

PROPHETIC TIME

Part #8: GOD'S DENOMINATED PEOPLE: THE TIME OF THE GENTILES

I hope you have the desire and willingness to be a student of prophecy. We are all called to be students of prophecy. We've been going through this series to demonstrate that Seventh-day Adventists were raised up as God's denominated people in 1844. This raising up was grounded and founded upon the time prophecies in the book of Daniel.

In this particular study we're going to consider how this understanding reaches out in the different prophecies in the Word of God.

We have seen that the gathering together of God's people into a named people at the end of the world with modern Israel, Seventh-day Adventism is a theme that the Bible prophets spoke about a great deal, even though it seems to be a theme that's misunderstood or not studied at all in Adventism today.

Sister White tells us:

"The reasons why we are denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33." *Manuscript Releases*, volume 8, 427. – So we're looking at some of these reasons.

In this study we're going at least touch upon Daniel 8:14, the 2300 days and make a statement about that time prophecy that is not generally recognised in Adventism and I would suggest to you, that when somebody stands before you and is going to bring information on that particular point in Adventism that we're required to test that point and make sure that it is accurate.

AN IMPORTANT UNDERSTANDING

"Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain **the mysteries of the rejection of the Jews and the calling of the Gentiles!**

We're going to be speaking a bit about this. There's a transition here that Sister White says is a deep thing of God and she infers that very few of us even care to look at it.

The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But **nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all.** God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position." *1888 Materials*, 259.

Sister White brings the subject up here of the calling of the Gentiles and the rejection of the Jews and lays some pretty serious and solemn implications about that particular theme. She says this is a deep thing of God and you best set it forth straight because it's holy ground that you're walking on in this subject.

What we're going to suggest here is that the phrase, 'the time of the Gentiles', which comes out of Luke 21, is identifying the 2300 day prophecy, specifically the part from AD 34 till 1844 and I would suggest to you if you had access to all the 2300 day time prophecy charts that have been created in Adventism since it's start, you're not going to find very many if any that will mark AD 34-1844 as the time of the Gentiles. But it's there.

DIVORCE BEGINS THE TIME OF THE GENTILES

“The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open. And **the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples**, without the necessity of observing the rite of circumcision.” *Acts of the Apostles*, 136.

Everyone that was serving the Lord at this point was regarded as equal by the Lord without observing the rite of circumcision. What did the rite of circumcision have to do with? It was an outward sign of ancient Israel's agreement to the covenant. But immediately when that calling of the Gentiles began, ancient Israel had been divorced of God and that outward sign was meaningless. Something had changed at that point; there was no longer a distinction between Jews and Gentiles. There was no longer the distinction between the inner sanctum of the sanctuary and the outer courtyard.

We're looking at the time period when this began, AD 34 until 1844:

“The one week—seven years—ended in A. D. 34. Then **by the stoning of Stephen the Jews finally sealed their rejection of the gospel**; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became **Paul, the apostle to the Gentiles**. (now follow this next paragraph, she's speaking about the 2300 day prophecy and she's speaking about the part of it when the gospel was to go to the Gentiles.)

“**The time of Christ's coming, His anointing by the Holy Spirit, His death, **and the giving of the gospel to the Gentiles**, were **definitely pointed out**. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel in regard to their time, He said, ‘**Whoso readeth, let him understand.**’ Matthew 24:15. After His resurrection He explained to the disciples in ‘all the prophets’ ‘the things concerning Himself.’ Luke 24:27. The Saviour had spoken through all the prophets. ‘The Spirit of Christ which was in them’ ‘testified beforehand**

the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11."
The Desire of Ages, 233–234.

What was the glory that followed the sufferings of Christ? It was the gathering in of the Gentiles. All the prophets had been speaking about the gathering in of the Gentiles; this is one of the main themes in prophecy. But here in the 2300 day prophecy Sister White says the time when the word was going to go to the Gentiles had been specifically pointed out and we know that it began in AD 34. In AD 34 this time for reaching the Gentiles began. This is the time of the Gentiles.

