

THE GLORIOUS COMING OF JESUS AND THE TWO HARVESTS

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms--"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.

THE DEAD WAIT IN THE GRAVE UNTIL THE SECOND COMING WHEN THE RIGHTEOUS ARE RAISED IN THE FIRST RESURRECTION

1. What did the voice that John heard from heaven say about those that died after they had heard the three angels messages? Rev 14:13.

Ans: a. ¹³And I heard a voice from heaven saying unto me, Write, _____ are the _____ which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev 14:13.

Ans: b. **Blessed are the dead which die in the Lord from henceforth.** The word _____ used here in this text is the Greek word **makarios** (μακάριος) meaning: "_____." The Enhanced Strong's Lexicon. Those that died _____ the three angel's messages were first preached together soon after _____, when the Sabbath and the sanctuary were more clearly understood, are called blessed or happy.

There is a _____ from Him who is the resurrection and the life (Jn 11:25), that those who sleep in Jesus will Christ bring with Him from the _____ (1 Thes 4:14). The trump will sound, the dead will awaken to life, to die _____ more (1 Cor 15:51-54). The eternal morning has come to them, for there will be no night in the city of God (Rev 21:25; 22:5). See note below

Ans: c. **Where will the dead wait until the resurrection?** Job 7:8-10; 10:18,19; 14:10-15; 17:13; 21:13,32; 24:19,20; Ps 31:17; 49:12-15; 88:11,12; 89:47,48; Eccl 9:5,6,10; Isa 38:18,19; 53:9; Hos 13:14; Jn 11:11-14,17,24-26,38-44; Jn 5:25,28,29 .

⁸The eye of him that hath _____ me shall see me _____ more: thine eyes are upon me, and I am not. ⁹As the _____ is consumed and _____ away: so he that goeth down to the _____ shall come up _____ more. ¹⁰He shall _____ no more to his house, neither shall his place know him any more. Job 7:8-10.

¹⁸Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the _____, and no eye had seen me! ¹⁹I should have been as though I had not been; I should have been carried from the womb _____ the _____ . Job 10:18,19.

¹⁰But man _____, and wasteth away: yea, man giveth up the _____, and where is he? ¹¹As the waters fail from the sea, and the flood decayeth and drieth up: ¹²So man lieth _____, and riseth _____: till the heavens be no more, they shall _____ awake, nor be _____ out of their sleep. ¹³O that thou wouldest hide me in the _____, that thou wouldest keep me _____, until thy _____ be past, that thou wouldest appoint me a set time, and remember me! ¹⁴If a man _____, shall he _____ again? all the days of my appointed time will I wait, till my change come. ¹⁵Thou shalt _____, and I will answer thee: thou wilt have a desire to the work of thine hands. Job 14:10-15.

¹³If I wait, the _____ is mine _____: I have made my bed in the darkness. Job 17:13.

¹³They spend their days in wealth, and in a moment go _____ to the _____. Job 21:13.

³²Yet shall he be brought to the _____, and shall remain in the _____. Job 21:32.

¹⁹Drought and heat _____ the snow waters: so doth the _____ those which have sinned. ²⁰The womb shall forget him; the _____ shall feed _____ on him; he shall be _____ more remembered; and wickedness shall be broken as a tree. Job 24:19,20.

¹⁷Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, and let them be _____ in the _____. Ps 31:17.

