

And in that day there shall be a root of Jesse, which shall stand for **an ensign** of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, *that* the Lord shall **set his hand again the second time** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And **he shall set up an ensign for the nations**, and shall assemble **the outcasts of Israel**, and gather together **the dispersed of Judah from the four corners of the earth**. The **envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim**. Isaiah 11:10–13.

There are three clear illustration of the second gathering that represent the ending history of the sealing time of the one hundred and forty-four thousand. The history of Christ, the history of the first and second angels' messages from August 11, 1840 unto October 22, 1844, and also the history of the third angel from October 22, 1844 unto the rebellion of 1863. Those three witnesses establish the second gathering of the one hundred and forty-four thousand from July 2023, unto the soon coming Sunday law.

At the conclusion of the Exeter camp meeting on August 17, 1844, the message of the Midnight Cry was proclaimed. That proclamation represented the proclamation of the Midnight Cry message in the history of the one hundred and forty-four thousand, for both histories were and are a fulfillment of the parable of the ten virgins.

Sister White identifies that Christ triumphal entry into Jerusalem represented the proclamation of the Midnight Cry in 1844. The only time Christ ever rode an animal was in His entry into Jerusalem, and the animal He rode was an ass, which is the symbol of Islam. In the period of the second gathering of 1844 unto 1863, in 1848 Sister Whites identifies that the European nations were being angered, and the angering of the nations in that history was accomplished by the threats of continued warfare being brought upon Europe by Islam. In each of the three histories of a second gathering, the role of Islam of the third Woe is identified.

The sealing time of the one hundred and forty-four thousand began on September 11, 2001 with a surprise attack from Islam of the third Woe, upon the modern glorious land of the United States. Twenty-two years later on October 7, 2023, Islam of the third Woe, brought a surprise attack upon the ancient glorious land. At the soon coming Sunday law, which is the great earthquake of Revelation eleven, the third Woe suddenly comes again, as it once again accomplishes a surprise attack upon the modern glorious land.

The rebellion represented by literal Israel, as a symbol of those who crucified their Messiah, the three surprise attacks of Islam of the third Woe bear the signature of "Truth." The message that seals the one hundred and forty-four thousand accomplishes the work of gathering God's last day people a second time occurs during a period of time when the activities of Islam of the third Woe are active.

The prophetic period represented as the "second gathering," distinctly identifies specific prophetic periods that make up the entire history of the "second gathering". The descent of Christ

after His resurrection marks the beginning of His work to gather those who had been scattered at the cross.

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. Matthew 26:31.

After the three days in the tomb, Christ descended unto the disciples, initiating a forty-day period of personal instruction, which was followed by a ten-day period of unification in advance of the outpouring of the Holy Spirit without measure at Pentecost.

The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Until **the day in which he was taken up**, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, **being seen of them forty days**, and **speaking of the things pertaining to the kingdom of God**: And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but **wait for the promise of the Father**, which, *saith he*, ye have heard of me. **For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence**. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, **he was taken up; and a cloud** received him out of their sight. . . . And when the day of Pentecost was fully come, **they were all with one accord in one place**. And suddenly there came a sound from heaven as of **a rushing mighty wind**, and it filled all the house where they were sitting. Acts 1:1–9, 2:1, 2.

For forty days, followed by the ten days the disciples were to “wait,” for the promise of the Father Christ was gathering His disciples a second time. The period of waiting in Jerusalem, is a symbol of a tarrying time, in agreement with Matthew twenty-five and Habakkuk two’s tarrying time. The entire period is identified by Christ as beginning at the work of Elijah, when John was baptizing, and the entire period ended with the baptism of the Holy Spirit at Pentecost. Baptism is a symbol of death, burial and resurrection, so the middle waymark in the entire period was the cross, for the entire period bears the signature of truth.

The entire period begins with the baptism of Christ by John, when the Holy Spirit descended in the form of a dove. Then the work of gathering the disciples who were to be the foundation of the Christian temple began. At the end of that period Christ gathers His disciples a second time, and the period of the second gathering is a repetition of the period of the first gathering, for Christ illustrates the ending of a thing with its beginning.

The cross had been typified by Christ’s baptism, and both events began a work of gathering disciples. The waymark that identifies the beginning and the ending represents death, burial and resurrection. After the resurrection, forty days of testing in the wilderness represented forty days of instruction after His descent unto the disciples. The forty days both represent a primary truth

that is expressed by Jesus as, “It is written, **Man shall not live by bread alone**, but by every word that proceedeth out of the mouth of God.” In that period of time Jesus opened up to the disciples all that the prophets had testified about Christ, thus identifying that period as an opening of His prophetic word.

And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them. But **their eyes were holden that they should not know him**. . . . Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself**. And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in **to tarry with them**. And it came to pass, as he sat at meat with them, **he took bread, and blessed it, and brake, and gave to them. And their eyes were opened**, and they knew him; and he vanished out of their sight. Luke 24:13–16, 26–31.