Another place where she speaks of this is here:

“The seventy weeks, or 490 years, were to pertain especially to the Jews. At the expiration of this period the nation sealed its rejection of Christ by the persecution of His disciples, and the apostles turned to the Gentiles, A. D. 34. The first 490 years of the 2300 having then ended, 1810 years would remain. From A. D. 34, 1810 years extend to 1844. ‘Then,’ said the angel, ‘shall the sanctuary be cleansed.’ All the preceding specifications of the prophecy had been unquestionably fulfilled at the time appointed.” *The Great Controversy*, 410.

She’s talking about the 2300 days and says all the specifications of the 2300-day prophecy had been fulfilled. She’s already told us that one of the specifications of the 2300 day prophecy was that the gospel goes to the Gentiles and she’s saying here that this was fulfilled as well as the rest of the parts of the 2300 day prophecy.

Now this understanding impacts a pretty standard belief in the Protestant world. We’re going to look at it more closely but it is this:

In the Protestant world in Luke 21 there is a passage that says Jerusalem is going to be trodden down until the time of the Gentiles shall be fulfilled. The Protestant world believes that what that is teaching is that after the destruction of Jerusalem in AD 70; that the Jews never owned the city of Jerusalem again. And it went through 2,000 years of different powers controlling the city of Jerusalem while Jerusalem was being trodden down and the Jews never got back their control of Jerusalem until 1967 at the 7-day war when they took back Jerusalem, and the Protestant world believe that in 1967, when that war took place that the time of the Gentiles had been fulfilled because at that point the Gentiles no longer controlled Jerusalem it was given back to the Jews. That is a false view of prophecy!

But that’s pretty much the standard understanding in Adventism today; you can find books in Adventism that teach that same heresy. You can find preachers even in the independent world in Adventism that preach that same thing.

The time period identified for the Gentiles is part of the 2300 day prophecy and Sister White says that when that 2300 day prophecy came to an end, time prophecy was no longer! When did it come to an end? 1844; so when we find Christ in Luke 21 saying the time of the Gentiles fulfilled, is that a time prophecy?

That's a prophecy about the time of the Gentiles and according to the Spirit of Prophecy that time prophecy, whatever it is, has to be fulfilled before 1844, because Sister White tells us there's no more time prophecies after 1844.

What I would suggest is, it's not any other prophecy than the time period of AD 34-1844 when the gospel was given to the Gentiles. There was no distinction between Jews and Gentiles because the denominated people had been divorced from God at the stoning of Stephen.

But there was going to come a time period when once again, God was going to raise up a denominated people and this was part of the message that the disappointed believers in 1844 were going to have to take to the world once again. There is a distinction made in verses 2-3 of Rev. 11. Measure the temple and the worshippers therein but leave out the courtyard; once again the courtyard is set out distinctly from the temple.

Sister White is clear that Matthew 24 was a prophecy by Christ that was fulfilled literally in the AD 70 time period, but she's also clear that it would have another fulfilment at the end of the world. So Matthew 24 applied to then and it applies to now, and Luke 21 is Luke's rendition of Matthew 24. So this is pointing to the end of the world even though it has information about what took place in the destruction of Jerusalem in AD 70.

“20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter there into. 22 For these be **the days of vengeance**, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and **Jerusalem shall be trodden down of the Gentiles**, until **the times of the Gentiles** be fulfilled. 25 And there shall be **signs in the sun, and in the moon, and in the stars**; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: **for the powers of heaven shall be shaken**. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

“29 And he spake to them a parable; **Behold the fig tree**, and all the trees; 30 **When they now shoot forth**, ye see and know of your own selves that summer is now nigh at hand. 31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. 32 Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. 33 Heaven and earth shall pass away: but my words shall not pass away.” Luke 21:20–33.

Now what I'm suggesting we just read here is a prophecy by Christ about the end of the world. After He gives the prophecy He tries to clarify it; He says OK, I've given you the prophecy now let me give you a parable that will illustrate this prophecy, so when you look at the prophecy and at the parable and pull the symbols together from each, it begins to come together what Christ was leaving recorded here in Luke 21.