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¹²Nevertheless man *being* in honour abideth not: he is _____ the _____ *that* perish.
¹³This their way *is* their folly: yet their posterity approve their sayings. Selah. ¹⁴Like sheep they are laid in the _____; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the _____ from their _____.
¹⁵But God will redeem my soul from the power of the _____; for he shall _____ me. Selah. Ps 49:12-15.
¹¹Shall thy lovingkindness be declared in the _____? *or* thy faithfulness in destruction? ¹²Shall thy wonders be known in the _____? and thy righteousness in the land of _____? Ps 88:11,12.
⁴⁷Remember how _____ my time is: wherefore hast thou made all men in vain? ⁴⁸What man *is he that* liveth, and shall _____ see death? shall he _____ his soul from the hand of the _____? Selah. Ps 89:47,48.
⁵For the _____ know that they shall _____; but the _____ know _____ any thing, neither have they any more a _____; for the memory of them is forgotten. ⁶Also their _____, and their hatred, and their envy, is now _____; neither have they any more a _____ for ever in any *thing* that is done under the sun. Eccl 9:5,6.
¹⁰Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no _____, nor device, nor _____, nor wisdom, in the _____, whither thou goest. Eccl 9:10.
¹⁸For the _____ cannot _____ thee, death can _____ celebrate thee: they that go down into the pit cannot hope for thy truth. ¹⁹The living, the _____, he shall _____ thee, as I *do* this day: the father to the children shall make known thy truth. Isa 38:18,19.
⁹And he made his _____ with the _____, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Isa 53:9.
¹⁴I will _____ them from the power of the _____; I will redeem them from death: O death, I will be thy plagues; O _____, I will be thy _____; repentance shall be hid from mine eyes. Hos 13:14.
¹¹These things said he: and after that he saith unto them, Our friend _____ sleepeth; but I go, that I may awake him out of _____. ¹²Then said his disciples, Lord, if he sleep, he shall do well. ¹³Howbeit Jesus spake of his _____; but they thought that he had spoken of taking of rest in sleep. ¹⁴Then said Jesus unto them plainly, Lazarus is _____. Jn 11:11-14.
¹⁷Then when Jesus came, he found that he had *lain* in the grave _____ days already. Jn 11:17.
²⁴Martha saith unto him, I know that he shall rise again in the _____ at the _____ day.
²⁵Jesus said unto her, I am the resurrection, and the _____; he that believeth in me, though he were _____, yet shall he _____; ²⁶And whosoever liveth and believeth in me shall _____ die. Believest thou this? Jn 11:24-26.
³⁸Jesus therefore again groaning in himself cometh to the _____. It was a cave, and a stone lay upon it. ³⁹Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he _____; for he hath been *dead* four days. ⁴⁰Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? ⁴¹Then they took away the _____ *from the place* where the dead was _____. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. ⁴²And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me. ⁴³And when he thus had spoken, he cried with a loud voice, Lazarus, _____ forth. ⁴⁴And he that was _____ came _____, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Jn 11:38-44.
²⁵Verily, verily, I say unto you, The hour is coming, and now is, when the _____ shall hear the voice of the Son of God: and they that hear shall _____. Jn 5:25.
²⁸Marvel not at this: for the hour is coming, in the which _____ that are in the _____ shall hear his voice, ²⁹And shall come forth; they that have done good, unto the resurrection of _____; and they that have done evil, unto the resurrection of _____. Jn 5:28,29.

Ans: d. According to the Bible David will be saved (Heb 11:31-40). Did David go straight to heaven or is he still in the grave waiting for the resurrection at the Second Coming? Acts 2:29,34.

²⁹Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both _____ and _____, and his sepulchre is with us unto this day. Acts 2:29.
³⁴For David is _____ ascended into the _____; but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, Act 2:34.

Ans: e. Daniel is another person who will be saved and go to heaven (Heb 11:31-40). When will that happen? Daniel 12:9,13.

⁹And he said, Go thy way, _____; for the words *are* closed up and sealed till the time of the end. Dan 12:9.
¹³But go thou thy way till the _____ *be*: for thou shalt _____, and _____ in thy lot at the _____ of the days. Dan 12:13.
³⁹And this is the Father's will which hath sent me, that of _____ which he hath given me I should lose nothing, but should _____ it up again at the _____ day. Jn 6:39.
⁴⁰And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have _____ life: and I will _____ him up at the _____ day. Jn 6:40.
⁴⁴No man can come to me, except the Father which hath sent me draw him: and I will _____ him up at the _____ day. Jn 6:44.
⁵⁴Whoso eateth my flesh, and drinketh my blood, hath _____ life; and I will _____ him up at the _____ day. Jn 6:54.
²⁴Martha saith unto him, I know that he shall _____ again in the _____ at the _____ day. Jn 11:24.

Ans: f. When did Job expect to see Jesus his redeemer after he had died and gone to the grave? Job 19:25-27.

²⁵For I know *that* my redeemer liveth, and *that* he shall stand at the _____ day upon the earth: ²⁶And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I _____ God: ²⁷Whom I shall see for myself, and mine eyes shall behold, and not another; *though* my reins be consumed within me. Job 19:25-27.

