

PROPHETIC TIME

Part #7: GOD'S DENOMINATED PEOPLE: THE CITY WHICH THE LORD DID CHOOSE

“The reasons why we are the denominated people of God are to be repeated and repeated. Deuteronomy 4:1–13; 5:1–33.” *Manuscript Releases*, volume 8, 427.

In my experience in Adventism, I've never heard a sermon ever about why we are God's denominated people other than the few times that I've given this presentation before. Yet in my studies about why we are God's denominated people I've found a very rich vein of truth and not just truth, present truth.

We spoke a little bit about the types and anti-types that were reflected in the story of Moses in Egypt and how those have a role to play in our understanding at the end of the world. One of the main prophetic principles in the study of prophecy is that the literal things that ancient Israel acted out were representing the symbolic things that spiritual Israel would have to act out.

1 Kings 14:21. “And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.”

The Lord chose Jerusalem to put His name there with literal Israel. Sister White uses the word 'denominated' many times and she only uses it in regard to ancient Israel and Seventh-day Adventists. The denominated people are only defined as ancient Israel and modern Israel.

DENOMINATED, *pp.* Named; Called. *Noah Webster's 1828 American Dictionary of the English Language.*

This passage in Kings is speaking about the first time God called a group of people and gave them His name; and in Bible prophecy we understand that name is symbolic of Character. It was the Lord's purpose to take ancient Israel and make them a special people unto God and they would demonstrate God's character to the world around them.

In the book of Zechariah he speaks twice about choosing Jerusalem. In Kings here it is past tense, Jerusalem was chosen during the days of ancient Israel. But in Zechariah he's talking about a future time when Jerusalem would once again be chosen by the Lord.

“Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem. . . And the Lord shall inherit Judah his

portion in the holy land, and shall choose Jerusalem again.” Zechariah 1:17; 2:12.

This choosing of Jerusalem is not a minor subject in scripture. When we understand what it is symbolizing and representing to us, we will see that it is a very important concept. God needed a people that were carrying His law, His character, which were in a covenant relationship with Him in order to fulfill the purposes of end time events.

One of the principles in the study of prophecy which I like to personally remind us of when I'm sharing prophecy, is found in *The Signs of the Times*, January 13, 1898.

“The prophets of God spoke less for their own time than for the ages to come, and especially for the generation that would live amid the last scenes of this earth's history. ‘Not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into.’ ‘All these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come.’ The prophets and apostles meet and unite their witness, testifying of the sufferings of Christ, and the glory that should follow. The wonderful events in the history of the children of Israel are not to be lost sight of or ignored because of the lapse of time. They are jewels of truth that have been placed in false settings. Christ came to redeem them from error, and to reset them in the framework of truth, that they might shine in their native purity and attractive loveliness. By Him they have been made to give forth a brighter and more powerful lustre than ever before.” *The Signs of the Times*, January 13, 1898.

The principle I hope we see here is that prophets spoke MORE for our day than the days in which they lived. Their message applied to their day, but it applies MORE to our day, especially if we believe that we are the generation that is living amid the last scenes of this earth's history. And brothers and sisters, we are, there's no reason why any one of us now is going to die of old age before the Lord returns. This is the last generation and all the prophetic signs are active in the world today, we don't have another 150 years.

So these prophets of old were speaking for our day. A prophet that has an abundant amount of information for our day is Zechariah. In my mind, Zechariah is the Revelation of the Old Testament, if you go through Zechariah using the rules of prophecy, you'll see that Zechariah is laying out the truths of the book of Revelation from his perspective.

In our first three presentations of God's denominated people, we talked about recognizing the 'Daily' of Daniel as did the pioneers, that the Daily identified Paganism. If you remove that truth, you have no starting point for the time prophecies of the book of Daniel, but if you uphold that truth the time prophecies come to fulfillment in 1798, 1843, and 1844.

Then we spoke about how Daniel identified the end of a time prophecy as the time of the end. During the time of the end when the time prophecies would come to pass, there would be an understanding of the book of Daniel that would bring together a group of people and in our third presentation we identified that the time period that Daniel would stand in his lot at the end of the days, those end of the days was speaking of those time prophecies.

