

Acts 2 - A Thirst for Philadelphia Condition

AN UPPER ROOM EXPERIENCE



Pentecost

Holy Spirit



SUBLIME PROPHECIES.....

THE JEWISH ECONOMY OF FEASTS

A STUDY BASED ON
LEVITICUS CHAPTERS
23 AND 25

THE LITTLE KNOWN
PROPHECIES

“The gospel of Christ reflects glory upon the Jewish age. It sheds light upon the whole Jewish economy, and gives significance to the ceremonial law. The tabernacle, or temple, of God on earth was a pattern of the original in Heaven. All the ceremonies of the Jewish law were prophetic, typical of mysteries in the plan of redemption. The rites and ceremonies of the law were given by Christ Himself, who, enshrouded in a pillar of cloud by day and a pillar of fire by night, was the leader of the host of Israel; and this law should be treated with great respect, for it is sacred. Even after it was no longer to be observed, Paul presented it before the Jews in its true position and value, showing its place in the plan of redemption and its relation to the work of Christ; and the great apostle pronounces this law glorious, worthy of its divine Originator.” Signs, July 29, 1886.

“Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe....The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews.....Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in His ministry on earth, as though He were in opposition to just precepts which they call the law of Moses.” Review and Herald, May 6, 1875.

“The significance of **the Jewish economy** is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. **The gospel is the key that unlocks its mysteries.** Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes.” {COL 133.1}

Leviticus 23:4 These are the feasts of the LORD, even holy convocations, which ye shall proclaim in their seasons.

1. THE PASSOVER AND THE UNLEAVEN BREAD

Leviticus 23:5 In the **fourteenth day** of the first **month** at even is **the LORD'S passover**

23:6 And on the **fifteenth day** of the same **month** is the feast of **unleavened bread** unto the LORD: seven days ye must eat unleavened bread.

23:7 In the first day ye shall have an holy convocation: ye shall do no servile work therein.

23:8 But ye shall offer an offering made by fire unto the LORD **seven days**: in the seventh day is an holy convocation: ye shall do no servile work therein.

Le 23:9 And the LORD spake unto Moses, saying,

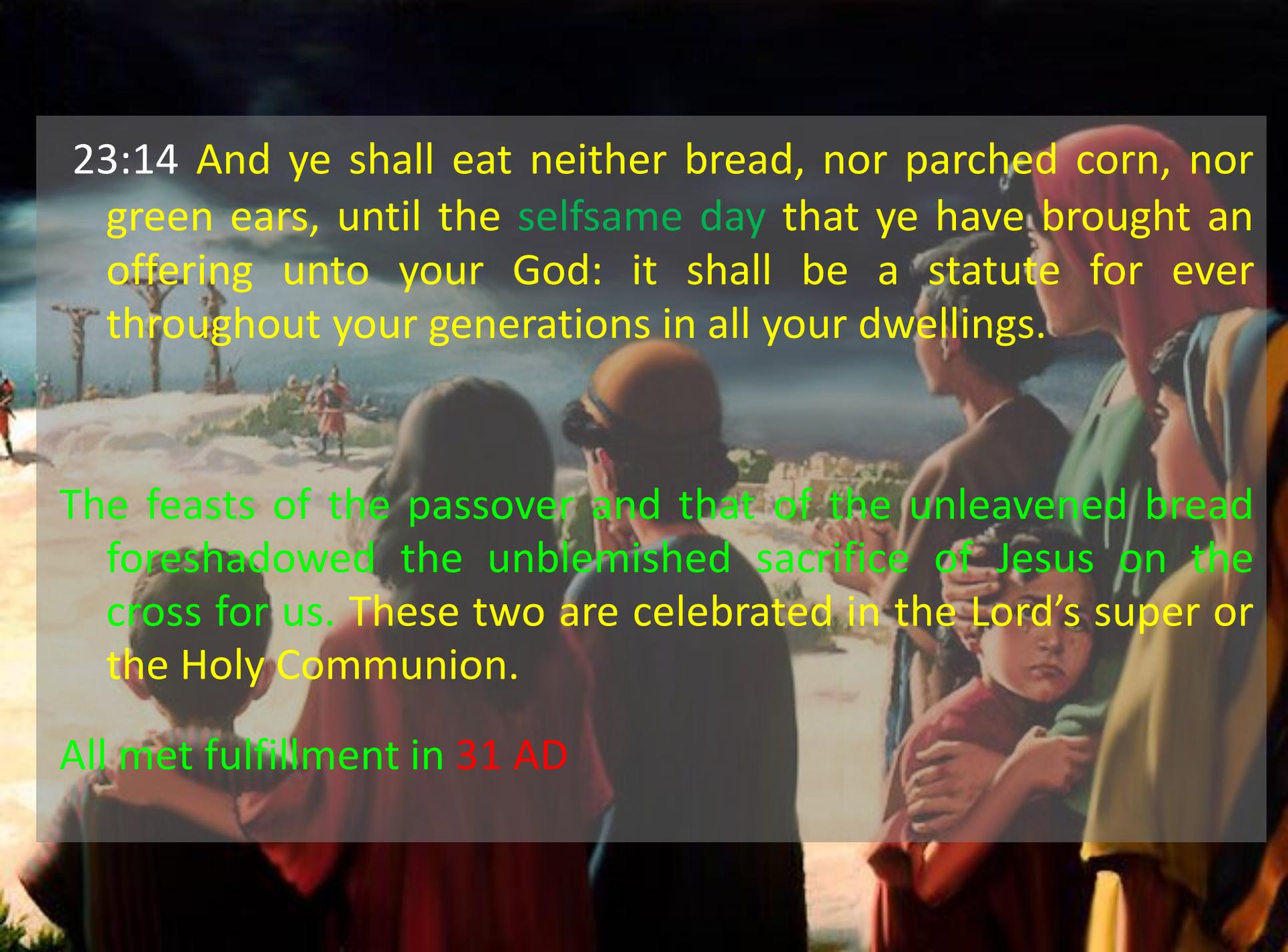
Leviticus 23:9 And the LORD spake unto Moses, saying,

23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of **the firstfruits** of your harvest unto the priest:

23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the **morrow** after the sabbath the priest shall wave it.