Ans: g. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the _____, that they may _____ from their labors; and their works do follow them." Revelation 14:13. From this we can see that all are _____ to be _____ up; and if they are _____ raised to health they should not be judged as _____ of eternal life. If Jesus, the world's Redeemer, prayed, "O My Father, if it be possible, let this cup _____ from Me," and added, "nevertheless not as I will, but as _____ wilt" (Matthew 26:39), how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.

When a man dies, his influence does _____ die with him; but it _____ on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the _____ of the descending _____, casting its glories athwart the heavens, lighting up the _____ peaks long after the sun has _____ behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example will _____ live. "The _____ shall be in everlasting _____." See note below.

Blessed are the dead which die in the Lord from henceforth. The word blessed used here in this text is the Greek word **makarios** (**μακάριος**) meaning: "happy." The Enhanced Strong's Lexicon. Those that died after the three angel's messages were first preached together soon after 1844 when the Sabbath and the sanctuary were more clearly understood are called blessed or happy.

There is a pledge from Him who is the resurrection and the life (Jn 11:25), that those who sleep in Jesus will Christ bring with Him from the grave (1 Thes 4:14). The trump will sound, the dead will awaken to life, to die no more (1 Cor 15:51-54). The eternal morning has come to them, for there will be no night in the city of God (Rev 21:25; 22:5).

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. The apostle was bidden to write, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revelation 14:13. From this we can see that all are not to be raised up; and if they are not raised to health they should not be judged as unworthy of eternal life. If Jesus, the world's Redeemer, prayed, "O My Father, if it be possible, let this cup pass from Me," and added, "nevertheless not as I will, but as Thou wilt" (Matthew 26:39), how very appropriate it is for finite mortals to make the same surrender to the wisdom and will of God.

When a man dies, his influence does not die with him; but it lives on, reproducing itself. The influence of the man who was good and pure and holy lives on after his death, like the glow of the descending sun, casting its glories athwart the heavens, lighting up the mountain peaks long after the sun has sunk behind the hill. So will the works of the pure and the holy and the good reflect their light when they no longer live to speak and act themselves. Their works, their words, their example will forever live. "The righteous shall be in everlasting remembrance."

JESUS COMES BACK THE SECOND TIME ON A GREAT WHITE CLOUD

2. What did John see next in vision which all that have died shall be raised to see at the resurrection of the righteous? Rev 14:14.

Ans: a. ¹⁴And I looked, and behold a _____ cloud, and upon the cloud *one* sat like unto the _____ of man, having on his head a golden _____, and in his hand a sharp _____. Rev 14:14.

Ans: b. Then commenced the jubilee (Lev 27:24), when the land should rest (Lev 25:11). The Second _____ of Jesus is here described when Jesus the son of God comes in glory. I saw the pious slave rise in _____ and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God (Dan. 12:10). Soon appeared the great _____ cloud (Rev. 14: 14). It looked more lovely than ever before. On it sat the Son of Man (Lk 21:27). At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his _____ person. This cloud when it first appeared was the _____ of the Son of Man in heaven (Mt. 24:30). The voice of the Son of God called forth the sleeping saints (Jn 5:25-28) clothed with a glorious _____ (1 Cor 15:51-54). The living saints were changed in a _____, and caught up with them in the cloudy _____ (1 Cor 15:51-54; 1Thess. 4:17; Ps 104:3,4; 68:17). It looked all over glorious as it rolled upwards. On either side of the chariot were _____, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried _____, Holy, Holy, Lord God Almighty (Ezek 1:19-21). And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the _____ of the Golden City, and _____ us in (Isa. 26:2). Here we were made welcome, for we had kept the "_____ of God," and had a "_____ to the tree of life." (Rev. 22:14). See note below.

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God (Dan. 12:10). Soon appeared the great white cloud (Rev. 14: 14). It looked more lovely than ever before. On it sat the Son of Man (Lk 21:27). At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud when it first appeared was the Sign of the Son of Man in heaven (Mt. 24:30). The voice of the Son of God called forth the sleeping saints (Jn 5:25-28) clothed with a glorious immortality (1 Cor 15:51-54). The living saints were changed in a moment, and caught up with them in the cloudy chariot (1 Cor 15:51-54; 1Thess. 4:17). It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty (Ezek 1:19-21). And the saints in the cloud cried Glory, Hallelujah. And the cloudy chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in (Isa. 26:2). Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life." (Rev. 22:14).