When those time prophecies came to conclusion in 1798, 1843, and 1844, Daniel would stand in his lot in the sense that his prophecies would fulfil their purpose in Bible prophecy and they would come to understanding right in Revelation 10, where we see John eating the little book that's sweet in his mouth but bitter in his belly.

We discussed briefly that after this bitter experience in Revelation 10, that God's people would be told that they have to prophesy again. And what they had to prophecy again found in verse 1-2 of chapter 11. Measure the temple of God and leave out the courtyard, the holy city by the way is going to be trampled down for 1260 years. That's what those first two verses are about.

As we focus in on some of this understanding, let's remember one thing; the ancient prophets spoke for our day, more than the days in which they lived. Was John the Revelator speaking about the last days? Yes.

So when Zechariah was speaking, he was speaking for our day. The generation placed at the end of the world. Let's look at Zechariah 2:1-7:

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. 2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him, 4 And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: 5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. 6 Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. 7 Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Zechariah 2:1-7.

John in chapter 11 is told, go measure Jerusalem; Zechariah placed at the end of the world sees a man measuring Jerusalem. I wonder if Zechariah saw John measuring Jerusalem. Even if it wasn't John he saw, he saw the same event. We pulled Spirit of Prophecy passages out where this measuring is identifying the judgment. So Zechariah is pointing forward to the judgment time just as John did in Revelation 11:1, 2.

Part of the truth about this judgment time, which we know began in 1844, when the 2300 day prophecy of Daniel arrived. Part of the truth about this judgement time is that Jerusalem is going to be inhabited again. Once again Jerusalem is going to be chosen by the Lord for the second time in history. He's going to raise up a people that receive His name and we can certainly verify that Sister White understood this truth.

Now the last couple verses we read there says 'Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon.'

This is a reference, a symbol of the call out of Babylon that's going to take place in the 1843-1844 time period. The conclusion of these time prophecies of Daniel takes place in the second angel's message, which is the call out of Babylon, and this is what Zechariah is referring to. If we had time to look at the book of Zechariah you'll find that at least three times he refers to the second and fourth angels' message calling people out of Babylon, placing his message at the end of the world. This is present truth for us.

Another place where he makes reference to this is in Zechariah 4:8-10 and the reason I want to look at this is we need to see where Zechariah's prophecies are pointing; they're pointing to this movement. This movement that began at the second angel's message, third angel's message, first angel's message, when these messages came to conclusion the Advent people began their work that will be finalized under the outpouring of the Later rain and the fourth angel's message.

Zechariah is referring to this, although it is cloaked in Bible symbols and I would like to remind us here that we are all called to be students of prophecy. We should be more and more familiar with these truths the closer we get to the end of the world. But in Zechariah 4:8-10 we'll see the second and fourth angel's message once again identified symbolically.

The Day of Small Things?

“8 Moreover the word of the LORD came unto me, saying, 9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you. 10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth.” Zechariah 4:8-10.

Now if you read this passage in Zechariah in it's totality, it's talking about the rebuilding of Jerusalem, it's talking about when once again Jerusalem is going to be established, spiritual Jerusalem is going to be established as a Holy City once again at the end of the world, God is going to have a denominated people. It's talking about the Advent movement.

The way you see the second and fourth angel's message symbolized here is in the name Zerubbabel, this brother that was involved in the rebuilding of Jerusalem back there has the name Zerubbabel which means offspring of Babylon—out of Babylon. His name is identifying the call out of Babylon.

In this passage it says this call out of Babylon, Zerubbabel, he's going to begin the work and he's going to finish the work. This movement was begun in the second angel's message with a call out of Babylon. That's when the power came into the movement. If you go back into the writings of the Spirit of Prophecy, you'll see that the second angel's message was empowered by an

outpouring of the Holy Spirit and this movement will finish it's work under another outpouring of the Holy Spirit but the message will be once again 'Come out of Babylon'.

Zerubbabel, this symbolic message of come out of Babylon, is going to begin this work as it did in 1843-1844, and when the fourth angel's message begins in Revelation 18, once again Zerubbabel, the call out of Babylon will finish this work.

Now it asks a question, and I'd like you to ask yourself the question about whether you understand what is being implied here in the middle of this passage. It says 'For who hath despised the day of small things.' This in referring to the beginning of establishing a denominated people, establishing the final work for the world, and it was established under the second angel's message 'Come out of Babylon' and it will be finished under the fourth angel's message, 'Come out of Babylon'. But in the middle of this narrative it says, "for who hath despised the day of small things?"