12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

13 And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.

A religious painting depicting a group of people in a landscape. In the foreground, several figures are shown from behind, looking towards the distance. A woman in a red headscarf and green dress is prominent on the right. In the background, a cross is visible on a hill, and a group of people is gathered around it. The scene is set in a hazy, outdoor environment.

23:14 And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

The feasts of the passover and that of the unleavened bread foreshadowed the unblemished sacrifice of Jesus on the cross for us. These two are celebrated in the Lord's supper or the Holy Communion.

All met fulfillment in 31 AD

Bible verses

- Christ our Passover whose shed blood redeems us. 1 Cor. 5:7, 8. John 12:1
- The unleavened bread represents sincerity and truth. 1 Cor. 5:8. Jesus is the truth. John 14:6.
- Leaven sometimes represents hypocrisy. Lk. 12:1

2. THE FIRST FRUITS

Leviticus 23:9 And the LORD spake unto Moses, saying,

23:10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of **the firstfruits** of your harvest unto the priest:

23:11 And he shall wave the sheaf before the LORD, to be accepted for you: on the **morrow** after the sabbath the priest shall wave it.

23:12 And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.

Christ our passover lamb died for us on the cross and offered His unblemished sacrifice for us.

Matthew 27:50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;

52 And the graves were opened; and many bodies of the saints which slept arose,

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

When He arose on Sunday morning, He did rise with a number of the dead saints whom He took up with Him to heaven. He led captivity captive. This was the Sheave offering that Christ took to present before God in the Heavenly sanctuary as a show of the ripening harvest of souls from the earth.

More information from the Desire of Ages.

- “When Jesus, as he hung upon the cross, cried out, It is finished, the rocks rent, the earth shook, and some of the graves were shaken open; for when Jesus arose from the dead, and conquered death and the grave; when he walked forth from his prison house a triumphant conqueror; while the earth was reeling and shaking, and the excellent glory of heaven clustered around the sacred spot, obedient to his call, **many of the righteous dead came forth as witnesses that he had risen. Those favored, resurrected saints came forth glorified. They were a few chosen and holy ones who had lived in every age from creation, even down to the days of Christ.** And while the chief priests and Pharisees were seeking to cover up the resurrection of Christ, God chose to bring up a company from their graves to testify that Jesus had risen, and to declare his glory.’
{1SG 69.1}

- **“Christ arose from the dead as the first fruits of those that slept.** He was the antitype of the wave sheaf, and His resurrection took place on the very day when the wave sheaf was to be presented before the Lord. For more than a thousand years this symbolic ceremony had been performed. From the harvest fields the first heads of ripened grain were gathered, and when the people went up to Jerusalem to the Passover, the sheaf of first fruits was waved as a thank offering before the Lord. Not until this was presented could the sickle be put to the grain, and it be gathered into sheaves. ***The sheaf dedicated to God represented the harvest. So Christ the first fruits represented the great spiritual harvest to be gathered for the kingdom of God. His resurrection is the type and pledge of the resurrection of all the righteous dead.*** "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thes. 4:14." {DA 785.4}

“As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. **They were those who had been co-laborers with God, and *who at the cost of their lives had borne testimony to the truth***. Now they were to be witnesses for Him who had raised them from the dead. {DA 786.1}

During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. **But those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave.** These, said Christ, are no longer the captives of Satan; I have redeemed them. I have brought them from the grave as the **first fruits of My power**, to be with Me where I am, nevermore to see death or experience sorrow.” {DA 786.2}

Bible verses

- By the time Mary Magdalene saw Jesus first after his resurrection, he had not yet ascended to heaven. John 20:17, 18.
- The second fruits from the dead will be at Christ's second coming. 1 Cor. 15:20-22, Matt. 27:52, 53. Eph. 4:8.
- The 144, 000 the first fruits from among the living and the great multitude the second fruit from among the living. Rev. 7:1-17, 14:4,
- The first and second fruits from among the living and the second fruits from among the dead will be at the second advent of Christ.
- The earth is compared to the field where Christ our redeemer works and from whence he will have his harvest. Matt. 13:38, 39.

3. THE PENTECOST

23:15 ¶ And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; **seven sabbaths** shall be complete:

23:16 Even unto the morrow after the seventh sabbath shall ye number **fifty days**; and ye shall offer a new meat offering unto the LORD.

23:17 Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the firstfruits unto the LORD.

23:18 And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.