Probably the first place to start to understand what Christ was sharing is where He started, because He was paraphrasing a passage out of the Old Testament:

“The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and **utter his voice from Jerusalem**; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, **my holy mountain: then shall Jerusalem be holy**, and there shall **no strangers pass through her any more.**” Joel 3:15–17.

Jerusalem

Christ obviously in verse 25 is talking about manifestations in the sun, moon and stars, but He's paraphrasing this from Joel and gives some more information in order to identify what's being spoken of here. One thing emphasized by Joel is that at the time when this manifestation in the sun, moon and stars takes place then, Joel says, at this time, Jerusalem shall be holy. In context it means that before that time, in some sense, Jerusalem must not have been holy.

Now as Seventh-day Adventists, what do we understand about the signs in the sun, moon and stars? Those are manifestations that occurred leading up to the Millerite movement and the foundation of this church. Where Christ and Joel are putting us in history is at the dark day, the falling of the stars, these supernatural manifestations that are leading up to the Millerite movement. Joel says during this time period, Jerusalem will become holy.

Now, the Protestant world, and unfortunately some of the Adventist world will tell you that when your looking at Bible prophecy and you see the phrase 'My Holy Mountain', that means Zion or Jerusalem, and that's true; but they will tell you that means literal Jerusalem, Israel, and that comes out of Catholicism—It is false prophecy.

So if we're going to take these prophecies in Joel and Luke 21 and come to a correct understanding about the Jerusalem that's going to be holy at the end of the world, we're going to have to look to Jerusalem above. But let's be even clearer about this and look at some passages in the Spirit of Prophecy where Sister White talks about literal Jerusalem.

“**The city of Jerusalem is no longer a sacred place.** The curse of God is upon it because of the rejection and crucifixion of Christ.” *Review and Herald*, July 30, 1901.

When Joel is talking about Jerusalem being holy is he talking about literal Jerusalem? No way! To apply that prophecy to literal Jerusalem is applying it to the wrong place.

“In our largest churches the greatest evils exist, because these have had the greatest light. . . . **They have forfeited the terms of peace;** there is reason for an alarm to be sounded in all **‘my holy mountain.’** The sinners in **Zion** should be afraid, in a time when they do not expect it, sudden destruction will surely come upon all who are at ease.” *Review and Herald*, December 23, 1890.

Now who is she talking about there? She's talking about 'my holy mountain', about 'Zion', but who is she talking about? She's talking about us. Jerusalem is God's modern Israel. That's the focus of Bible prophecy. So when Joel talks about a time when the holy mountain would be holy again, and there's no strangers would pass through it again, and he's placing it in the time period of the falling of the stars and the dark day; we know that there's something going to happen in Jerusalem during this time period.

Now those that are looking incorrectly to literal Israel and literal Jerusalem for the fulfilment of Bible prophecy, and it is the big focus of the Protestant world and some of the Adventist world; they will point you to the time supposedly when the Pope of Rome is going to move to Jerusalem and bring all the religions of the world to Jerusalem and usher in a millennium of Peace. Sister White in her day and age called it 'the age to come' theory. That's the 'millennium of peace' term we use today.

There is good evidence that the pope of Rome wants to do that very thing but remember, the institution that invented this false interpretation style is none other than the Catholic Church, so anything they can do to uphold and sustain it, they'll do it. But it's still false prophecy. Let's see what Sister White says about this:

“God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the age-to-come.” *Manuscript Releases*, volume 4, 404.

This idea of looking to literal Jerusalem as the fulfilment of Bible prophecy is specifically tied in to the millennium by the Spirit of Prophecy, so what we're dealing with here in Luke 21 is a misapplication. We have to make this distinction as we go through this study of Like 21. Sister White understood which Jerusalem was under consideration in end time prophecy:

“We should be gathering up every ray of divine light, not looking to old Jerusalem where Christ was once, but **to the New Jerusalem where He is now.”** *The Paulson Collection*, 138–139.

Jerusalem of Bible prophecy is God's people here on earth today.

