



The First Angels Message of Revelation 14

Has God appointed the Day of Judgment?

Acts 17:31 Because he hath appointed a day in the which he will judge the world

Acts 10:42 He commanded us to preach unto the people and to testify

1Peter 4:5-6 Who shall give an account to him that is ready to judge

Romans 14:9 To this end Christ doth died, and rose, and revived

Ecclesiastes 12:14 For God shall bring every work into judgment

John 12:48 He that rejected me, and receiveth not my words,

Mark 16:16 He that believeth and is baptized shall be saved

Luke 10:16 He that despiseth you despiseth me and he that despiseth me ...

Deuteronomy 18:19 Whosoever will not hearken unto my words which he speak

1Corinthians 4:5-6 Therefore judge nothing until the time the Lord come

Revelation 20:12 I saw small and great stand before God and the books were opened

Romans 2:9-10 Tribulation and anguish upon every soul of man that doeth evil

John 5:22 The Father judgeth no man, but committed all judgment unto the Son

2Timothy 4:1;8 I charge thee therefore before God who shall judge

NOTE: Before any can enter the mansions of the blessed, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained; from the dead." Acts 17: 31. Here the apostle plainly stated that a specific time, then the future, had been fixed upon for the judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." And, again, he quotes the words of Enoch: "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all." Jude 1: 6, 14, 15. John declares that he "saw the dead, small and great, stand before God, and the books were opened" Revelation 20:12. But if the dead are already enjoying the bliss of heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their case at the judgments, receive the

commendation, “well done thou good and faithful servant: enter thou into the joy of thy Lord,” when they have been dwelling in His presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive sentence from the judge of all the earth: “depart from me, ye cursed, into the everlasting fire”? Matthew 25: 21, 41. Oh solemn mockery! Shameful impeachment of the wisdom and justice of God!

To whom has this event been made known?

Amos 3:7 He revealeth his secrets unto his servants the prophets

Where in the Bible, is the announcement of the Judgment made?

Revelation 14:7 Fear God and give glory to him; for the hour of his judgment is come

Revelation 11:18 The nations were angry and thy wrath is come

What does the angel preach who makes this announcement?

Revelation 14:6 Having the everlasting gospel to preach unto them

Revelation 8:13 Woe, woe, woe, to the inhabitants of the earth

Revelation 9:12 One woe is past; and, behold, there come two woes more hereafter

Ephesians 3:9-11 To make all men see what is the fellowship of the mystery

Romans 16:25 The preaching of Jesus, according to the revelation of the mystery

Colossians 1:26-28 The mystery which hath been hid from ages and from generations

Psalms 33:6 By the word of the Lord were the heavens made; and the host of them

Titus 1:2-3 In hope of eternal life which God that cannot lie promised

Revelation 13:7 It was given unto him to make war with the saints

NOTE: Angel is from an original word meaning messenger. It is used sometimes of ministering spirits sent of God to men with a message, etc., as in the Old Testament. Gospels, and acts sometimes to men, as in the epistles and the book of Revelation.

The voice coming from heaven denotes that it is a message of power attended with heavenly glory. How marked becomes the interposition of heaven, and how the agents for the accomplishment of God’s work multiply, as the great crises approaches the voice from heaven is called “another” voice, showing that a new agency is here introduced. We now have five celestial messengers expressly mentioned as engaged in this last religious reformation. These are the first, second, and third angels of Revelation 14; fourth, the angel verse 1 of this chapter; and fifth, the agency indicated by the ‘voices’ of verse 4, now before us. Three of these are already in operation. The second angel has joined the first, and the third has joined them. The first and second angel has not ceased. All three are now united in proclaiming a threefold message. The angel of verse 1 (Revelation 18) here enters upon his mission as conditions call for his work. The divine call from heaven to come out of Babylon takes place in connection with his work.