These movements of the second and fourth angel's message are movements of the Holy Spirit. Perhaps, for a Christian, the greatest movement of the Holy Spirit would be Pentecost. But Pentecost was nothing more than a feast day that was reminding the Jews of the receiving of the Law at Sinai, which was the first time God denominated a people unto himself, and let me ask you this, is there any Jew that doesn't know the story about when God gave the Ten Commandments? Is there virtually anyone in the world that doesn't know that story? Even the people that don't believe it! I mean, way before I was a Christian in the United States anyway, I think everybody including me saw the movie the Ten Commandments, everybody knows the story about the law being given to the Jews on Sinai, even the people who don't believe it.

There is virtually no Christian that doesn't understand the significance of Pentecost, there's a whole false wing of Christianity that builds its whole experience on Pentecost. Pentecostalism, the charismatic movement, everyone knows what Pentecost is about in the Christian world and many outside. Are we in agreement with that? Pentecost typified the giving of the law.

These are things that are well understood. But at the end of the world is the climax of the gospel. The Latter Rain at the end of the world is going to be the most glorious manifestation of the outpouring of the Spirit of God of all times. It's going to far surpass Pentecost; it's going to surpass the majesty that took place when the Lord gave the Law on Sinai. Do we understand that?

This is the focus of the prophets, this final manifestation of the outpouring of the Holy Spirit and do you know when that began? Do you know when the first part of that was? The second angel's message in 1843-1944; the beginning of the call out of Babylon. The beginning of the final warning message for the world that was confirmed and established by the out-pouring of the Holy Spirit took place under the midnight cry, the parable of the ten virgins.

Are we aware of that? Even in Adventism today we don't spend much time on that truth, but do you know what that is? That's the beginning of the climax, the conclusion, of the gospel! And let me tell you, how many people in the world know about it? How many people in the world know about the history connected with the fulfilment of the parable of the ten virgins? It's a small thing.

You can find it in the history books, it's recorded there, even worldlings can find it in history books. But it's a small thing, even in our church there's not much emphasis put on it—it's been despised. That's what Zechariah is talking about; he's asking the question, who has despised these small things, these small pieces of information, about the second and fourth angel's message? Not only has the world despised it, but we have.

It's during this time the judgement takes place. It's during this time that God brings a people unto himself and we don't understand as God's people how significant it is that he calls a people out once again to himself and gives them His name.

The reasons why we are God's denominated people needs to be repeated and repeated; this is the climax of the gospel. This is where once again God marries a people unto Himself.

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

This holy city, this treading under foot is identifying that the Holy city is no longer holy. In our next presentation we'll look at that. In prophecy we have strangers passing through Jerusalem. There is a promise that strangers will pass through Jerusalem no more because it will be made holy once again at the end of the world. Isaiah talks about this much.

Once again it's going to be set apart, but the courtyard left out. There's a distinction made between God's people and the gentile world. And Sister White's clear that a gentile is someone that doesn't profess the truth. We were given the truth in 1844; we make that profession even if we don't live it.

“We are to invite everyone—the high and the low, the rich and the poor, all sects and classes—to share the benefits of our medical institutions. We receive into our institutions people of all denominations. But as for ourselves we are strictly denominational; we are sacredly denominated by God and are under His theocracy. But we are not unwisely to press upon anyone the peculiar points of our faith.

“In order that men might not forget the true God, Jehovah gave them a memorial of His love and power—the Sabbath. He says: ‘Verily My Sabbaths ye shall keep: for it is a sign between Me and you.’ Exodus 31:13. Concerning Israel, the Lord declared: ‘The people shall dwell alone, and shall not be reckoned among the nations.’ Numbers 23:9. To us as well as to ancient Israel these words apply. God's people are to stand alone. The observance of the seventh-day Sabbath is to be a sign between them and God, showing that they are to be a peculiar people, separate from the world in habit and practice. Through them God will work to gather Himself.” *Testimonies*, volume 7, 109.