Jerusalem shall be trodden down of the Gentiles

Now we have every right to apply verse 24 of Luke 21 to the end of the world, that Jerusalem shall be trodden down of the Gentiles and in Revelation 11:2,3 we are suggesting a distinction was once again going to be made between the gentile world and God's people because in 1844 God intended to once again raise up a denominated people.

“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 treading down of Jerusalem is what took place during the Dark Ages, but it's a bigger subject than that; look at Daniel 8, at the very heart of what we understand Adventism to be, Notice the question in verse 13:

Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the transgression of desolation, to give both **the sanctuary** and the host **to be trodden under foot**? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Daniel 8:13–14.

Daniel uses two words that are translated as vision; one means a little glimpse and the other means the complete vision. To understand what Daniel is saying you have to find which vision is being used in the different verses.

Here in verse 13 when this saint asks the question, how long shall be the vision? This 'vision' means the entire vision of Daniel 8, starting with the Medes and the Persians and going to the end of the world. How long is this vision about the trampling down of the city going to last, and that's where we get the answer, until 1844, then shall the sanctuary be cleansed.

But you'll notice in this question it says, 'how long shall be the vision concerning the 'daily' *sacrifice* and the transgression of desolation. And the pioneers correctly understood this question to be 'how long concerning these two desolation powers;' the daily desolation power and the transgressing desolating power.

Now look at Daniel 9:26:

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war **desolations** are determined.” Daniel 9:26.

The pioneers correctly understood this word desolations to be in plural; there was two desolating powers that the book of Daniel was speaking about and these desolating powers were going to trample down God's sanctuary.

The question throughout the Bible is 'How long is the Lord going to let His sanctuary be trampled down?' and the first trampling began when Nebuchadnezzar came in and destroyed Jerusalem. It was continued during the times of the Medes and the Persians and the Greeks and the Romans. And then the second desolating power came to view that was going to trample down the holy city and that was the Papacy.

We looked at verse 2 in Revelations 11 that for 1260 years the Papacy was going to trample down the Holy City. So if we go back to Luke 21 now and understanding what is being referred to by Christ when He talks about Jerusalem being trampled down, we see in verse 24; Jerusalem shall be trodden down of the Gentiles 'till the times of the Gentiles is fulfilled. I would suggest to you that the fulfilment of the times of the Gentiles is 1844.

The times of the Gentiles be fulfilled—1844

The gospel was given to the gentile world in AD 34, and there was no distinction between anyone from AD 34 to 1844. But in 1844, once again there is a distinction between God's denominated people and the gentile world as symbolized in Revelation 11:2-3, when we were told to measure the temple and the worshippers therein but leave out the courtyard; this courtyard symbolizes Gentiles.

This distinction is identified as beginning with the work in the Most Holy Place. Christ in verse 25 of Luke 21, puts a setting, a time when this is going to take place, it's at the end of the world, after the phenomenon that led to the Millerite movement and it leads right to the Second Coming in verse 27.

Then in verse 29, Christ says I'll give you a parable, so that you can understand this even more clearly.

“And he spake to them a parable; **Behold the fig tree**, and all the trees; **When they now shoot forth**, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. Luke 21:29–33.”

This is pure Bible symbolism here. He's saying 'look at two entities, the fig trees and the other trees. Now, what does a tree symbolize in Bible prophecy? A man, a righteous man is an evergreen tree, an unrighteous man is one that is deciduous and loses his leaves. Trees are used to symbolize things in the Bible and here Christ is telling us to behold fig trees and the other trees. Trees are also used by other Bible prophets, who are addressing this issue of God's denominated people.

Let's look at Isaiah 56:3-7 and see that Isaiah uses trees to illustrate people but you also see another symbol. Verse 5 of Joel 3 says that when this

falling of the stars takes place, then Jerusalem will be holy. Bible prophecy teaches us that there is a time period when Jerusalem isn't Holy because it's being trampled down by these two desolating powers. But there's going to come a time when Jerusalem is once again holy, and in connection with that Joel tells us that there'll be no strangers pass through her any more. Now this term 'strangers' I want you to hang onto as we look at Isaiah here:

“Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: **“neither let the eunuch say, Behold, I am a dry tree.**

“For thus saith the Lord unto **the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;**

“**Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name,** that shall not be cut off.