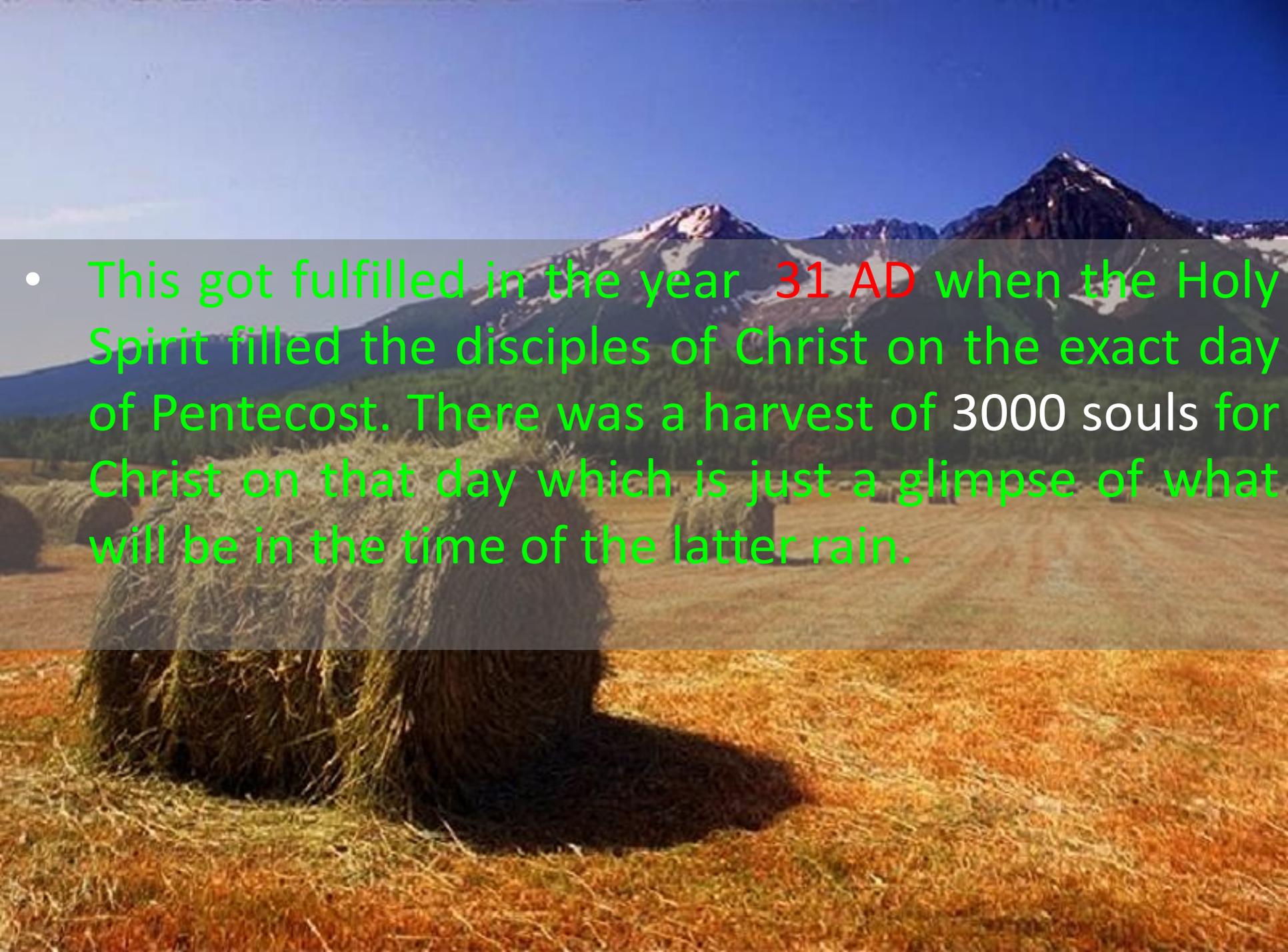
23:19 Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings.

23:20 And the priest shall wave them with the bread of the firstfruits [for] a wave offering before the LORD with the two lambs: they shall be holy to the LORD for the priest.

23:21 And ye shall proclaim on the selfsame day, [that] it may be an holy convocation unto you: ye shall do no servile work [therein: it shall be] a statute for ever in all your dwellings throughout your generations.

Leviticus 23:22 And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the LORD your God.



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- This got fulfilled in the year **31 AD** when the Holy Spirit filled the disciples of Christ on the exact day of Pentecost. There was a harvest of **3000** souls for Christ on that day which is just a glimpse of what will be in the time of the latter rain.

“It is with an earnest longing that I look forward to the time when the events of the Day of Pentecost shall be repeated with even greater power than on that occasion. John says, “I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” [Rev. 18:1]. Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.--6BC 1055 (1886).” {LDE 202.3}

“In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost.--9T 126 (1909).” {LDE 202.4}

"Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. **As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished.** According to His promise He had sent the Holy Spirit from heaven to His followers, as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people." – *Acts of the Apostles Pages 38, 39.*

Bible verses

- The Pentecost is fulfilled in the outpouring of the early and latter rains to ripen the first fruits and the second fruits respectively of the great harvest. Acts 2, Zech. 10:1, Rev. 18:1-5, James 5:7, 8.
- On the Pentecost about 3000 souls were won to Christ as the first fruits of the labours of the apostles. Basically this was the work of Christ. The apostles reaped where they had not worked for as such.
- The latter rain to ripen the spiritual harvest will be (is) in the days of the third angel when his message swells into a loud cry. Rev. 14:9-12, 18:1-5.

4. THE BLOWING OF THE TRUMPETS

23:23 ¶ And the LORD spake unto Moses, saying,

23:24 Speak unto the children of Israel, saying, In **the seventh month, in the first day of the month**, shall ye have a sabbath, a memorial of **blowing of trumpets**, an holy convocation.

Lev. 23:25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.

This got fulfilled in the year 1833 when William Miller began to preach the first angel's message saying that Christ would come in the year **1844**. though the event was incorrect, the date was.

Judgment began in the heavenly sanctuary. People were made ready for the day of atonement.

It took place exactly ten prophetic days which is ten years before the actual day of atonement. The trumpet was blown by the **Millerites**.

- The blowing of the trumpets prepared the Israelites for the day of judgment, the day of atonement. The preaching of the three angels' messages prepares us for the judgment that is going on in the heavenly sanctuary. **Rev. 14:6-8**.