Now what's the purpose of God once again taking a denominated people unto Himself? We just read it; because through them, through that people, the Lord is going to gather from all nationalities a people for Himself. We need to understand that. If we understood that in Adventism today there wouldn't be this tearing down the distinctions between us and them in order to draw them unto us.

We may not insist on confronting people right off the bat with the peculiar points of our faith but we would certainly hold the standards, the truths of Adventism, at their highest level as we sought to bring people into these truths.

This is the holiest calling of all times; this is the climax of the gospel, the call to these people that the Lord uses to finish the work. This calling began in 1843-1844 time period. One of the passages that we've looked at says that we are to continue to preach and publish the messages of the three angels, showing their order, There cannot be a third without the first and second. She says that these truths need to be repeated to those that come in and we need to show the applications of the prophecies that bring us to where these prophecies were fulfilled.

What she's saying is, we need to continue to present the prophecies of Daniel that bring us to 1798, that bring us to 1844, and that bring us to 1843. We have to show how the prophecy is applied to bring us to these dates and there's only one prophecy in the Bible that brings you to 1843, and that's the 1335 days of Daniel 12, we went over this in a previous study. But if you take the 1335, and the 1290, 1260 and the 2300 days and you put them in the future, you totally undermine the foundation that was developed by the Pioneers.

But there's even a bigger truth connected to this 1335 than we sometimes see, this time was when a heavenly wedding invitation went forth. If we don't maintain the understanding of the 1335, which brings us to 1843, we're missing something very important in Bible prophecy, and what we're missing is this; in 1843 there was a parable fulfilled and Sister White says that parable is "an illustration of the Advent experience".

There's one parable that illustrates Adventism as no other parable does. It's the parable of the ten virgins. She tells us that in this 1843-1844 time period that parable was fulfilled to the very letter. What was that parable about? It was about going to the wedding; about being a participant in the wedding. A wedding is where a wife receives the name of the husband in most of the world, some cultures don't do it that way.

The prophecy that brings us to 1843 has a blessing with it; 'blessed' are those that come to the 1335 days and that blessing is found in the fact that you come to the marriage. That you come to the point that you can be among those that are involved with the fulfillment of the parable of the ten virgins,

And a wedding announcement tells me when and where the wedding's going to be. In Bible prophecy, that's what the 1335 is all about, that's what the blessing associated with the 1335, is all about. At the end of the world, the Lord was once again going to marry a people unto Himself, going to denominate them; He was going to give them His name. In agreement with that truth, the parable of the ten virgins was going to be fulfilled and those people who would enter into that experience were called to the wedding.

If you misunderstand the 1335, you don’t know when the wedding is; you don’t know where the wedding is. If you put the 1335 days in Daniel 12 at the end of the world, you miss the wedding that began in 1843-1844 time period. Friends; that is what we’re called to, that wedding, we can’t miss it; in 1843 in history, we were called to the wedding.

Sister White says that parable of the ten virgins has been fulfilled to the very letter and will be fulfilled again to the very letter. When Sister White talks about the parable of the ten virgins she talks about the wedding procession going to two houses. There’s a two step process and here at the end of the world once again there’s going to be a group of people who will fulfill the parable of the ten virgins. That’s our opportunity.

But those people that do fulfil it will be those that are sustaining their convictions upon the prophetic word. They’re going to be sustaining their convictions on the same understanding of prophecy as the Pioneer movement did. The pioneers understood the prophecies of Daniel as coming to a conclusion in their time period.

Why are we God’s denominated people? It’s because the Lord is going to use those of us who are faithful to call the rest of the world to salvation. We need to tell ourselves that these standards, these truths that true Adventism holds dear must be upheld.

“Seventh-day Adventists are now to stand forth separate and distinct, a people denominated by the Lord as His own. Until they do this, He cannot be glorified in them. Truth and error cannot stand in co-partnership.” *Mind, Character, and Personality*, volume 2, 559.

Not only are the prophecies of the Word of God specific about a second time that the Lord was going to choose Jerusalem and not only is the Spirit of Prophecy clear that there were only two groups of people that were God’s denominated people—Ancient Israel and Modern Israel, but the great truth connected with this is the Lord can’t be glorified in us until we establish these truths that were given to this movement as sacred to ourselves. There can be no mixing of truth and error.