“Come out of her; my people.” – proof has already been offered to show that the message of verse 1 and 2 of this chapter is given in connection with the current threefold message. An idea of its extent and power may be gathered from the description of the angel there given. The first angel’s message is said to go with a “loud voice.” The same is also said of the third message, but this angel, instead of simply flying “in the midst of heaven” like the others, is said to “come down from heaven.” He comes with a message more pointed and direct. He has ‘great power,’ and the earth is “lightened with his glory.” No such description of a messenger from heaven to man is elsewhere to be found in the Bible. This is the last, and as is meet, it comes with no surpassing glory and unwonted power. It is an awful hour when a world’s destiny is to be decided- a most solemn crisis when an entire contemporaneous generation of the human family is to pass the bounds of probation, as the last note of mercy is sounded. In such a time, the world must not be left without warning. So amply must the great facts be heralded that none can plead a reasonable ignorance of the impending doom. Every excuse must be taken away. The justice and long-suffering and forbearance of God in delaying threatened vengeance until all have had an opportunity to receive a knowledge of His will and time to repent, must be vindicated. An angel is sent forth panoplied with heavenly power. The light that encircles the throne enshrouds him. He comes to the earth. None but the spiritually dead – yea “twice dead, and plucked up by the roots” would fail to realize his presence. Light flashes everywhere. The dark places are lighted up. While his presence dispels the shadows, his voice in thunderous tones utters a warning. He cries “mightily.” It is no parlor announcement, but a cry, a mighty cry with a strong voice. The fatal defects in the profession of a worldly church are again pointed out. Their errors are once more, and for the last time exposed. The inadequacy of the present standard of godliness to meet the final crisis is emphasized beyond all mistaking. The inevitable connection between their cherished errors and everlasting and irretrievable destruction is heralded until the earth resounds with the cry. Meanwhile, great Babylon’s sin mount up to the heavens, and the remembrance of her iniquities comes up before God. The storm of vengeance gathers. Soon it will burst upon the great city of confusion, and proud Babylon will go down as a milestone sinks into the depths of the sea. Suddenly another voice rings out from heaven, ‘come out of her my people!’ the humble, sincere, devoted children of God, of whom there are some still left, and who sigh and cry over the abominations done in the land, heed the voice, wash their hands of her sins, separate from her communion, escape, and are saved, while Babylon becomes the victim of the just judgments of God. These are stirring times for the church. Let us be ready for the crisis. The fact that God’s people are called out so as not to be partakers of her sins, shows that it is not until a certain time that people become guilty by being connected with Babylon.

Verses 6 and 7 are a prophetic declaration that she will be rewarded or punished according to her works. Bear in mind that its testimony applies to that part of Babylon which is subject to a spiritual fall. As already pointed out, it must apply especially to the ‘dangers’ the denominations who persist in clinging to the personal trail of the ‘mother,’ and keeping up the family resemblance. These, as pointed out previously, are to attempt a sweeping persecution against the truth and the people of God. By these the ‘image to the beast’ is to be formed. These are to have what will be to them a new experience – the use of the civil arm to enforce their dogmas.

By what is this angel accompanied before his work is accomplished?

Revelation 14:8-10 And there followed another angel saying Babylon is fallen is fallen

Isaiah 21:9-17 And, behold, here cometh a chariot of men with a couple of horsemen

Jeremiah 51:7-9 Babylon is suddenly fallen and destroyed

Revelation 18:2-6 Babylon the great is fallen is fallen and is become the habitation of devils

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What will be the effect of the united work of these three messages?

Revelation 14:15 Another angel, crying, thrust in the sickle, and reap

Joel 3:13-16 Put ye in the sickle, for the harvest is ripe

Matthew 13:38-41 The field is the world, the good seed, the children of the kingdom

Hosea 6:11 O Judah, he hath set an harvest for thee, when I return the captivity

Isaiah 63:3-6 I have trodden the wine press alone and of the people there was none

Lamentations 1:15-19 The Lord hath trodden under foot all my mighty men

Revelation 14:18-19 The angel thrust in his sickle into the earth

Jeremiah 51:33 The God of Israel; The daughter of Babylon is like a threshing floor