"In preaching the doctrine of the Second Advent, William Miller and his associates had labored with the sole purpose of arousing men **to a preparation for the judgment.** They had sought to awaken professors of religion to the true hope of the church and to their need of a deeper Christian experience, and they labored also to awaken the unconverted to the duty of immediate repentance and conversion to God. "They made no attempt to convert men to a sect or party in religion. Hence they labored among all parties and sects, without interfering with their organization or discipline." {GC 375.1}

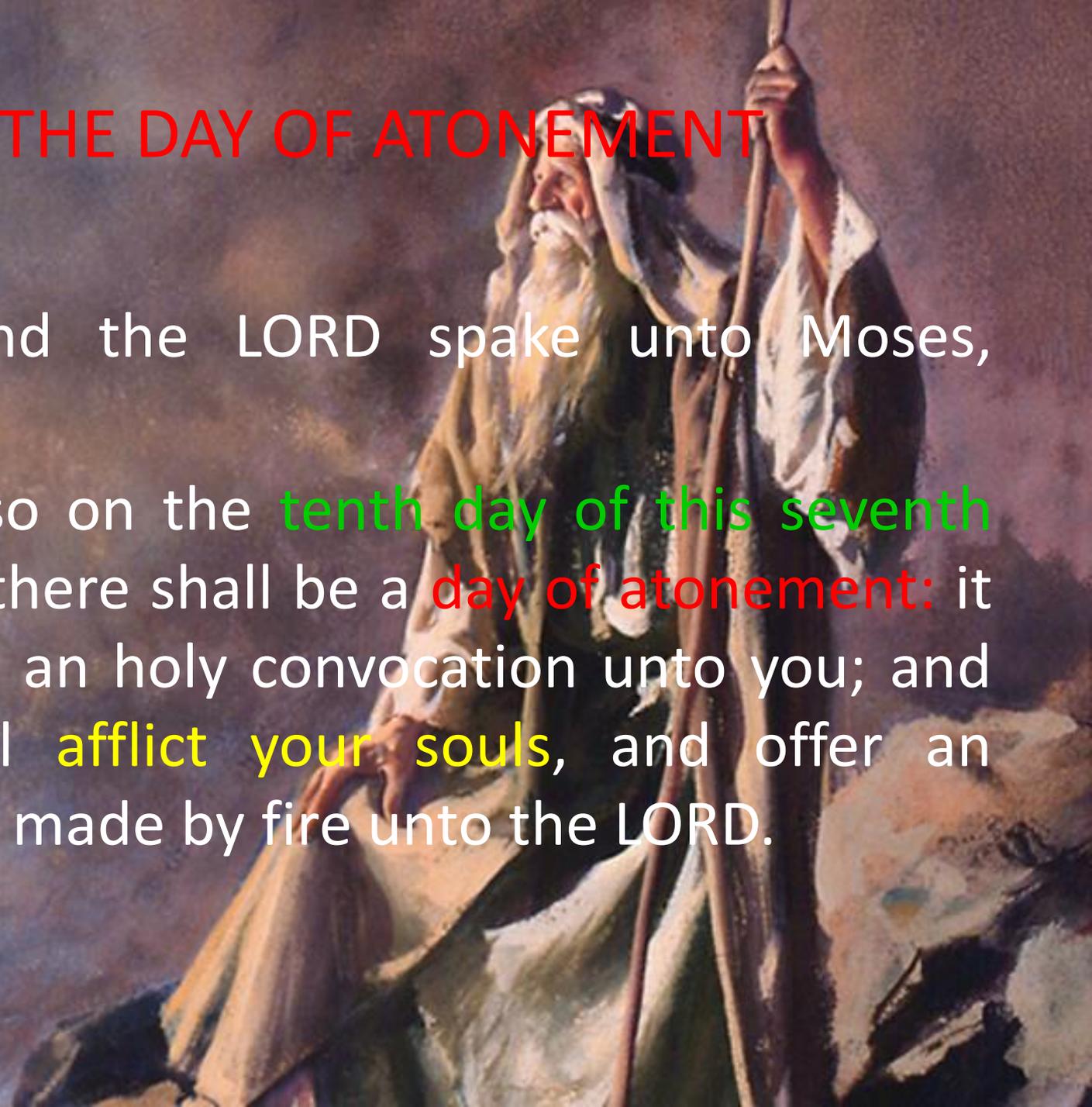
"In all my labors," said Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. **My whole object was a desire to convert souls to God, to notify the world of a coming judgment, and to induce my fellow men to make that preparation of heart which will enable them to meet their God in peace.** The great majority of those who were converted under my labors united with the various existing churches."--Bliss, page 328. {GC 375.2}

“Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. **Therefore, though they proclaimed the message which God had committed to them to be given to the world,** yet through a misapprehension of its meaning they suffered disappointment.” {GC 351.2}

5. THE DAY OF ATONEMENT

23:26 And the LORD spake unto Moses, saying,

23:27 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.



Lev. 23:28 And ye shall **do no work** in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

23:29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people.

23:30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people.

23:31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings

Lev 23:32 It shall be unto you a sabbath of rest, and ye shall **afflict your souls**: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath.

This begun to get its fulfillment in the antitypical day of atonement which took place on the **22.10.1844 AD**



Since then the judgment has been going on and soon will close with the close of probation for all, the Seventh-day Adventists having theirs close first.

We are to be engaged in God's work more zealously as we cease from the works of the flesh.

We are to fast denying our selves to serve the Lord. We must practice the fasting of Isaiah 58.

And finally we must be praying without forsaking. We must not be found offering backslidden prayers.