We can apply this as a church, but where it really gets sticky is when we apply these truths to ourselves. The Lord can’t be glorified in us until we assimilate all these truths into our experience.

DENOMINATED—those whom the Lord has named

“On Sunday, I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations.” *Manuscript Releases*, volume 11, 14.

We are God’s named people. We are His denominated people and our name is Seventh-day Adventist. That’s a sacred name. It describes the very

purpose that we were brought into the world and what is the purpose? To 'gather others unto Himself'. But there is another aspect to this name:

“We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.’” *Selected Messages*, book 2, 384.

Our name points out the truth that's going to be a test to the churches. What's the truth that's going to be a test to the churches that's connected with our name Seventh-day Adventist? It's the Sunday Law! The Sunday Law according to the Spirit of Prophecy is going to come as an overwhelming surprise. It's going to come suddenly and unexpected.

The movement for Sunday legislation we've been told is going on in darkness. But you know what? Our name points out this truth as a test for the churches. This is why God needed a denominated people because the final test of the entire world is over Sabbath and Sunday and He had to once again raise up a people that took the truth of God and incorporated it into their experience.

All of us know that the church at large right now is not holding these standards up. That's part of the story too. Sister White's clear that if we're going to understand modern denominated people we look at ancient denominated people and Israel of old became God's denominated people at Mt. Sinai, where they made a solemn covenant with the Lord, where they received His law and then what did they do?

They spent forty years wandering in the wilderness, before only two of them went into the Promised Land. There is our pattern. In 1843-1844 we were called to the marriage, we were called to Mt. Sinai, which points to the historic experience that Pentecost reflected in 1843-1844. The parable of the ten virgins, the second angels message, the call out of Babylon, was the experience that pointed forward to the fourth angel's message, which is the other call out of Babylon which is going to be the mighty manifestation of the Latter rain, symbolized by Pentecost.

Here are some parallels in the Old Testament and the New Testament history that we must understand if we are going to see the significance of being a separate people named by the Lord.

DENOMINATED—By a most solemn covenant

“Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law.” *Fundamentals of Christian Education*, 506.

At Sinai, ancient Israel became God's denominated people; this is the first time Jerusalem was chosen. Zechariah, and the rest of the Bible prophets tell us that it's going to happen again and it happens to spiritual Israel.

DIVORCED

“Meanwhile worshipers from every nation sought the temple which had been dedicated to the worship of God. Glittering with gold and precious stones, it was a vision of beauty and grandeur. But Jehovah was no longer to be found in that palace of loveliness. Israel as a nation had divorced herself from God. When Christ, near the close of His earthly ministry, looked for the last time upon the interior of the temple, He said, ‘Behold, your house is left unto you desolate.’ Matthew 23:38. Hitherto He had called the temple His Father’s house; but as the Son of God passed out from those walls, God’s presence was withdrawn forever from the temple built to His glory.” *Acts of the Apostles*, 145.

Israel was divorced, what does that mean? They were previously married. Israel entered into a marriage relationship with the Lord at Mt. Sinai and that lasted until they were divorced in the days of Christ.

Modern Israel entered in to the marriage in fulfilment of the parable of the ten virgins right at the beginning of this work, under the message that is symbolized by the name Zerubabel—out of Babylon. This call to the marriage will once again take place at the forth angel’s message at the end of the world.

That is typified in Israel going into the Promised Land but in between Sinai and the Promised Land was forty years of wandering in the wilderness and brothers and sisters, we’re here. This is where Ezekiel talks about those who are sighing and crying about the abominations that are done in the land.

When we look at Ezekiel closely, Sister White is clear that Jerusalem with all the abominations in it, is the church. It brings quite a challenge to those of us in Adventism that have left this church and began to call it Babylon. You can’t do that. This church is God’s denominated people. And God’s denominated people of old went into forty years wandering in the wilderness which gives us an illustration that yes, it’s going to get real bad; the apostasy is going to get horrible. Ezekiel says those who recognise the horror of it all are going to be sighing and crying for these abominations but they are still in Jerusalem. They’re still there.

The Lord is going to take the time to purify the church in His own way and as we’ve looked at before, it’s at the Sunday Law.