Christ tarried with the disciples who did not recognize who He was, until He opened their eyes “and **beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself**.” Their eyes were opened when they were given bread to eat. After forty days Christ ascended unto heaven, and “vanished out of their sight,” as He had done with the disciples of Emmaus in the beginning of the forty days of instruction. They then began the ten days of preparation for Pentecost, which typifies the soon coming Sunday law.

At the great earthquake, which is the Sunday law the third Woe of Islam comes quickly, and Islam is Isaiah’s “rough” “east wind,” that is Ezekiel’s breath that comes from John’s four winds that are restrained during the sealing of the one hundred and forty-four thousand.

Once the one hundred and forty-four thousand are sealed the four winds are loosed and “suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house.” Islam of the third Woe strikes “suddenly” and unexpectedly and produces the “sound from heaven” that is the seventh trumpet, which identifies when the mystery of God is finished, and the mystery of God is finished for the one hundred and forty-four thousand when divinity (the outpouring of the Holy Spirit) is permanently combined with humanity, and the Lord suddenly comes to His temple (the house where the disciples were seated) and enters into covenant with the one hundred and forty-four thousand.

When God’s last day people are gathered a second time there is a unification among those disciples that was represented by the ten days that preceded Pentecost, and that Isaiah refers to as a time when, “The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

“Trials are to come upon God’s people and the tares are to be separated from the wheat. But **let not Ephraim envy Judah any more, and Judah will no more vex Ephraim**.

Kind, tender, compassionate words will flow out from sanctified hearts and lips. **It is essential that we be united**, and if we all seek the meekness and the lowliness of Christ, we shall have the mind of Christ, and **there will be unity of spirit.**” *Review and Herald*, March 19, 1895.

Unification is an element of the work Christ accomplishes when He gathers the one hundred and forty-four thousand a second time. That unity was represented by the ten days leading to Pentecost, and the six days of the Exeter camp meeting, and could have been accomplished from 1856 unto 1863, if those who had experienced the great disappointment of October 22, 1844, had not lost their way.

“But in **the period of doubt and uncertainty that followed the disappointment**, many of the advent believers yielded their faith. Dissensions and divisions came in. . . . Thus **the work was hindered**, and **the world was left in darkness**. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, **how widely different would have been our history!**

“**It was not the will of God that the coming of Christ should be thus delayed.** God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in ‘because of unbelief’ (Hebrews 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. **The same sins have delayed the entrance of modern Israel into the heavenly Canaan.** In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.” *Selected Messages*, book 1, 68, 69.

The descent of the second angel identified a scattering, at the first disappointment that initiated the tarrying time, and then led to a period of six days at the Exeter camp meeting where unity upon the message was accomplished in advance of the outpouring of the Holy Spirit in the message of the Midnight Cry at the conclusion of the meeting.

The descent of the third angel on October 22, 1844, identified a scattering, at the great disappointment, ushered in a period of education as the truths associated with the Most Holy Place were opened to God’s people. By 1849 the Lord was stretching His hand to gather his people together a second time. In 1851, the 1850 chart was being presented. That chart represented the foundational message and the very message that was to be lifted up before the world as an ensign.

The gathering a second time of the disciples by Christ began immediately at His descent, and the gathering of those in Exeter began during the period of the tarrying time. In the history of the rebellion of 1863, the gathering a second time began at least five years into the educational process that began when the light of the sanctuary was opened up on 1844. In 1848, Islam was

then angering the nations. The second gathering is represented as a progressive work that is accomplished by the arrival of the ten days that preceded Pentecost, and by the six days of the Exeter camp meeting, and should have been accomplished by 1856.

The work of gathering His people a second time is the closing work of the third angel, and it is accomplished by Christ's hand.

And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that **even such mighty works are wrought by his hands?** Mark 6:2.

The scattering that occurs when the divine symbol descends initiates a testing process that ultimately manifests two classes of worshippers, and in so doing cleanses the temple.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:12.

That period God's people are to take the message from the angel's hand and eat it.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And **he had in his hand a little book open**: and he set his right foot upon the sea, and *his left foot* on the earth. Revelation 10:1, 2.

At the arrival of the second angel on April 19, 1844, God's people were scattered. They had been initially gathered with the fulfillment of the prophecy of Revelation chapter nine, verse fifteen on August 11, 1840, but the Lord had held His hand over a mistake in the reckoning of some of the figures on the chart.

"I have seen that the 1843 chart was **directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that **His hand was over and hid a mistake** in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74.

The removal of His hand allowed Samuel Snow to identify the correct date for the vision that tarried.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.**" *Early Writings*, 237.

The history of the first and second angels contains a line of waymarks associated with Christ's hand. When He descended on August 11, 1840 and April 19, 1844 He had a message in His hand. It was His hand that directed the production and publication of the 1843 in May of 1842. It was His hand that sealed up a mistake in the figures on the chart. After the scattering of that first disappointment, Jeremiah sat alone because of Christ's hand. Then He removed His hand, and thus unsealed the message of the Midnight Cry. The act of stretching His hand out to gather His people a second time occurred from the first disappointment unto the Exeter camp meeting, as the disciples were ultimately gathered together at Jerusalem for ten days in advance of the outpouring of the Holy Spirit. At the arrival of the third angel on October 22, 1844 the Lord lifted up His hand.