“In like manner the types which relate to the Second Advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” {GC 399.4}

Bible verses

- According to Daniel 8:14 at the end of the 2300 days (literal years. See Ezek. 4:6 for 1 day for 1 year) then the heavenly sanctuary was to be cleansed. According to Daniel 9:25 this time begins its count down from the going forth of the decree to restore and rebuild Jerusalem which decree was given in 457 BC. Counting 2300 years brings us to 1844. Specifically on the 22nd of October 1844 AD, Christ entered into the Holy of Holies of the heavenly sanctuary to begin the cleansing/ atoning work. The third angel's work brings forth Christ's work in the Holy of Holies of the heavenly sanctuary. It is the sealing work. Rev. 7, 14:9-12, 18:1-5, Dan. 7:9-14, 26-27, Rom. 5:11, Heb. 9:22-28.
- The sanctification is by God's glory and truth. Exod. 29:43, 33:18-22, 34:6-7, John 17:17, 1 Pet. 1:22.

6. THE FEAST OF TABERNACLES

Lev. 23:33 ¶ And the LORD spake unto Moses, saying,

23:34 Speak unto the children of Israel, saying, **The fifteenth day of this seventh month** shall be the **feast of tabernacles** for seven days unto the LORD.

23:35 On the first day shall be an holy convocation: ye shall do no servile work therein.

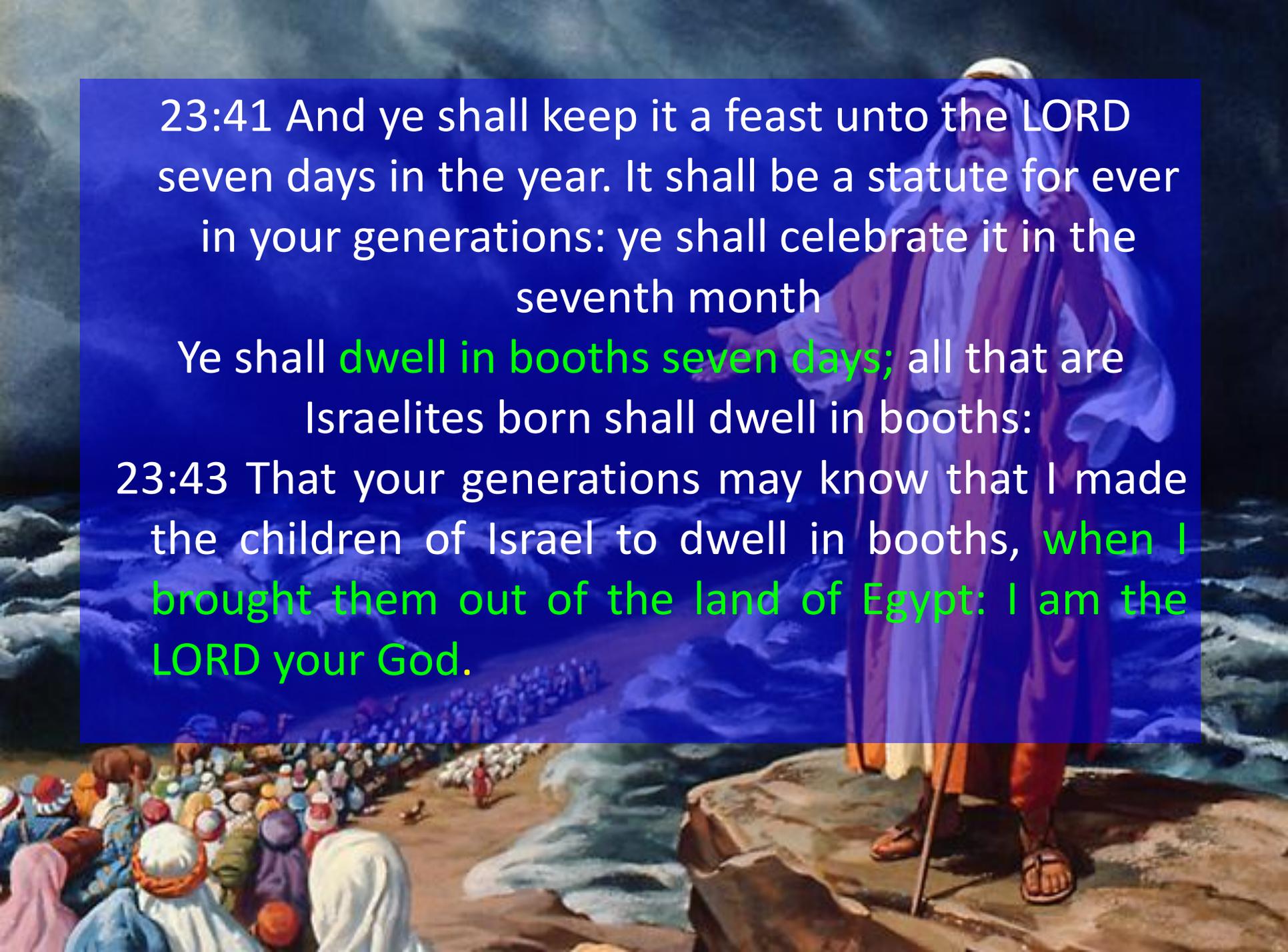
- Lev. 23:36 **Seven days** ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.

23:37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, **a burnt offering, and a meat offering, a sacrifice, and drink offerings,** every thing upon his day:

23:38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.

Leviticus 23:39 Also in the **fifteenth day of the seventh month**, when ye have gathered in the **fruit of the land**, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.

23:40 And ye shall take you on the first day the **boughs of goodly trees**, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.

A painting depicting Moses standing on a rocky outcrop, looking out over the Red Sea. He is wearing a white robe and a blue sash, with a long white beard. The sea is a deep red color, and the sky is a dark, stormy blue. In the foreground, a large crowd of people is gathered on the shore, looking towards the sea. The overall scene is dramatic and biblical.