“Also **the sons of the stranger, that join themselves to the Lord,** to serve him, and **to love the name of the Lord,** to be his servants, **every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;**

“**Even them will I bring to my holy mountain,** and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.” Isaiah 56:3–7.

Isaiah is speaking about a time when strangers are going to be brought into God's house. These strangers are also Eunuchs and as dry trees. What Isaiah saying is, even if you are a stranger or a Eunuch or a dry tree, if you will enter into the covenant with me, I'll give you my name.

Now what does it mean to be given His name by the Lord? It means you become God's denominated people. This theme of God's denominated people is throughout Bible prophecy and here Isaiah's saying there's going to come a time when once again He's going to bring a people into His Holy Mountain into Jerusalem and give them His name.

No one should view themselves as a stranger, a dry tree, and by the way, Sister White is clear about what the dry trees represent; a dry tree doesn't have any life in it, it doesn't have any sap, so it has no leaves. Sister White says the trees without leaves symbolize the Gentiles. The Jews were the trees that had leaves and leaves symbolize profession. The Jews were the trees with leaves because they profess to be God's people but why were the Jews divorced of God? No fruit.

The gentile trees were those with no leaves, they're the dry trees. So Isaiah is using the term dry trees and eunuch to tell us this is people that have no life, they're strangers, but if they'll come into covenant relation with the Lord they'll be among God's denominated people.

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

“So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: **then shall Jerusalem be holy**, and there shall **no strangers pass through her any more.**” Joel 3:17.

Joel speaking about when Jerusalem would be Holy again, he makes the statement, no more strangers will pass through her any more, and this is in agreement with Revelation 11:2,3 which says in 1844 you're going to have a message to give to the world again as God's denominated people concerning the sanctuary, and I want you to understand that you're going to be a distinct people and this part of that sanctuary will not have any Gentiles treading it down any more.

There's a distinction between that and the courtyard, now it's not the kind of partition wall that the Jews put up where 'we're holier than everyone else so we want nothing to do with them.' It's nothing to do with that. It's a distinction because God needs a group of people to lift the issues up before the world at the end of the world and it's definitely there in prophecy.

“**The coming** of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; **the coming** of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and **the coming** of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this **is also represented by the coming of the bridegroom to the marriage**, described by Christ in the parable of the ten virgins, of Matthew 25.” *The Great Controversy*, 426.

Sister White is clear that these four illustrations in the Word of God are describing 1844. In 1844 one illustration is that the marriage began, God called a people into a covenant relationship with Him just like He did with ancient Israel so long ago.

Gentiles

Let's look at what the Gentiles represent as far as Isaiah talking about Eunuchs, and strangers and barren trees:

“**The Gentile world was represented by the leafless, fruitless fig trees.** The Gentiles were destitute, as were the Jews, of godliness, but **they had not claimed to be in favor with God.** They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, **with them the time for figs was not yet.** They were still looking forward to a day which would bring them light and hope.” *Signs of the Times*, February 15, 1899.

So you see when Isaiah is talking about these barren trees, he's talking about Gentiles. But these Gentiles will come into covenant relation with the Lord, they will be given a name, they'll become denominated.

“And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.’ Zechariah 3:1. **These things are written for our benefit, and we are to study the word in all these things now, for they concern us particularly.** There is to be a time of trouble, such as never was since there was a nation. Our work is to study to weed out of all our discourses everything that savors of retaliation and defiance and making a drive against churches and individuals, because this is not Christ’s way and method. He did not pronounce scathing rebukes against **those who did not know the truth, but against those whom God had made the depositaries of sacred responsibilities, a people chosen and favored with every temporal and spiritual advantage, and yet bearing no fruit.** The most solemn responsibility for the Jewish nation was when Jesus was in their midst. **It was that generation,** the generation which rejected him, that was the guilty one. Jesus, speaking sometimes by warning, by judgments, by blessing given and withdrawn, said, ‘They would none of my counsel, they despised all my reproofs.’ If thou art destroyed, it is thyself alone who art responsible. ‘Ye will not come to me, that ye might have life.’ Warning, expostulation, forbearance, and patience are about to cease. **Mark the cursing of the fig tree,** representing the Jewish nation, **covered with leaves of profession,** but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. **Mark, the other trees, representing the Gentiles,** were not covered. **They were leafless,** making no pretension to having a knowledge of God. Their **time of fruit-leaving** was not yet. **‘Arise, Shine; For Thy Light is Come.’”** *Special Testimonies for Ministers and Workers.— No. 7, 59–61.*