Revelation 13:12 He exerciseth all the power of the first beast before him

NOTE: (Daniel and the Revelation pg 735-737). We are here (Revelation 19:11-16) carried back to the second coming of Christ, this time under the symbol of a warrior riding forth to battle. Why is He represented thus? – Because He is going forth to war, to meet “the wings of the earth and their armies” and this would be the only proper character in which to represent Him on such a mission. His vesture is dipped in blood. (see a description of the same scene in Isaiah 63:1-4) The armies of heaven, the angels of God, follow Him. Verse 15 shows how He rules the nations with a rod of iron when they are given Him for an inheritance, as recorded in the second psalm, which popular theology interprets to mean conversion of the world. But would not such an expression as “treadeth the winepress of

the fierceness and wrath of the Almighty God,” be a very singular description of a work of grace upon the hearts of the heathen for their conversation? The great and final display of the “winepress of God’s wrath,” and also of the “lake of fire,” occurs at the end of the thousand years, as described in Revelation 20; and to that it would seem that the full and formal description of Revelation 14:18-20 must apply. But the destruction of the living wicked at the second coming of Christ, at the beginning of the thousand years furnishes a scene on a smaller scale, similar in both these respects to what takes place at the close of that period. Hence in the verses before us we have this mention of both the winepress of wrath and the lake of fire. Christ has at this time close his mediatorial work, and laid off his priestly robes for kingly attire; for he has on His vesture and on his thigh a name written, king of Kings and Lord of Lords. This is in harmony with the character in which He here appears; for it was the custom of warriors anciently we have some kind of title inscribed upon vesture. Verse 16.

What is to be understood by the angel standing in the sun? in Revelation 16:17 we read of the seventh vial being poured out into air, from which it was inferred that as the air envelops the whole earth, that plague would be universal. May not the same principle of interpretation apply here, and show that the angel standing in the sun, and issuing his call from there to the fowls of heaven to come to the supper of the great God, denotes that this proclamation will go wherever the sun’s rays fell upon the earth? The fowls will be obedient to the call and fill themselves with the flesh of the horses, kings, captains, and mighty men. Thus, while the saints are partaking of the marriage supper of the lamb, the wicked in their own persons furnish a great supper for the fowls of the heaven. The beast and the false prophet are taken. The false prophet is the one that works miracles before the beast and is identical with the two horned beast of Revelation 13, to whom the same work, for the same purpose, is there attributed. The fact that these are cast alive into the lake of fire, shows that these powers will not pass away and be succeeded by others, but will be living powers at the second advent of Christ. The papacy has long been in the field, and come to the closing scene in its career. Its overthrow is emphatically predicted in other prophecies than one now before us, beheld until the beast was slain, and his body destroyed and given to the burning Home. This power must be very near the close of its existence. But it does not perish until Christ appears, for it then goes alive into the lake of fire.

What takes place in connection with the harvest?

Revelation 14:14 I looked and behold a white cloud and upon the cloud one sat like the son of man, in his hand a sickle

Ezekiel 1:26-28 Above the firmament, was over their heads, the likeness of a throne

Ezekiel 10:1-10 I looked, in the firmament that was above the head of the cherubims

Exodus 24:10-11 They saw the God of Israel, there was under his feet a paved work

Daniel 7:19 I would know the truth of the fourth beast which was diverse from all the others

Revelation 1:13-15 In the midst of the seven candlestick one like unto the son of man

Revelation 15:6-8 I looked and behold the temple of the tabernacle of the testimony

NOTE: (Bible Readings for the home- by Harvest time pg 226) The truths preached under these angels are to culminate in the Lord's second advent, the world's harvest. It is clear that these messages must all go to one generation, and that generation to the last generation before the close of probation. No great religious movement ordained of God arises in the world unheralded. See the work of Noah, John the Baptist, and others; in confirmation of this. So we may expect that just prior to the opening of the judgment announced by the first angel. God will have men in all parts of the world calling attention to the important time just before them.