AT THE SECOND COMING OF CHRIST THE EARTH IS REAPED BY JESUS – THE FIRST REAPING MENTIONED IS OF THE RIGHTEOUS

3. What did the angel say to Jesus? Rev 14:15.

Ans: a. ¹⁵And another angel came out of the temple, crying with a loud voice to _____ that sat on the _____, Thrust in thy sickle, and _____: for the time is come for thee to reap; for the _____ of the earth is _____. Rev 14:15.

Ans: b. ³⁷He answered and said unto them, He that _____ the good seed is the _____ of man; ³⁸ The _____ is the _____; the good _____ are the _____ of the kingdom; but the _____ are the children of the _____ one; ³⁹ The _____ that sowed them is the _____; the _____ is the _____ of the _____; and the _____ are the _____. ⁴⁰As therefore the tares are gathered and _____ in the _____; so shall it be in the _____ of this kingdom all things that offend, and them which do iniquity; ⁴²And shall cast them into a _____ of _____: there shall be wailing and gnashing of teeth. ⁴³Then shall the _____ shine forth as the _____ in the kingdom of their Father. Who hath ears to hear, let him hear. Mt 13:37-43.

Ans: c. **It is the privilege of every Christian** not only to _____ for but to _____ the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were _____ who profess His name bearing _____ to His glory, how quickly the whole world would be _____ with the _____ of the gospel. Quickly the last great _____ would be _____, and _____ would _____ to gather the precious grain. See note below.

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.

4. What did Jesus do then? Rev 14:16.

Ans: a. ¹⁶And _____ that sat on the cloud _____ in his _____ on the earth; and the earth was _____. Rev 14:16.

Ans: b. **Let Israel hope in God.** The _____ of the vineyard is even now gathering from among men of _____ nations and peoples the precious _____ for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. "He shall cause them that come of Jacob to take root: Israel shall _____ and bud, and _____ the face of the world with _____." Isa 27:6.

Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Verse 6

THE HARVEST OF THE WICKED AT THE SECOND COMING OF JESUS

5. What did the angel that came out from the altar say? Rev 14:17,18.

Ans: a. ¹⁷And another angel came out of the _____ which is in _____, he also having a sharp sickle. ¹⁸And another angel came out from the _____, which had _____ over _____; and cried with a loud cry to him that had the sharp

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_____ , saying, Thrust in thy sharp sickle, and gather the clusters of the _____ of the earth; for her _____ are fully ripe. Rev 14:17,18.

Ans: b. Here comes to view the _____ for the _____ harvest. The angels of heaven are busy with activity all doing their appointed duties in readiness for the harvest of the wicked at _____ of the world. They come out of the _____ Sanctuary or Temple where the work of cleansing of sin and judgment are being carried on now (Heb 9:23-28). See note below.

Here comes to view the preparation for the second harvest. The angels of heaven are busy with activity all doing their appointed duties in readiness for the harvest of wicked in the end of the world. They come out of the Heavenly Sanctuary or Temple where the work of cleansing of sin and judgment are being carried on now (Heb 9:23-28).

6. What did the angel with the sharp sickle do next? Rev 14:19.

Ans: a. ¹⁹And the angel thrust in his _____ into the earth, and gathered the _____ of the earth, and cast *it* into the great winepress of the _____ of God. Rev 14:19.

Ans: b. The winepress of the wrath of God is a symbol of the seven last _____ ending in the final _____ of the wicked at the Second _____ of Christ (Rev15:1; 16:1,19; 19:15-21). See note below.