Let’s drop back into this parable of Luke 21:

“And he spake to them a parable; **Behold the fig tree, and all the trees;** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.” Luke 21:29.

This is just what Sister White just said, ‘Mark, the other trees representing the Gentiles.’ First she said the cursing of the fig tree representing the Jews with leaves of profession, and then she says ‘Mark, the other trees, the Gentiles’.

If we read this back into this verse we have, “Behold the denominated people and the Gentiles.” “Behold the fig tree and the other trees.” When they now shoot forth you see and know of your own selves that summer is now at hand.

When is this parable taking place? At the end of the world; it’s during the time period of the falling of the stars. This is the historical context and you can go into the Spirit of Prophecy and get specific quotes where Sister White says this manifestation in the heavens that’s under discussion in Luke 21 is the time period leading into the Millerite movement. So here we are in that history then Christ

says mark these trees, one bearing leaves of profession and the other ones representing the gentile world. Then He says, when they begin to shoot forth leaves the summer is nigh. What's the summer in Bible prophecy? The summer is the harvest and the harvest is the end of the world. So even the parable tells us this is at the end of the world.

“The **harvest** is past, the **summer** is ended, and we are not saved.”
Jeremiah 8:20.

“The enemy that sowed them is the devil; **the harvest is the end of the world**; and the reapers are the angels.” Matthew 13:39.

At the end of the world there's going to be trees that begin to burst out leaves. Now what do leaves represent? Profession. At the end of the world one more time there is suddenly going to be a group of people that profess to be God's denominated people. Now when did that take place? 1844, at the marriage.

THIS GENERATION SHALL NOT PASS

“And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, **This generation shall not pass away**, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.”
Luke 21:29–33.

Now if the Advent movement had continued on in the faith and work that they were exhibiting leading up to the Great disappointment, would the Kingdom of God been at hand? They would have already been home; we wouldn't even have been alive. So this parable is accurate; in 1844 the Kingdom of God was at hand, in fact we are told that the only reason we're still here is our unwillingness to live out the truth in our lives.

“Verily I say unto you, **This generation shall not pass away**, till all be fulfilled.” And you look up that word and that does not mean simply a lifetime of one man, that word 'generation', it could be understood as a generation of a movement of people. This generation that's being spoke of here is the generation that's popping out these leaves of profession during the time period of the falling of the stars. This is the denominated people that were raised up in 1844; this generation of people, the generation of Seventh-day Adventism will not pass until all things be fulfilled.

The reasons that we are God's denominated people should be repeated and repeated and in these studies we've just touched the surface; but one thing that keeps raising up as you go through it, and I'm not denying the horrible condition that we are in as a people, but nevertheless, Bible prophecy is clear that this generation, the Advent movement does not pass until the Lord comes. There is no new organization. The Advent movement does not somehow become

Babylon. It's defective and enfeebled and in need of correction but it doesn't pass. The Lord will purify this church in his own way in His own means.

In looking at the understanding of the word 'generation', this generation that shall not pass that Christ is talking about is the same generation that you find spoken of in 1 Peter 2:4-12:

“To whom coming, as unto a living stone, disallowed indeed of men, but **chosen of God**, and precious, Ye also, as lively stones, are built up a spiritual house, an **holy priesthood**, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a **chosen generation, a royal priesthood, an holy nation, a peculiar people**; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which **in time past were not a people**, but **are now the people of God**: which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you **as strangers** and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest **among the Gentiles**: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:4–12.