NOTE: (The Cross and the Shadow pg 206-207) The prophet Joel evidently connected the closing work of the gospel on earth with the blowing of the trumpets, for he writes as follows: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." The sound of trumpets of the Lord's host upon Mt. Sinai, when the whole earth shook, to the blast of the ram's horns before the walls of Jericho, the time is coming when the trumpet of the Lord will again be heard by mortals, when its notes will 'shake not the earth only, but also heaven.' The clear notes of that trumpet will penetrate the deepest recesses of the earth; and just as anciently the trumpets summoned all Israel to appear before the Lord, so every child of God sleeping in the earth will answer the trumpets call, and come forth to meet his Lord. In old ocean's caverns the clarion tones will be heard, and the sea, obedient to the call, will give up the dead that are in it. The whole earth will resound with the tread of the innumerable company of the redeemed, as the living and the resurrected saints gather to meet their Lord in answer to the welcome summons of the last trumpet call, that will be given on this sin cursed earth. Then all the discordant notes will forever cease, and the redeemed will hear the Savior say, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." In the ancient typical service, as the people of God met for worship at the beginning of each month and upon the Sabbaths, in obedience to the clear notes of the silver trumpets; in like manner we can imagine that to the clear notes of silver trumpets; in like manner we can imagine that when the earth is made new, and from one new moon to another and from one Sabbath to another.' The redeemed assemble to worship before the Lord.

What was the appearance of an angel seen by John, as recorded in chapter ten?

Revelation 10:1 I saw another mighty angel come down from heaven clothed with a cloud and a rainbow was upon his head, and face was as it were the sun

Matthew 17:2 Jesus was transfigured before them, his face did shine as the sun, and his raiment was white as the light

2Peter 1:17 For he received from the Father honour and glory

Revelation 1:16 He hath in his right hand seven stars: out of his mouth ...

What did he hold in his hand?

Revelation 10:2 He had in his hand a little book open: and he sat his right foot upon the sea, and his left foot on the earth.

Matthew 28:18 Jesus spake, saying all power is given unto me in heaven and in earth

NOTE:(Daniel and the Revelation pg 317)Increase of Bible knowledge – But if we take the other stand point, and refer the increase of knowledge to an increase of Bible knowledge, we have only to look at the wonderful light within the past one hundred and fifty years has shone upon the scriptures. The fulfillment of prophecy has been revealed in light of history.

The use of a better principle of interpretation has led to conclusions showing beyond dispute that the end of all things is near. Truly the seal has been taken from the book, and knowledge respecting what God has revealed in His word, is wonderfully increased. We think it is in this respect that the prophecy is more especially fulfilled, but only is an age of unparalleled facilities like the present could the prophecy be accomplished.

That we are in the time of the end is shown by Revelation 10:1,2, where a mighty angel is seen to come down from heaven with a little book open in his hand. Then the book of this prophecy should no longer be sealed. It was to be opened and understood. For proof that the little book to be opened is the book here closed and sealed when Daniel wrote, and that angel delivers his message in this generation, see comments on Revelation 10:2

And what did the angel do?

Revelation 10:2-3 And cried with a loud voice as when a lion roareth

What was the burden of this message?

Revelation 10:5-6 Stand upon the sea and upon the earth lifted up his hand

NOTE: The Little Book – “He had in his hand a little book open.” We may infer from this language that this book was at some time closed. We read in Daniel of a book which was closed and sealed to a certain time. “Thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.” Daniel 12:4. Since this book was close only until the time of the end, it follows that at the time of the end the book would be opened. As this closing was mentioned in prophecy, it

would be but reasonable to expect that in the predictions of events to take place at the time of the end, the opening of this book would also be mentioned. There is no book spoken of as closed and sealed except the book of Daniel's prophecy, and there is no account of the opening of that book unless it be here in Revelation 10. We see, furthermore, that in both places the contents ascribed to the book are the same the book which Daniel had directions to close and seal had reference to time: "How long shall it be to the end of these wonders?" Daniel 12: 6. When the angel of this chapter comes down with the little book open, on which he bases his proclamation, he gives a message in relation to time, as will be seen in verse 6. Nothing more is required to show that both expressions refer to one book, and referred to in the prophecy of Daniel. An important point is now determined in our endeavor to settle the chronology of this angel. We have seen that the prophecy, especially the prophetic periods of Daniel, were not to be opened until the time of the end. If this is the book which the angel had in his hand open, it follows that he proclaims his message after the time when the book should be opened, or somewhere this side of the beginning of time of the end. All that now remains on this point is to ascertain when the time of the end began, and the book of Daniel itself furnishes data from which this can be done. In Daniel 11:30 the papal power is brought to view. In verse 35 we read, "some of them of understanding shall fall, to try them, and to purge and make them white, even to the time of the end." This period ended in A.D 1798, When the 1260 years of papal supremacy expired. There the time of the end began, and the book was opened. Since that time, many have run to and fro, and knowledge on these prophetic subjects has marvelously increased. The book in the hand of the angel, from which he proclaimed this time message, was said to be "open" when was the only sealed book of the Bible that contained definite time, to be opened?