Ans: c. Ellen G White was taken off in vision to the Most Holy Place, where she saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then she saw that _____ would not leave the Most _____ Place until every _____ was decided either for _____ or _____, and that the _____ of God could not come until Jesus had _____ his work in the Most _____ Place, laid off his priestly attire and clothed himself with the garments of _____. Then Jesus will step out from between the Father and man, and God will keep silence no longer; but pour out his _____ on those who have _____ his _____. She saw that the anger of the nations, the _____ of God, and the time to judge the dead, were _____ events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had _____ yet commenced (Dan 12:1). The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last _____ will be poured out. I saw that the four angels would hold the four _____ until Jesus' work was done in the Sanctuary (Rev 7:1-4; 15:8), and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that _____ had brought them down upon them, and if they could _____ the earth of _____, then the plagues would be stayed. A _____ went forth to _____ the saints, which caused them to cry day and night for _____. This was the time of _____ trouble (Jer 30:7). Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 _____ . Their faces were lighted up with the glory of God. Then I was shown a _____ who were howling in _____. On their garments was written in large characters, "Thou art _____ in the balance, and found wanting." (Dan 5:27)I asked who this company were. The angel said, "These are they who have _____ kept the _____ and have _____ it up." I heard them cry with a loud voice, "We have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet-- trodden the _____ under foot, and that is why they were weighed in the balance and found wanting. **A Sketch of the Christian Experience and Views of Ellen G. White page 19.** See note below.

The winepress of the wrath of God is a symbol of the seven last plagues ending in the final destruction of the wicked at the Second Coming of Christ (Rev15:1; 16:1,19; 19:15-21).

Ellen G White was taken off in vision to the Most Holy Place, where she saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then she saw that Jesus would not leave the Most Holy Place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place, laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer; but pour out his wrath on those who have rejected his truth. She saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced (Dan 12:1). The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary (Rev 7:1-4; 15:8), and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble (Jer 30:7). Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "Thou art weighed in the balance, and found wanting." (Dan 5:27). I asked who this company were. The angel said, "These are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice, "We have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet-- trodden the Sabbath under foot, and that is why they were weighed in the balance and found wanting. **A Sketch of the Christian Experience and Views of Ellen G. White page 19.**

THE WICKED SHALL BE DESTROYED AT THE SECOND COMING WHEN THEY COME TO KILL THE RIGHTEOUS

7. How was the wrath of God described in symbolic language? Rev 14:20; Heb 13:11-14; Isa 63:1-6; Lam 1:15; Rev 19:14-21; Ezek 39:17-21; Joel 3:12,13.

Ans: a. ²⁰And the _____ was trodden _____ the _____, and _____ came out of the winepress, even unto the horse _____, by the space of a _____ and six hundred furlongs. Rev 14:20.

Ans: b. ¹¹For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. ¹²Wherefore _____ also, that he might sanctify the people with his own blood, suffered _____ the _____. ¹³Let us go forth therefore unto him without the camp, bearing his reproach. ¹⁴For here have we no continuing _____, but we seek one to come. Heb 13:11-14.

Ans: c. ¹Who *is* this that cometh from Edom, with dyed garments from Bozrah? this *that is* glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. ²Wherefore *art thou* _____ in thine apparel, and thy garments like him that treadeth in the _____? ³I have trodden the _____ alone; and of the people *there was* _____ with me: for I will tread them in mine _____, and trample them in my _____; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. ⁴For the day of vengeance *is* in mine heart, and the year of my _____ is come. ⁵And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. ⁶And I will _____ down the _____ in mine _____, and make them drunk in my fury, and I will bring down their strength to the earth. Isa 63:1-6.

Ans: d. ¹⁵The _____ hath _____ under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the Lord hath trodden the virgin, the daughter of Judah, *as* in a _____. Lam 1:15.

Ans: e. ¹⁴And the _____ which were in heaven followed him upon white horses, clothed in fine linen, white and clean. ¹⁵And out of his mouth goeth a sharp sword, that with it he should _____ the _____; and he shall rule them with a rod of iron: and he treadeth the _____ of the _____ and _____ of Almighty God. ¹⁶And he hath on *his* vesture and on his thigh a name written, _____ OF KINGS, AND LORD OF LORDS. ¹⁷And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; ¹⁸That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great. ¹⁹And I saw the _____, and the _____ of the earth, and their _____, gathered together to make _____ against him that sat on the horse, and against his army. ²⁰And the _____ was taken, and with him the _____ prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. ²¹And the remnant were _____ with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh. Rev 19:14-21.