23:41 And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:

23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

- This will get fulfilled in the harvest ingathering of the world which is the fulfilment of the second Pentecost and ends with the second advent of Jesus Christ.
- It is the fulfilment of Revelation 18 which is the third angel's message empowered. Sunday National Law will in this time be in force. The sealing will be going on for the world.
- We are ever to keep in mind that we are pilgrims and sojourners through this earth to a better country. Heb. 11:13-16, 1 Pet. 2:11.
- The harvest forecasts the harvest ingathering of souls that will be at the close of the third angel's message. Heb. 11:9-14, 1 Pet. 1:17, 2:11, Rev. 14:9-20, Matt. 13.
- The dates cannot be specified. It is in these our days.

“With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon the annual feasts. **This example of devotion to God should emphasize the importance of religious worship and the necessity of subordinating our selfish, worldly interests to those that are spiritual and eternal. We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God.** The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by the sanctifying influence, and we decline in spirituality. In our intercourse as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. We are all children of one Father, dependent upon one another for happiness. The claims of God and of humanity are upon us. It is the proper cultivation of the social elements of our nature that brings us into sympathy with our brethren and affords us happiness in our efforts to bless others. {PP 541.1}

“The Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.” {PP 541.2}

“The people of Israel praised God at the **Feast of Tabernacles**, as they called to mind His mercy in their deliverance from the **bondage of Egypt** and His tender care for them during their pilgrim life in the wilderness. They rejoiced also in the consciousness of pardon and acceptance, through the service of the Day of Atonement, just ended. **But when the ransomed of the Lord shall have been safely gathered into the heavenly Canaan**, forever delivered from the bondage of the curse, under which "the whole creation groaneth and travaileth in pain together until now" (Romans 8:22), they will rejoice with joy unspeakable and full of glory. **Christ's great work of atonement for men will then have been completed, and their sins will have been forever blotted out.**" {PP 542.1}

7. THE SABBATICAL YEAR

Leviticus 25:1 ¶ And the LORD spake unto Moses in mount Sinai, saying,

25:2 Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the **land keep a sabbath** unto the LORD.

25:3 **Six years** thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

25:4 But in the **seventh year** shall be **a sabbath of rest unto the land**, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

25:5 That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed: **for it is a year of rest unto the land.**

25:6 And the sabbath of the land shall be meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

25:7 And for thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat.

This will be fulfilled during **the Millennium** which begins with the second advent and ends with the second resurrection which is the resurrection unto damnation.

The Millenium during which the earth will enjoy her Sabbaths which Sabbath breakers have not allowed her to enjoy. Jer. 4:23-27.

Christ will redeem and give us all that we lost through sin to Satan. We will be given immortal bodies, life everlasting, and access to the tree of life. 1 Cor. 15:34-58, Revelation 20, 22:14.

Our debts of sin will have been cancelled and we shall have been released from the prison of Satan, the grave or simply death. Duet. 15:7-18, Isaiah 14:14-17.

THE WHOLE EARTH WILL ENJOY HER SABBATHS.

8. THE JUBILEE

Lev. 25:8 ¶ And thou shalt number **seven sabbaths** of years unto thee, **seven times seven years**; and the space of the seven sabbaths of years shall be unto thee **forty and nine years**.

25:9 Then shalt thou cause the trumpet of the jubile to sound on the **tenth day of the seventh month, in the day of atonement** shall ye make the trumpet sound throughout all your land.

25:10 And ye shall hallow the fiftieth year, and

- proclaim **liberty** throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.
- 25:11 **A jubile** shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed.
- 25:12 For it is **the jubile**; it shall be holy unto you: ye shall eat the increase thereof out of the field.
- 25:13 In the year of **this jubile** ye shall **return every man unto his possession**.

25:14 And if thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another:

25:15 According to the number of years after the jubile thou shalt buy of thy neighbour, and according unto the number of years of the fruits he shall sell unto thee:

- 25:16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits doth he sell unto thee.
- 25:17 Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the LORD your God.

- Leviticus 25:18 Wherefore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.
- 25:19 And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.
- 25:20 And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:
- 25:21 Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

- Leviticus 25:22 And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.
- This will get fulfilled at the beginning of the **Second Advent and continue into the New Earth and the New Heavens**. All that Adam lost will be restored unto him which includes the earth unblemished with sin.
- What sublime prophecies these are, scarcely known by many.

- “The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot and cast out stones upon the land. And as God spoke the day and the hour of Jesus' coming and delivered the everlasting covenant to His people, He spoke one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upward, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn.....{EW 34.1 }

- Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph 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. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of man. ... The voice of the Son of God called forth the sleeping saints, clothed with glorious immortality. The living saints were changed in a moment and were caught up with them into the cloudy chariot... {EW 34.2}

- The Jubilee will be the dusking forever of the era of sin and suffering and at the same time the beginning of another era for the redeemed, an era of joy, peace, health, eternal youthfulness and eternal life. In this era, we will spend 1000 years in heaven with Jesus and God the Father and for the rest of eternity, Christ will spend with us in the Earth made New. The earth will be the New Capital of the whole Universe. Amen.

Bible verses

- In the Jubilee, which begins at the same time with the Sabbatical year but extends beyond the end of the Millenium, the redeemed will inherit the earth at the third advent of Christ. Christ will redeem the earth which we lost to Satan at our fall.
- Unto us shall be redeemed the purchased possession. Rev. 21, 22, Psalms 37:9, 11, 22, Matthew 5:5, Eph. 1:14, Acts 3:21.

