerusalem	Decree into Effect

Millerites:

First Disapp.	Midnight Cry	Shut Door
I-----I-----I		
Apr 19, 1844	Tarrying Time Aug 15, 1844	Oct 22, 1844

144,000:

9/11	Midnight Cry	Sunday Law
I-----I-----I		
Truth vs. Error	Tarrying Time Living Testimony	Shut Door

Upon investigation it will be found that all the scriptural accounts of the 1D1M shed light on events that took place at 9/11. And all the scriptural accounts of the 1D5M shed light on events that will take place in connection with the approaching Midnight Cry. This being true it is important to note that the 1D1M in Ezra 10:10-17 brings to view a work of separating from “strange wives” in the time when God is rebuilding Jerusalem.

Ezr 10:10-17

And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. [11] Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. [12] Then all the congregation answered and said with a loud voice, As thou hast said, so must we do. [13] But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for we are many that have transgressed in this thing. [14] Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the

judges thereof, until the fierce wrath of our God for this matter be turned from us. [15] Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this matter: and Meshullam and Shabbethai the Levite helped them. [16] And the children of the captivity did so. And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. [17] And they made an end with all the men that had taken strange wives by the first day of the first month.

A wife or woman in the Bible represents a church (Jer 6:2, 2 Cor 11:2). Churches are repositories of doctrine; be it false doctrine held by an apostate church, or true doctrine held by God’s faithful church (Rev17: 2-4, Jer 51:7; 1 Tim 3:15). A “strange” (“adulterous” or “outlandish”) woman can therefore be understood to represent false doctrine and erroneous teachings. Hence Ezra 10:17 is emphasizing that God’s people are to separate from the false teachings amongst them now in the post 9/11 tarrying time. This is also communicated by Jeremiah in the following passage:

Jer 15:16-19

Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts. [17] I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation. [18] Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, and as waters that fail? [19] Therefore thus saith the LORD, If thou return, then will I bring thee again, and thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

Since 9/11 God has been calling His people to eat the little book (verse 16) and “return” (verse 19) to the foundations of Adventism as symbolized by the “old paths” of Jeremiah 6:16.^v And in this time He calls His people to “take forth the precious from the vile.” They are to separate, in heart and life, from the false teachings that would lead them into a false experience and thereby cause them to fall at the Sunday law. However God’s people are not left in peace to perform this work. At the very time they should be separating from false doctrines Satan is working to introduce fanaticisms amongst them. Such was the case during the tarrying time in Millerite history and such is the case now in the post-9/11 tarrying time:^{vi}

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the

summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC 398.2}

Those who are obeying God's instruction to separate the precious from the vile are raising their voices against these fanaticisms. However, many who have accepted false doctrines are not willing to relinquish their errors and receive correction. They brace themselves to resist the truth and this causes a shaking amongst God's people:

*God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes but little impression, because it is imperfectly understood. When the shaking comes, **by the introduction of false theories**, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. This is the way McCullagh has done. He has indulged his feelings against me, without intimating to me one word in regard to his difficulties. {11MR 206.2}*

The promise given to those who successfully navigate through the tests in connection with this way-mark of sacred history is they will be as God's mouth (Jer 15:19). They will be counted amongst the wise virgins who will be His representatives in the Sunday Law crisis.

Strange Women and the Flood:

Christ declares the end from the beginning (Isa 46:9-10, Rev 22:13). Therefore to understand the importance of separating from "strange wives" today we must look at the scriptural accounts pertaining to strange women in past histories. The book of Genesis reveals that it was God's children marrying the daughters of (worldly) men that led to the moral corruption which led God to destroy the earth with a flood.

Gen 6:1-8

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, [2] That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. [3] And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. [4] There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men

of renown. [5] And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. [6] And it repented the LORD that he had made man on the earth, and it grieved him at his heart. [7] And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them. [8] But Noah found grace in the eyes of the LORD.