Daniel 12:4 Daniel shut up the words, and seal the book even to the time of the end

Daniel 8:26 Wherefore shut thou up the vision; for it shall be for many days

Ezekiel 12:27 The vision that he seeth is for many days to come

Daniel 10:14 I am come to make thee understand what shall befall thy people

Daniel 10:9-13 I heard the voice of his words, then was I in a deep sleep on my face

Revelation 22:9-10 He said unto me seal not the sayings of the prophecy of this book: for the time is at hand

Note: Such a message could not go to the world till 'the time of the end' came: for, when it is proclaimed, the little book is 'open' in the hands of those who are represented by the angel.

What does the prophet Daniel say about the judgment?

Daniel 7:9-10 I beheld till the thrones were cast down and the Ancient of days did sit

Psalm 50:3-4 Our God shall come and shall not keep silence...he may judge his people
1Kings 22:19 I saw the Lord sitting on his throne and all the host of heaven standing by him

Psalm 68:17 The chariots of God are twenty thousand, even thousands of angels

Hebrews 12:22-23 Ye are come unto Mount Zion, and unto the city of the living God

Revelation 5:11-12 I heard the voice of many angels round about the throne

Revelation 20:4 I saw thrones and they sat upon them, judgment was given to them

NOTE: [Daniel and the Revelation pg 220-221- The Solemn Judgment Hour]- We have seen (and this is what brings the solemnities of the judgment to our door) that that long prophetic period which was to make the beginning of this final work in the heavenly sanctuary, has met its termination. In 1844 the days ended. Since that time the final work for man's salvation has been going forward. This work involves an examination of every man's character, for it consists in the remission of the sins of those who shall be found worthy to have been remitted, and determines who among the dead shall be raised. It also decides who among the living shall be changed at the coming of the Lord, and who of both dead and living shall be left to have their part in the fearful scenes of the second death. All can see that such a decision as this must be rendered before the Lord appears. Every man's destiny is to be determined by the deeds of the body; and each one is to be rewarded according to his works (2 Corinthians 5:10; Revelation 22:12) In the books of record kept by the heavenly scribes above, every man's deeds will be found recorded (Revelation 20:12) In the closing sanctuary work these records are examined, and decisions are rendered in accordance with the findings (Daniel 7:9,10) It would be natural to suppose that the work would begin with the first members of the human race, that their cases would be first examined, and decisions rendered, and so on with the dead, generation by generation, in chronological succession, until we reach the last generation- the generation of the living, with whose cases the work would close.

When the cases of all the dead have been examined, and when the cases of the living have been reached, no man can know, but since the year 1844 this solemn work has been going forward. Light from the types, and the very nature of the work, forbid that it should be of long continuance. In his sublime view of the heavenly scene, John saw millions of attendants and assistants engaged with our Lord in His priestly work (Revelation 5). Thus the ministration goes forward. It ceases not, it delays not, and must soon be forever finished.

When did the angel say this judgment work, called the cleansing of the sanctuary, be cleansed?

Daniel 8:14 Unto two thousand and three hundred days, then shall the sanctuary be cleansed

NOTE: It may here stated that, since the closing of 2300 days in 1844, some of the greatest words of the Roman hierarchy have been uttered. For instance, the infallibility dogma of Pius IX, propagated in 1870. It is also a remarkable fulfillment of the prophecy that just prior to the close of that prophetic period and in fulfillment of the prophecy of the first angels message of Revelation 14: 6,7.

What did John do with the little book given him by the angel? And what effect did it have upon him?