Ans: f. ¹⁷And, thou son of man, thus saith the Lord GOD; Speak unto every feathered _____, and to every _____ of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink _____. ¹⁸Ye shall eat the flesh of the mighty, and drink the blood of the _____ of the earth, of rams, of lambs, and of goats, of bullocks, all of them fatlings of Bashan. ¹⁹And ye shall eat fat till ye be _____, and drink blood till ye be _____, of my sacrifice which I have sacrificed for you. ²⁰Thus ye shall be filled at my table with horses and chariots, with _____ men, and with all men of war, saith the Lord GOD. ²¹And I will set my _____ among the heathen, and all the heathen shall see my _____ that I have executed, and my _____ that I have laid upon them. Ezek 39:17-21.

Ans: g. ¹²Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. ¹³Put ye in the _____, for the _____ is ripe: come, get you down; for the _____ is full, the fats overflow; for their _____ is great. Joel 3:12,13.

Ans: h. **And the winepress was trodden** without the city. The _____ is a _____ of God's _____ and vengeance poured out on the on the wicked by their _____ and _____ (Isa 63:1-6; Lam 1:15; Rev 19:14-21; Joel 3:12,13). _____ suffered outside the city of _____ (Heb 13:11-14). Jerusalem is a symbol of God's _____ (Zech 8:8). So the _____ being trodden without the city shows that God's people are not _____ by the wrath of God. Later on at the end of the thousand years the wicked will gather round the city and will be finally destroyed by fire (Rev 21:1,10; 20:7-9). At the Second _____ the wicked will be around God's people (Jerusalem) in _____ country of the world, in readiness to _____ them. Then Jesus comes and _____ His people from the wicked to take them home with Him for _____. See note below.

Section Eight – War of Worship in the Time of Judgment
Lesson 29 - Jesus' final warning in love to the whole world part 3

Ans: i. And blood came out of the winepress, even unto the horse bridles. This phrase is a symbol of the _____ of the wicked at the Second _____ of Jesus. _____ the great enemy of God's people was _____ in this way (Rev 2:20-23). Jezebel was symbolic of the _____ period in the Seven Churches who God will destroy at the Second Coming in a similar symbolism to the destruction of Jezebel. With the Blood of Jezebel the blood was only sprinkled but at the time of the Second Coming the bloodshed will be in a far _____ measure in symbol up to the horses _____. The horse bridle is about the height of the _____ man (the biggest family of horses "Shire" would have its bridle at about 2 _____ [6feet]).
³⁰And when Jehu was come to Jezreel, _____ heard of it; and she painted her face, and tired her head, and looked out at a window. ³¹And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?* ³²And he lifted up his face to the _____, and said, *Who is on my side? who?* And there looked out to him two *or* three eunuchs. ³³And he said, _____ her down. So they _____ her down: and *some* of her _____ was sprinkled on the wall, and on the _____: and he _____ her under _____.
2 Kings 9:30 - 33. See note below.

Ans: j. By the space of a thousand and six hundred furlongs. This is a distance (1,600 furlongs) of about _____ miles (322 Kilometers). The heavenly Jerusalem is 12,000 furlongs or _____ miles (2,414 Kilometers) around the wall which is square (Rev 21:16). The area inside the city is 140,625 square _____ (5827444 square Kilometers). If a space of 1,600 furlongs (Rev 14:20) or 200 miles (322 Kilometers) was measured right around the city in every direction that would be an area of _____ square miles (627642.6 square Kilometers). This is the area of blood around the city. The number of the wicked people that would crowd into this area as in the final destruction of Satan and his followers (Rev 20:7-10) would be up to 5,000,000,000 or 5 _____ people which is about the _____ of the _____ today. This area outside the city is nearly three times the area inside the city. God is giving a very detailed and graphic symbolism in this description of the Second Coming. This is a very severe _____ of _____ while time still lasts to accept the loving call of Jesus to repentance and conversion. The Bible calls Jerusalem God's people. God's people will be _____ by the wicked at the Second _____ of Jesus and the wicked will be destroyed by fire (2 Thes 1:8). The Bible describes thousands and ten thousands falling around us at the time of the plagues up to the Second Coming. Revelation 14:20 gives a symbolic picture of the _____ that will come to the wicked if they do not _____ and accept _____ into their lives every day. See note below.