THE DAY OF ATONEMENT AND ITS PROPHETIC FULFILMENT

“The whole system of **types and symbols** was a compacted **prophecy of the gospel**, a presentation in which were bound up the **promises of redemption.**” {AA 14.1}

31 AD **Throwing down censer and Leaving** **End of Millenium**

Sanctuary

Blood of bullock and goat taken into the Holy of Holies.
The Investigative judgment begins. 1844 AD

Jacob's Time of Trouble.
The Seven Last Plagues fall

Leaving of the Holy of Holies to the Changing of Garment. **The General Close of Probation.**
Confession of sins on Azazel.

Offering of burnt offering.
Second Death.

Slaughtering of Bullock and goat.
Crucifixion 31 AD

Burning of the remains of the sin offerings at a clean place, outside the outer court, represents the death of Jesus outside the city of Jerusalem. Hebrews 13:11, 12. This study is based on Leviticus 16.

Let us read and receive and present to others the second chapter of the book of Acts. We need a deeper piety and the sincere meekness of the Great Teacher. I am instructed . . . that the whole book of Acts is our lesson book. All of us need to humble our own individual hearts, and be converted daily. (Letter 32, 1910)

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

o Church Trials

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o The following view was given at Ulysses, Pennsylvania, July 6, 1857. It relates to things as they have existed in ---- and other places in New York. {1T 164.1}

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o There have been so many church trials among the brethren in the State of New York, that God has not had the least to do with, that the church have lost their strength, and they know not how to regain it. Love for one another has disappeared, and a faultfinding, accusing spirit has prevailed. It has been considered a virtue to hunt up everything about one another that looked wrong, and make it appear fully as bad as it really was. The bowels of compassion that yearn in love and pity toward brethren, have not existed. The religion of some has consisted in faultfinding, picking at everything bearing the appearance of wrong, until the noble feelings of the soul are withered. The mind should be elevated to dwell upon eternal scenes, heaven, its treasures, its glories, and should take sweet and holy satisfaction in the truths of the Bible. It should love to feed upon the precious promises that God's word affords, draw comfort from them, and be lifted above trifles to weighty, eternal things. {1T 164.2}

o

o But, oh, how differently has the mind been employed! Picking at straws! Church meetings, as they have been held, have been a living curse to many in New York. These manufactured trials have given full liberty to evil surmising. Jealousy has been fed. Hatred has existed, but they knew it not. A wrong idea has been in the minds of some, to reprove without love, hold others to their idea of what is right, and spare not, but bear down with crushing weight. {1T 164.3}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o I saw that many in New York have had so much care for their brethren, to keep them straight, that they have neglected their own hearts. They are so fearful that their brethren will not be zealous and repent, that they forget that they have wrongs that must be righted. With their own hearts unsanctified, they try to right their brethren. Now the only way the brethren and sisters in New York can rise is for each to attend to his own individual case, and set his own heart in order. If sin is plain in a brother, breathe it not to another, but with love for the brother's soul, with a heart full of compassion, with bowels of mercy, tell him the wrong, then leave the matter with him and the Lord. You have discharged your duty. You are not to pass sentence. {1T 165.1}
- o
- o It has been made too light an affair to rein up a brother, to condemn him, and hold him under condemnation. There has been a zeal for God, but not according to knowledge. If each would set his own heart in order, when the brethren meet together their testimony would be ready and come from a full soul, and the people around that believe not the truth would be moved. The manifestation of the Spirit of God would tell to their hearts that you are the children of God. Our love for one another should be visible to all. Then it will tell. It will have an influence. {1T 165.2}

- o I saw that the church in New York might rise. Take hold of the work individually, be zealous and repent; and after all known wrongs are righted, then believe that God accepts you. Go not mourning, but take God at His word. Seek Him diligently, and believe that He receives you. A part of the work is to believe. He is faithful who has promised. Climb up by faith. {1T 165.3}
- o
- o The brethren can rise in New York as well as in other places; and they can drink of the salvation of God. They can move understandingly, and each have an experience for himself in this message of the True Witness to the Laodiceans. The church feel that they are down, but know not how to rise. The intentions of some may be very good; they may confess; yet I saw that they are watched with suspicion, and are made offenders for a word, until they have no liberty, no salvation. They dare not act out the simple feelings of the heart, because they are watched. It is God's pleasure that His people should fear Him, and have confidence before one another. {1T 165.4}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o I saw that many have taken advantage of what God has shown in regard to the sins and wrongs of others. They have taken the extreme meaning of what has been shown in vision, and then have pressed it until it has had a tendency to weaken the faith of many in what God has shown, and also to discourage and dishearten the church. With tender compassion should brother deal with brother. Delicately should he deal with feelings. It is the nicest and most important work that ever yet was done to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he also should be tempted. {1T 166.1}
- o
- o I have seen the great sacrifice which Jesus made to redeem man. He did not consider His own life too dear to sacrifice. Said Jesus: "Love one another, as I have loved you." Do you feel, when a brother errs, that you could give your life to save him? If you feel thus, you can approach him and affect his heart; you are just the one to visit that brother. But it is a lamentable fact that many who profess to be brethren, are not willing to sacrifice any of their opinions or their judgment to save a brother. There is but little love for one another. A selfish spirit is manifested. {1T 166.2}
- o
- o Discouragement has come upon the church. They have been loving the world, loving their farms, their cattle, etc. Now Jesus calls them to cut loose, to lay up treasure in heaven, to buy gold, white raiment, and eyesalve. Precious treasures are these. They will obtain for the possessor an entrance into the kingdom of God. {1T 166.3}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o The people of God must move understandingly. They should not be satisfied until every known sin is confessed; then it is their privilege and duty to believe that Jesus accepts them. They must not wait for others to press through the darkness and obtain the victory for them to enjoy. Such enjoyment will last only till the meeting closes. But God must be served from principle instead of from feeling. Morning and night obtain the victory for yourselves in your own family. Let not your daily labor keep you from this. Take time to pray, and as you pray, believe that God hears you. Have faith mixed with your prayers. You may not at all times feel the immediate answer; but then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith. "Faithful is He that calleth you, who also will do it." Walk the narrow plank of faith. Trust all on the promises of the Lord. Trust God in darkness. That is the time to have faith. But you often let feeling govern you. You look for worthiness in yourselves when you do not feel comforted by the Spirit of God, and despair because you cannot find it. You do not trust enough in Jesus, precious Jesus. You do not make His worthiness to be all, all. The very best you can do will not merit the favor of God. It is Jesus' worthiness that will save you, His blood that will cleanse you. But you have efforts to make. You must do what you can on your part. Be zealous and repent, then believe. {1T 167.1}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling. {1T 167.2}
- o
- o The people of God in New York must steadily rise, and come out of darkness, and let their light shine. They are standing right in the way of the work of God. They must let the message of the third angel do its work upon their hearts. Brethren, God is dishonored by your long, faithless prayers. Look away from the unworthiness of self, and exalt Jesus. Talk of faith, of light, and of heaven, and you will have faith, light, and love, and peace and joy in the Holy Ghost. {1T 167.3}
- o
- o Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another. {TM 25.3}