Revelation 10:10 I took the little book out of the angel's hand, and ate it up: and it was in my mouth sweet as honey: and as soon as I had eaten, my belly was bitter

Ezekiel 3:1-11 Son of man cause thy belly to eat, and fill thy bowels with this roll

Revelation 10:9 Give me the little book, Take it, and eat it up ; it shall make thy belly bitter

Jeremiah 15:16-17 Thy words, were found and I did eat them

NOTE: Another prominent writer in the great second Advent movement writes: “ But that the Lord's warning was in reality heard and that the voice did at that very time go forth in the church as to the nearness of the advent, is undeniable, it may be safely affirmed that from the year 1828 to 1833... a greater number of tracts and works on the subject of advent and declaring its nearness went forth to the public and were advertised in the leading religious journals of the day than had previously appeared in any whole century, in the whole period that had elapsed from the age of the apostles; yea, probably than in the whole of the centuries from that age.” That the mistake made by the believers in 1844 was not in the time, has been shown by the argument on the seventy weeks and the 2300 days in Daniel 9. It was in the nature of the event to occur at the end of those days, as has been shown in the argument on the sanctuary in Daniel 8. Supposing the earth to be the sanctuary, with its cleansing to be accomplished by fire at the revelation of the Lord from heaven, they naturally looked for the appearing of Christ at the end of the days. Through their misapprehension on this point, they met with a crushing disappointment, predicted in the scripture itself, through everything which the prophecy declared, and everything which they were warranted to expect, took place with absolute accuracy at that time. There the cleansing of the sanctuary began, but this did not bring Christ to this earth, for the earth is not the sanctuary; and its cleansing does not involve the destruction of the earth, for

cleansing is accomplished with the blood of sacrificial offering, not with fire. Here was the bitterness of the little book to the church (Revelation 10:10) Here was the coming of one like the son of man, not to this earth, but to the ancient of days. (Daniel 7:3,14) Here was the coming of the Bridegroom to the marriage, as set forth in the parable of the ten virgins in Matthew 25.

The foolish virgins then said to the wise, “give us of your oil; for our lamps are gone (‘going’ margin) out. The wise answered, “go and buy for yourselves. While they went to buy, the Bridegroom came.” This is not the coming of Christ to this earth, for it is a coming which precedes the marriage; but the marriage, that is, the reception of the Kingdom, must precede His coming to this earth to receive to Himself His people, who are to be the guest at the marriage supper. (Luke 19:12; Revelation 19:7-9). This coming in the parable must therefore be the same as the coming to the ancient of days spoken of in Daniel 7:13, 14. “And they that were ready went in with Him to the marriage; and the door was shut.” After the bridegroom comes to the marriage, there is an examination of guests to see who are ready to participate in the ceremony according to the parable of Matthew 22:1-13. As the last thing before the marriage, the King comes in to see the guests, to ascertain if all are properly arrayed in the wedding garment, and whoever, after due examination, is found with the garment on, and is accepted by the King, never after loses that garment, but is sure of immortality. But this question of fitness for the Kingdom can be determined only by the investigative judgment of the sanctuary. (Daniel and the Revelation pg 640 – 641)

What was symbolized by eating the book?

Ezekiel 3:1 Eat that thou finest, eat this roll, and go speak unto the house of Israel

NOTE: To eat, or fill one’s self with the words the roll contained, would be to read, or hear, and understand its contents. John, representing the Lord’s messengers in this important message to be given, ate (devoured) the book, which was pleasant at first to contemplate, but became bitter afterward, representing the disappointed when the time passed in 1844 and the Lord did not come as was anticipated.

Were the disciples disappointed in their expectations concerning Christ work at his first advent?

Acts 1:6 They therefore were come together, they asked of him saying, Lord, will thou at this time restore again the kingdom of Israel?