And the angel which I saw stand upon the sea and upon the earth **lifted up his hand** to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that **there should be time no longer**. Revelation 10:5, 6.

From the first gathering on August 11, 1840 unto October 22, 1844 the history of the first and second angels is marked by Christ's hand. On October 22, 1844 the third angel descended and the little Millerite flock was scattered by the Great Disappointment. On that date Christ lifted His hand to heaven and swore that time would be no longer.

The second gathering in the history of 1844 unto 1863, began with Christ lifting up His hand, while also holding a message to be eaten in His hand. Then in 1849, He stretched forth His hand a second time to gather his scattered people. Those people had been gathered at the message of the Midnight Cry, and scattered when the event predicted did not happen. At the Exeter camp meeting Christ gathered His flock and unified them upon the message, as He had done in the ten days that preceded Pentecost. The Philadelphian Millerites left the Exeter camp meeting and repeated Pentecost. In 1856, Christ was outside of the movement that had transitioned into Laodicea, for Christ stands outside of a Laodiceans heart and knocks, seeking an entrance.

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Revelation 3:20.

In 1856, Christ's hand was knocking upon the Laodicean Millerite movement to no avail. In 1849, He had begun to gather His people a second time, but doubt and uncertainty stopped the Philadelphian movement.

“Had Adventists, **after the great disappointment in 1844**, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, **the work would have been completed**, and Christ would have come ere this to receive His people to their reward. But in the period of **doubt and uncertainty** that followed the disappointment, many of the advent believers **yielded their faith**. . . . Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!” *Evangelism*, 695.

On September 11, 2001 Christ gathered His last day people, who were thereafter scattered on July 18, 2020. On September 11, 2001 those who were gathered took the hidden book out of Christ's hand and ate it. On July 18, 2020 they rejected the command represented by His uplifted hand, that identified the "time would be no longer." The Philadelphian Millerites manifested no rebellion in their false prediction of 1843, for they acted upon all the light the Lord had revealed, but on July 18, 2020 the Laodiceans of the third angel's movement rebelled against the light associated with His hand. After 1844, the Philadelphian movement of the first angel "in the period of doubt and uncertainty" "yielded their faith," and became Laodiceans.

On September 11, 2001 Christ gathered His last day people, who were scattered on July 18, 2020. On September 11, 2001 those who were gathered took the hidden book out of Christ's hand and ate it. On July 18, 2020 they rejected the command represented by His uplifted hand, that identified the "time would be no longer."

1856 represents that point of transition, typifying a point of transition for God's people of the last days. Somewhere between 1849 and 1856 the Philadelphian Millerite movement resisted the Lord hand that was stretching out to gather His people a second time, and the promise was that He would do more then, than He did in the past.

"September 23d, the Lord showed me that **he had stretched out his hand the second time to recover the remnant of his people**, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. **All should be united and zealous in the work.** I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached." *Review and Herald*, November 1, 1850.

Obviously, the Lord attempted to move His work forward in unity, but the unity had evidently broken down, and "in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith." The *Present Truth* (later the *Review and Herald*) began to be published in 1849, and by 1851 the 1850 chart was available, but by 1856, the message of the "seven times" of Leviticus twenty-six was left unfinished. The message that was unsealed on October 22, 1844 occurred when the time prophecies of the twenty-three hundred years and the twenty-five hundred and twenty years concluded.

The Sabbath was the doctrine that shone above the other doctrines at that time, and for twelve years a testing process progressed until the last test arrived in 1856. That test was upon the Sabbath rest for the land, and it marked the end of a testing process that began with the Sabbath rest for men. The testing period bore the signature of Alpha and Omega. It also represented and increase of knowledge in 1856, upon the first foundation truth discovered by Miller, so it possessed the signature of Alpha and Omega at that level as well. The Sabbath truth being the sign of God's sanctified people was represented as the sounding of the seventh trumpet, when the mystery of

Christ in the believer, the hope of glory is fulfilled. The “seven times” was represented by the jubilee trumpet that was to be sounded on the Day of Atonement.

The seven years from 1856 unto 1863 represented the ten days in Jerusalem for the disciples, and the six days of the Exeter camp meeting for the Philadelphian Millerites, but the period became the illustration of those who refuse to follow the Lord as He leads them through the transition period. The history of the first and second angels, which is the historical period of the seven thunders identifies the Lord stretching His hand to gather His people a second time from April 19, 1844, and it illustrates an obedient response as the wise followed Christ into the Most Holy Place.

The history of the first Kadesh, which is the history of the third angel from 1844 unto 1863 identifies the Lord again stretching His hand to gather His people a second time, but in that history, rebellion is manifested. For the third time, since July 2023 the Lord is again stretching for His hand to gather His people a second time, and they will fulfill the second Kadesh as obedient Philadelphians, for the signature of truth identifies the three times as the beginning and ending representing obedient Philadelphians, and the middle example being disobedient Laodiceans.