“When Caiaphas rent his garment, his act was significant of the place that the Jewish nation as a nation would thereafter occupy toward God. The once favored people of God were separating themselves from Him, and were fast becoming a people disowned by Jehovah. When Christ upon the cross cried out, ‘It is finished’ (John 19:30), and the veil of the temple was rent in twain, the Holy Watcher declared that the Jewish people had rejected Him who was the antitype of all their types, the substance of all their shadows. Israel was divorced from God. Well might

Caiaphas then rend his official robes, which signified that he claimed to be a representative of the great High Priest; for no longer had they any meaning for him or for the people. Well might the high priest rend his robes in horror for himself and for the nation." *The Desire of Ages*, 709.

Ancient Israel was married to God and that is obvious by the information that they were divorced. Ancient Israel received the law and the oracles, modern Israel is the same. We talked about Zechariah, but that's not the only place that brings this information to light. The prophets of old, talked about the time in the future at the end of the world when God would once again choose Jerusalem. He was going to bring a people unto Himself, the second, modern Israel, but it was in the future of those prophets's day. Zechariah was in Jerusalem when he was making this prophecy of old. We know he was talking about something off in the future. Where this great truth that the prophets looked forward to is identified, is in the time prophecies of Daniel.

Daniel brings us to Revelation 10 and the bitter realization of the disappointment of Oct. 23, 1844. Then those people that experienced it are told, 'You're going to have to prophesy again'. What are you going to prophecy about? The judgement; measure the temple, but leave out the courtyard. Once again a distinction is made; once again there are a people that have been raised up as God's own for the purpose of gathering all of mankind unto the Lord under the test of the Sunday law at the end of the world.

One of the problems in Adventism today is we don't recognise this. Do you know why? Because we despise the day of small things, the movement of 1843-1844 is a small thing; but it's not a small thing—that's why it's recorded in such a fashion in Zechariah. "Who is it that despises this small day"

This is the beginning of the climax of the gospel. Sister White is clear that had we followed on the faith that they possessed going into the great disappointment the Lord could have come ere this. It could have been the climax right then and there, but they went into the wilderness. So don't consider, "well how can he be saying that was the climax of the gospel back there in 1843-1844 when we're 150 years beyond that?"

We are the group of people that the Lord has selected to finish this work and part of the parable of the ten virgins is that there is a call at midnight "behold the bridegroom cometh."

"Behold the Bridegroom cometh", Look at the signs of the times it's time; as Isaiah would say "Arise and shine." It's time to wake up; the parable of the ten virgins says they are together and they all have a regard for truth but some of them have that oil. What is that oil? That's part of the story of Zechariah, that's where that oil is clearly identified; do we have that oil today? Do we have that experience with the Holy Spirit that we need? When will we finally wake up to the fact that some of us aren't waking up to in Adventism—that the Bridegroom is about to return.

DENOMINATED—hold the 1st principles of our denominated faith

“In these last days the one who was once an exalted angel in the heavenly courts is to take the philosophy of men under his training. The people of God are to guard carefully against the seductive influence of the deceiver. They are to hold firmly to the truths which called them out from the world, and led them to stand as God's denominated people.” *Counsels to Writers and Editors*, 109.

We talked about those truths that called them out of the world, what were those truths? Was it the health message? No. Was it the Sabbath message? No. What called the Millerites out of the world to make a stand, to enter into the marriage if you would, there to become God's denominated people? The time prophecies of Daniel!

They weren't even correct about what those time prophecies were in regard to, they just knew they were correct. They knew something historically was going to happen on October 22 1844, and after they went through that purifying test, the other truths came. We're told that Satan is going to try to undermine these truths—has he? Absolutely!

We have a church full of ideas about where to place these time prophecies. We have a church full of people that will tell you that studying prophecy is not worth-while. And we have a church full of people that don't study the Word of God and believe they are going to be saved in their sins!

We're at a time when we should be sighing and crying, when we are wandering in the wilderness. We are at a time when we must wake up and begin to gather in that oil into our experience.

“God has a denominated people, who are to wait on and trust in Him. They are to be true to the light He has given them, following closely the sacred landmarks.” *The Paulson Collection*, 109.

What are the sacred landmarks? It's those historical events that established these people, that brought them to the wedding where they became God's denominated people. The truths connected with the choosing of Jerusalem. God's 'denominated people' is a keystone to our understanding, we have to guard the landmarks that bring us to this place in history.