Ans: k. My attention was again directed to the earth. The wicked had been _____, and their dead bodies were lying upon its surface. The wrath of God in the seven last _____ had been visited upon the inhabitants of the earth, causing them to gnaw their tongues from pain and to curse God. The _____ shepherds had been the signal objects of Jehovah's _____. Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet. After the saints had been _____ by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be _____ with _____, and _____ bodies were from one _____ of it to the other. **Ellen G. White, Spiritual Gifts, page 289.** See note below.

And the winepress was trodden without the city. The winepress is a symbol of God's wrath and vengeance poured out on the on the wicked by their plagues and destruction (Isa 63:1-6; Lam 1:15; Rev 19:14-21; Joel 3:12,13). Jesus suffered outside the city of Jerusalem (Heb 13:11-14). Jerusalem is a symbol of God's people (Zech 8:8). So the winepress being trodden without the city shows that God's people are not touched by the wrath of God. Later on at the end of the thousand years the wicked will gather round the city and will be finally destroyed by fire (Rev 21:1,10; 20:7-9). At the Second Coming the wicked will be around God's people (Jerusalem) in every country of the world, in readiness to destroy them. Then Jesus comes and rescues His people from the wicked to take them home with Him for ever.

And blood came out of the winepress, even unto the horse bridles. This phrase is a symbol of the destruction of the wicked at the Second Coming of Jesus. Jezebel the great enemy of God's people was destroyed in this way (Rev 2:20-23). Jezebel was symbolic of the Papal period in the Seven Churches who God will destroy at the Second Coming in a similar symbolism to the destruction of Jezebel. With the Blood of Jezebel the blood was only sprinkled but at the time of the Second Coming the bloodshed will be in a far greater measure in symbol up to the horses bridle. The horse bridle is about the height of the average man (the biggest family of horses "Shire" would have its bridle at about 2 meters [6feet]).

³⁰And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. ³¹And as Jehu entered in at the gate, she said, *Had Zimri peace, who slew his master?* ³²And he lifted up his face to the window, and said, *Who is on my side? who?* And there looked out to him two *or* three eunuchs. ³³And he said, *Throw her down.* So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 2 Kings 9:30 - 33.

By the space of a thousand and six hundred furlongs. This is a distance (1,600 furlongs) of about 200 miles (322 Kilometers). The heavenly Jerusalem is 12,000 furlongs or 1,500 miles (2,414 Kilometers) around the wall which is square (Rev 21:16). The area inside the city is 140,625 square miles (5827444 square Kilometers). If a space of 1,600 furlongs (Rev 14:20) or 200 miles (322 Kilometers) was measured right around the city in every direction that would be an area of 390,000 square miles (627642.6 square Kilometers). This is the area of blood around the city. The number of the wicked people that would crowd into this area as in the final destruction of Satan and his followers (Rev 20:7-10) would be up to 5,000,000,000 or 5 billion people which is about the population of the world today. This area outside the city is nearly three times the area inside the city. God is giving a very detailed and graphic symbolism in this description of the Second Coming. This is a very severe warning of mercy while time still lasts to accept the loving call of Jesus to repentance and conversion. The Bible calls Jerusalem God's people. God's people will be surrounded by the wicked at the Second Coming of Jesus and the wicked will be destroyed by fire (2 Thes 1:8). The Bible describes thousands and ten thousands falling around us at the time of the plagues up to the Second Coming. Revelation 14:20 gives a symbolic picture of the terror that will come to the wicked if they do not repent and accept Jesus into their lives every day.

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My attention was again directed to the earth. The wicked had been destroyed, and their dead bodies were lying upon its surface. The wrath of God in the seven last plagues had been visited upon the inhabitants of the earth, causing them to gnaw their tongues from pain and to curse God. The false shepherds had been the signal objects of Jehovah's wrath. Their eyes had consumed away in their holes, and their tongues in their mouths, while they stood upon their feet. After the saints had been delivered by the voice of God, the wicked multitude turned their rage upon one another. The earth seemed to be deluged with blood, and dead bodies were from one end of it to the other. Ellen G. White, *Spiritual Gifts*, page 289.

8. Would you like to accept Jesus into your life daily, and show your love to Him by keeping the Sabbath and all of His Commandments, so that He can save you from the terrible fate of the wicked and take you into His wonderful city for ever?