- o In Wesley's time, as in all ages of the church's history, men of different gifts performed their appointed work. They did not harmonize upon every point of doctrine, but all were moved by the Spirit of God, and united in the absorbing aim to win souls to Christ. The differences between Whitefield and the Wesleys threatened at one time to create alienation; but as they learned meekness in the school of Christ, mutual forbearance and charity reconciled them. They had no time to dispute, while error and iniquity were teeming everywhere, and sinners were going down to ruin. {GC 257.3}
- o
- o Our German and Danish and Swedish brethren have no good reason for not being able to act in harmony in the publishing work. Those who believe the truth should remember that they are God's little children, that they are under His training. Let them be thankful to God for His manifold mercies and be kind to one another. They have one God and one Saviour; and one Spirit--the Spirit of Christ--is to bring unity into their ranks. {9T 189.3}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o Unity existing among the followers of Christ is an evidence that the Father has sent His Son to save sinners. It is a witness to His power; for nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love. {9T 194.2}
- o
- o What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another. We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted: And O, how I have longed for the converting power of God to go through our assemblies! {1888 903.10}

o "He Must Increase"

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o For a time the Baptist's influence over the nation had been greater than that of its rulers, priests, or princes. If he had announced himself as the Messiah, and raised a revolt against Rome, priests and people would have flocked to his standard. Every consideration that appeals to the ambition of the world's conquerors Satan had stood ready to urge upon John the Baptist. But with the evidence before him of his power, he had steadfastly refused the splendid bribe. The attention which was fixed upon him he had directed to Another. Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. The number of His disciples increased daily. Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all. {DA 178.1, 2}

- o The disciples of John came to him with their grievances, saying, "Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him." Through these words, Satan brought temptation upon John. Though John's mission seemed about to close, it was still possible for him to hinder the work of Christ. If he had sympathized with himself, and expressed grief or disappointment at being superseded, he would have sown the seeds of dissension, would have encouraged envy and jealousy, and would seriously have impeded the progress of the gospel. {DA 179.1}
- o
- o John had by nature the faults and weaknesses common to humanity, but the touch of divine love had transformed him. He dwelt in an atmosphere uncontaminated with selfishness and ambition, and far above the miasma of jealousy. He manifested no sympathy with the dissatisfaction of his disciples, but showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way. {DA 179.2}

- o He said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice." John represented himself as the friend who acted as a messenger between the betrothed parties, preparing the way for the marriage. When the bridegroom had received his bride, the mission of the friend was fulfilled. He rejoiced in the happiness of those whose union he had promoted. So John had been called to direct the people to Jesus, and it was his joy to witness the success of the Saviour's work. He said, "This my joy therefore is fulfilled. He must increase, but I must decrease." {DA 179.3}
- o
- o Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the Light of life. {DA 179.4}

PHILADELPHIAN STATE AND CONDITION – A PREREQUISITE FOR LATTER RAIN

- o Those who are true to their calling as messengers for God will not seek honor for themselves. Love for self will be swallowed up in love for Christ. No rivalry will mar the precious cause of the gospel. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." John 1:29. They will lift up Jesus, and with Him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15. {DA 179.5}
- o
- o The soul of the prophet, emptied of self, was filled with the light of the divine. As he witnessed to the Saviour's glory, his words were almost a counterpart of those that Christ Himself had spoken in His interview with Nicodemus. John said, "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. . . . For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." Christ could say, "I seek not Mine own will, but the will of the Father which hath sent Me." John 5:30. To Him it is declared, "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:9. The Father "giveth not the Spirit by measure unto Him." {DA 180.1}

- o So with the followers of Christ. We can receive of heaven's light only as we are willing to be emptied of self. We cannot discern the character of God, or accept Christ by faith, unless we consent to the bringing into captivity of every thought to the obedience of Christ. To all who do this the Holy Spirit is given without measure. In Christ "dwelleth all the fullness of the Godhead bodily, and in Him ye are made full." Colossians 2:9, 10, R. V. {DA 181.1}
- o
- o The disciples of John had declared that all men were coming to Christ; but with clearer insight, John said, "No man receiveth His witness;" so few were ready to accept Him as the Saviour from sin. But "he that hath received His witness hath set his seal to this, that God is true." John 3:33, R. V. "He that believeth on the Son hath everlasting life." No need of disputation as to whether Christ's baptism or John's purified from sin. It is the grace of Christ that gives life to the soul. Apart from Christ, baptism, like any other service, is a worthless form. "He that believeth not the Son shall not see life." {DA 181.2}

“And there appeared to them tongues as of fire....”