“Called us out of darkness”; the Advent movement was called out of the Darkness of Babylon. Notice “Which **in time past were not a people**, but **are now the people of God**.” They were not a people before but are now the people of God. In times passed they weren't God's denominated people. There wasn't any 'God's denominated people' in times past but we were called out of darkness to be the people of God; which had not obtained mercy but now have obtained mercy.

“Dearly beloved, I beseech you **as strangers** and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest **among the Gentiles**: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” 1 Peter 2:10–12.

There's a distinction right here for us, this passage is talking about a holy people which in times passed were not a holy people, now they are a people, and what are they supposed to do? Make sure your conversation is correct among the Gentiles. Here's this distinction right here in this passage. There's a contrast between these people and the Gentiles.

Sister White tells us that in 1843-1844 the parable of the ten virgins was fulfilled to the very letter. She also tells us it will be fulfilled again to the very letter in our day.

What took place in that experience of the fulfillment of the parable of the ten virgins, is that through a series of tests, the first second and third angel's messages, God brought together a group of people, and when He finally had that group together, how many were there? Fifty people from one of the biggest religious movements in modern history; fifty people were selected as God's denominated people, they begin to shoot forth these leaves of profession as mentioned in Luke 21.

Jerusalem is no longer trodden under foot because Jerusalem is once again holy, there's a distinction. Measure the worshippers in the temple but leave out the courtyard. But what got those people to that position where they could become God's denominated people was a series of three tests. As they got drawn into these tests and passed them one after another they ended up with the name that God gave them.

Then they went wandering in the wilderness, but the promise is and the illustration from scripture of ancient Israel as they entered into that marriage at Sinai and then through disobedience went wandering forty years in the wilderness and only two entered in; the promise is that at the end of the world this testing experience is once again going to purify the remnant of this group of people and they are going to be in that marriage experience just as certainly as that fifty people were after the great disappointment.

Are we passing these tests? In the information in the Spirit of Prophecy and the Bible about God's denominated people there's one thing that you can't emphasize too strongly, and it seems not emphasized at all in Adventism, but the truth, the foundation of this movement that has to be guarded are the truths that the founders of this movement preached. It was the prophecies of Daniel that brought those people to that position and afterwards added light came.

The prophecies of Daniel bring us to an understanding that the world is about to be confronted with a test on whether they're going to receive the Mark of the Beast or the Seal of God; those people back then believed those prophecies and they didn't even have the right conclusion about what those prophecies pointed to.

If we're going to be among that remnant, denominated people that is used by the Lord to finish this work, then by faith we have to believe one thing—and it's hard for us in our Laodicean condition, with our nice clothes and our cars and houses and ease of living, it's hard to believe that there's a Sunday Law coming in the United States and it's imminent. It comes as an overwhelming surprise and the movement for Sunday legislation is going on in darkness according to the SOP.

That's our message! That's why Adventism was raised up, is to proclaim the issues connected with the Sunday Law to the world and if we don't believe it now, when the test comes we go out into darkness. If we believe it today, our lives and our experience start demonstrating that we believe it. Do we believe it? We have to believe it if we're going to pass these tests as the pioneer movement did. We have to begin to bring our life in order; we have to begin warning those

around us that this test is coming even if you can't see it and you CAN see it. Sister White is clear that we will know in advance what's going to take place if we're studying prophecy as we should.

If our is too weak to believe that this purifying test is coming with blinding speed then we need to fast and pray until our mind gets touched by the Holy Spirit. We want to be among those that are God's denominated people at the end of time. We want His name, His name is His character. And we'll have to pass those tests as they come.

The tests and trials that are going on around us right now, demonstrate to me that the great majority of us aren't ready for these tests; we're not passing them; we're flunking them. It comes as an overwhelming surprise. By the amount of light given, that's what we're going to be judged by.

I have the privilege to go to Central and South America, I wish we all could have that privilege because we would realize what we have here and are going to be held accountable for. We have it made here in the United States and that ease of living has to be put in its proper perspective so we can start seeing eternal realities and bring our lives into order; we're not passing the test.