“I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God's commandment keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the

testimonies of His Spirit. He calls upon us to hold firmly with the grip of faith, to the fundamental principles that are based upon unquestionable authority. God has placed in our hands a banner on which is inscribed the words ‘The commandments of God and the faith of Jesus.’ ‘Here are they that keep the commandments of God, and have the testimony of Jesus Christ,’ he declares. At all times and in all places we are to hold the banner firmly aloft. God’s denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.” *Manuscript Releases*, volume 4, 246–247.

Over and over again Sister White says we have to guard the foundations, the landmarks, the pillars, the very beginning of our movement. This is the prophetic understanding that identifies who we are and what purpose we are to fulfil in the Lord’s vineyard. If we don’t know who we are and what our purpose is, we’ll believe anything.

Satan has been working to keep us from studying the prophecies because it’s the prophetic message that brings us to the point in history where we can understand who we are.

What’s interesting about this next quote, Sister White is talking about a dream where she saw someone trying to say that our health institutions should be undenominational, and look at our health institutions today! They are not only undenominational, many of them are outright owned by the Jesuits!

“Possibly I could not fully describe the impression that was made upon my mind by the statement that our medical institutions are undenominational. As I was considering this matter in the night season, it seemed as if One stood up in the midst of us and pointed us back to the Israelites as an illustration of a distinct people, denominated of God. That which made them denominational was the observance of God’s commandments. In the twelfth to the eighteenth verses of the thirty-first chapter of Exodus their distinguishing sign is mentioned. ‘Verily My Sabbaths ye shall keep,’ the Lord declared, ‘for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . It is a sign between Me and the children of Israel forever.’

“The Israelites were a chosen people, separate and distinct from the world. Speaking through Moses, the Lord declared to them, ‘Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. [that’s our calling too, the special people above all the people that are upon the earth] The Lord did not set His love upon you, nor choose you, because ye were more in number than any people: for ye were the fewest of all people: but because the Lord loved you, and because

He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the house of Pharaoh king of Egypt' [Deuteronomy 7:6–8]. . . .

“We are Seventh-day Adventists. This is a fitting name, for we keep the seventh-day Sabbath, and look for the second advent of our Lord in the clouds of heaven, with power and great glory. Even with respect to the name indicating some of the peculiar points of faith distinguishing us from other Christians, we are denominational. In keeping the Sabbath that God declares should be kept holy as a sign between Himself and His people, we show to the world that we are His peculiar, chosen people—a people whom He has denominated. . . .

“Notwithstanding the plain message that we gave to the people years ago in regard to the seventh-day Sabbath and other phases of present truth that make us a peculiar people, some have declared that in our institutional work we are undenominational. Those who have pursued this course, linking up with unbelievers, are not following the way of the Lord. He desires us to remain forever a peculiar people, holding ‘the beginning of our confidence steadfast unto the end.’ He desires us to stand as representatives of His and of His special message of truth in the last days of this earth's history. How are the people to be warned, unless the very institutions established as agencies for the proclamation of the message, remain true to its principles?” *Manuscript Releases*, volume 19, 38–42.

He didn't choose us because we were anything special; we were the fewest in number. We need to remember that, we were chosen out of grace. We've been given the highest privilege, Israel was a special chosen people but we're living at the climax of the gospel. We're given the greatest privilege of all time, of eternity. We need to remember that.

This last question; “How are the people to be warned, unless the very institutions established as agencies for the proclamation of the message, remain true to its principles?” How ARE they to be warned? Because brothers and sisters, it's hard to see how those institutions have remained true. That's why we are told that God's people that are sealed in the book of Ezekiel are sighing and crying. Everything seems to be falling apart.

That's why what could have been done in times of peace will be done in times of hardship. How's it going to happen? We go back to the book of Zechariah and the answer's plain; it will happen the same way that the movement of the parable of the ten virgins was fulfilled in 1844. “Not by might, not by power, but by my Spirit saith the Lord”

No one gets that Spirit; no one gets that Latter Rain, unless they have oil in their vessels. We need to start gathering the oil into our experience, because the time is here for all the end time events to unfold and God is looking for a people that will represent His name; that will be His denominated people to the world, during this testing time.