The Spirit of prophecy states it as follows:

For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. "The sons of God saw the daughters of men that they were fair." The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, "and they took them wives of all which they chose." The children of Seth went "in the way of Cain" (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men "did not like to retain God in their knowledge;" they "became vain in their imaginations, and their foolish heart was darkened." Romans 1:21. Therefore "God gave them over to a mind void of judgment." Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy. {PP 81.2}

It was the mingling of the true with the depraved which led God's people to lose their holy character, and to the state of affairs which led Him to destroy the earth with a flood. This warning has been penned especially for us living at the end of the world (1 Cor 10:11, Rom 15:4). God's people living but moments before the close of probation cannot afford to allow human considerations, or false conceptions of love or unity to cloud their judgement about the soul destroying errors that have been introduced among them. They cannot remain neutral or indifferent when men stand before them to disseminate light from the "torch of false prophecy" "kindled from the hellish torch of Satan" (SpTA11 8.1). To receive these false

prophecies or to gloss over the stubbornness of those who not only refuse to relinquish, but continue to teach them, is to introduce untempered mortar into ones character building.

Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. I urge our brethren to unify upon a true, scriptural basis.--Manuscript 10, 1905. {1SM 175.1}

The structure thus built will not stand in the coming storm of persecution. The contest in which the disciples of 9/11 are involved in now is between truth and error. And this contest will continue to escalate until the Sunday law when all who profess to believe the present truth will manifest whether they have prepared characters to receive the seal of God or the mark of the beast.

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ⁱ *But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour Himself declared: "I came not to send peace, but a sword." Matthew 10:34... {GC 126.3}*

ⁱⁱ *Del Rosal, N. (n.d.). The Advancing Light. Retrieved January 15, 2015, from <https://m.youtube.com/playlist?list=PL1eSM5fVb5RQLcF8F5u7Rvw82IFLb8tRH>*

ⁱⁱⁱ *"The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, August 12-17. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, "You are going to have new light here, something that will give a new impetus to the work." But he little anticipated in what dramatic fashion the light was to come to him.*

"As one of the prominent ministers in the movement, he was given the pulpit on the third day of the meeting. Clinging devotedly to that which he was in after years to celebrate as "the blessed hope," he yet was confused and made uncertain by the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port." However, the argument and the exhortation dragged; he felt no life in his message.

"Half consciously he noted a rider dismount from a panting horse outside the circle, come in and sit down by a man and his wife in the audience, and greet them with a few whispered words. The new arrival was Samuel S. Snow, his friends Elder and Mrs. John Couch. Suddenly Mrs. Couch arose and, interrupting the speaker, declared: "It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.'"

"Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. "Come up, Brother Snow, and tell us," he invited. Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully. This he did in a powerful sermon on "the midnight cry," which he followed up with addresses each day that remained. He was supported by other sympathetic speakers—Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp." - Origin and History of Seventh-day Adventists, volume 1, pg. 93

^{iv} *In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to*

purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. – {GC 399.4}

^v Mtetwa, T. (n.d). *The Foundation of Seventh Day Adventism*. Retrieved February 25, 2015 from <http://www.futurenews.ca/?p=299>

^{vi} *Future News* 18, no. 6 (2014): 22. Accessed February 25, 2015. http://www.futureforamerica.org/wp-content/uploads/2014/10/newsletters/2014/2014_11.pdf.

^{vii} *The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude. {2SM 106.2}*

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15. The divine sentence pronounced against Satan after the fall of man was also a prophecy, embracing all the ages to the close of time and foreshadowing the great conflict to engage all the races of men who should live upon the earth. {GC 505.1}

^{viii} [Zechariah 4:1-3, 11-14 quoted.] *By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. God is dishonored when we do not receive the communications that He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness (RH Feb. 3, 1903). {4BC 1179.8}*

Word Flows Into Messengers' Hearts.--[Zechariah 4:11-14 quoted.] These empty themselves into the golden bowls, which represent the hearts of the living messengers of God, who bear the Word of the Lord to the people in warnings and entreaties. The Word itself must be as represented, the golden oil, emptied from the two olive trees that stand by the Lord of the whole earth. This is the baptism by the Holy Spirit with fire. This will open the soul of unbelievers to conviction. The wants of the soul can be met only by the working of the Holy Spirit of God. Man can of himself do nothing to satisfy the longings and meet the aspirations of the heart (MS 109, 1897). {4BC 1180.1}