Isaiah 1:26-28 I will restore thy judges as at the first, and thy counselors

Daniel 7:27 The kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom

Amos 9:11 In that day will I raise up the tabernacle of David that is fallen

Luke 24:19-21 We trusted that it had been he which should have redeemed Israel

NOTE: The disappointment of the disciples of Christ did not prove His mission false. As He rode into Jerusalem amid the shouts of “Hosanna” from the delighted disciples who supposed He would then take the throne of David and commence His reign, the Pharisees asked Him ‘Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.’ (Luke 19:40) Why? Because the prophecies relating to His earthly work had predicted that entry into Jerusalem (Zechariah 9:9) and it must be fulfilled even if the stones be caused to fulfill it. Then the Lord, in this event, suffered His disciples to be disappointed; and yet they were fulfilling prophecy. When Israel left Egypt, under the impression that they would in a few days, at the most, enter into the Promised Land, they too, were disappointed. But that did not disprove the divine call of Moses, nor show that the departure from Egypt was not ordered by God. In every great movement which God has inaugurated among His people, He has suffered disappointment to come, in order to test the faith of those engaged in it. It was so in the case of Elijah, Jonah, and others. And so it was in 1844. God suffered His people to misapprehend the intent of the prophecy: and thus their faith was tested. The disappointment was due, not to an error in locating the beginning or the end of the 2300 days but in the nature of the event to occur at the end of those days. They supposed the cleansing of the sanctuary meant the purifying of the earth by fire, at the coming of Christ (Bible Reading for the home pg 230-231 by Harvest time)

Note: (Daniel and the Revelation pg 64- 65) ‘The God of heaven to set up a kingdom – We here reach the climax of this stupendous prophecy. When time in his onward flight shall bring us to sublime scene here predicted, we shall have reached the end of human history. The kingdom of God grant provision for a new glorious dispensation in which His people shall find a happy terminus of this world’s sad, degenerate, and changing career.

Transporting change for all the righteous, from gloom to glory, from strife to peace, from a sinful to a holy world, from death to life, from tyranny and oppression to the happy freedom and blessed privileges of a heavenly kingdom, glorious transition, from weakness to strength, from changing and decaying to the immutable and eternal. But when is this kingdom to be established? May we hope for an answer to inquiry of such momentous concern to our race? These are the very questions on which the word of God does not leave us in ignorance, and herein is seen the surpassing value of this heavenly boon.

The Bible plainly declares that the kingdom of God was still future at the time of our Lord’s last Passover. (Matthew 26:29) Christ did not set up the kingdom before His ascension. (Acts 1:6) It states further that flesh and blood cannot inherit the kingdom of

God. (1 Corinthians 15:50). It is a matter of promise to the apostles, and to all those who love God. (James 2:5). It is promised in the future to the little flock. (Luke 12:32). Through much tribulation the saints are to enter the coming kingdom. (Acts 14:22). It is to be set up when Christ shall judge the living and the dead. 2 (Timothy 4:1). This is to be done when He shall come in His glory with all His holy angels. (Matthew 25: 31-34) We do not say the exact time is revealed (we emphasize the fact that it is not) in this prophecy of Daniel 2 or in any other prophecy; but so near an approximation is given that the generation which is to see the establishment of this kingdom may make its approach unerringly, and make that preparation which will entitle the children of God to share in its glories.

NOTE: (The Acts of the Apostles pg 29-31) Christ sacrifice in behalf of man was full and complete. The condition of the atonement had been fulfilled. The work for which he had come to this world had been accomplished. He had won the kingdom. He had wrested it from Satan and had become heir of all things. He was on his way to the throne of God, to be honored by the heavenly host. Clothed with boundless authority, He gave His disciples their commission, “go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end.” Matthew 28:19-20. Just before leaving His disciples, Christ once more plainly stated the nature of His kingdom. He recalled to their remembrance things He had previously told them regarding it. He declared that it was not His purpose to establish in this world a temporary kingdom. He was not appointed to reign as an earthly monarch on David’s throne. When the disciples asked Him, “Lord, wilt thou at this time restore again the kingdom to Israel?” He answered, “It is not for you to know the times or the season, which the Father hath put in His own power.” Acts 1:6-7. It was not necessary for them to see further into the future than the revelations He had made enabled them to see. Their work was to proclaim the gospel message. Christ’s visible presence was about to be withdrawn from the disciples, but a new endowment of power was to be theirs. The Holy Spirit was to be given them in its fullness, sealing them for their work. “Behold, I send the promise of my Father upon you: but tarry ye here in the city of Jerusalem, until ye be endued with power from on high.” Luke 24: 49. “For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence.” “ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.” Acts 1:5,8.

What did, the Lord say should afterward be done?

Revelation 10:11 Thou must prophesy again before many peoples and nations

