

Special Resurrection Harmonized

Dan 12: 1-3

12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.

12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

-In order to understand the subject of the Special Resurrection properly, one must consider all references concerning the topic. The specific topic at hand being, the timing of the Special Resurrection.

GC 636-637

That voice shakes the heavens and the earth. There is a

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mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free. {GC 636.3}

Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. {GC 637.1}

EW 285

Deliverance of the Saints

It was at midnight that God chose to deliver His people. As the wicked were mocking around them, suddenly the sun appeared, shining in his strength, and the moon stood still. The wicked looked upon the scene with amazement, while the saints beheld with solemn joy the tokens of their deliverance. Signs and wonders followed in quick succession. Everything seemed turned out of its natural course. The streams ceased to flow. Dark, heavy clouds came up and clashed against each other. But there was one clear place of settled glory, whence came the voice of God like many waters, shaking the heavens and the earth. There was a mighty earthquake. The graves were opened, and those who had died in faith under the third angel's message, keeping the Sabbath, came forth from their dusty beds, glorified, to hear the covenant of peace that God was to make with those who had kept His law. {EW 285.1}

The sky opened and shut and was in commotion. 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

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the words as they came from the mouth of Jehovah and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence the saints shouted, "Glory! Hallelujah!" Their countenances were lighted up with the glory of God, and they shone with glory as did the face of Moses when he came down from Sinai. The wicked could not look upon them for the glory. And when the never-ending blessing was pronounced on those who had honored God in keeping His Sabbath holy, **there was a mighty shout of victory over the beast and over his image.** {EW 285.2}

2SR 152

The Destruction Of The Beast And The Prophet

The destruction of both the "false prophet" and the "beast" is clearly foretold: "And the beast was taken, and with him the false prophet that wrought miracles before him... These both were cast alive into a lake of fire... And the remnant were slain 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. 19:20, 21.) Their final end is accomplished by being cast alive into a lake of fire. But the rest of the world ("the remnant") were all slain with the "sword which proceeded out of His mouth: and the fowls were filled with their flesh."

The lake of fire into which the beasts and the false prophet are cast, cannot be at the coming of Christ in the clouds, for the wicked are not destroyed by fire at that time, but "With the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. 2:8.) The beast and the false prophet are cast into a lake of fire **after the sixth plague and before the end of the world.**

1SR 23-24

All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law." This makes it positive that the resurrected Sabbath keepers come forth in the special resurrection of Daniel 12. This is the time when the great hailstones are doing their destructive work (**7th plague**). "And the seventh angel poured out his vial into the air;...And there fell upon men a great hail out of heaven, every stone about the weight of a talent: And men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16:17, 21. **The resurrected Sabbath keepers did not live during the time of the plagues,** for they were **resurrected at the time of the seventh plague,** so that they hear the

announcement of the day and the hour of Jesus' coming.

...

the special resurrection of the Sabbath keepers (those who died under the third angel's message) **did not take place until about the end of the seventh plague**

1SR 45

Speaking of the announcement made of the coming of Christ (the day and the hour), which is before the general resurrection, and at the time of the special resurrection,

2SR 146

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." (Daniel 12:3.) They who are "wise" are the ones who shall "understand," and they shall turn many to righteousness; thus they shall shine as stars "forever and ever." **These are not those who were resurrected in the special resurrection**, for it would be **after the close of probation**, and about **the end of the seventh plague**, just **shortly before the coming of the Lord**. Thus **the resurrected ones would have no chance to turn any to righteousness**. Therefore, **those who shall shine as stars are the 144,000**, and all who shall have a part in the closing work of the gospel. Think of the glorious promise! Is there anything like it in all the world? What can you compare with celestial bliss in the presence of God? Life everlasting, without pain or tears! See Revelation 7:17, and Isaiah 11:6, 7; 65:25.

5Tr 109-110

Thus the temple, the first and the largest object, must represent the first and largest body of righteous dead, those from Adam's

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time to the beginning of the judgment in 1844. While the altar, a special and smaller object, must represent a special and smaller body of righteous dead **the righteous who die from 1844 on**, and who are to come up in the special resurrection of Daniel 12:2 (Early Writings, p. 285).

2TG No. 7 pg 11

Dan. 12:2 -- "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Here we are told that in the time of trouble these arise, some to live forever and some to die again.

Do you now realize that not only the time of trouble is **at the door**, but even this special resurrection? Do you actually see that **in the time of trouble, while the living saints are being delivered these dead who rise "to everlasting life," are also delivered from their graves?** Do you realize that **this time of trouble is in "the great and dreadful day of the Lord,"** the day which the promised prophet Elijah announces? Do you actually know that he is to turn the hearts of the fathers and of the children toward each other? lest the Lord smite "the earth with a curse." Mal. 4:5, 6. Do you see that the prophet appears in a day he can restore all things, everything that was lost through sin, even the Kingdom? Do you know that the resurrection of Daniel 12 is not the same as the resurrection of 1 Thessalonians and

of Revelation 20:5?

2TG No. 7 pg 13-14

Dan. 12:1-3 -- "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

Timely Greetings, Vol. 2, No. 7 13

In these three verses several things clearly stand out: (1) Only those whose names are written in the books are delivered; there are therefore no "foolish" ones among them; (2) Those who are resurrected, however, are mixed, both foolish and wise come up; (3) The statement, "and they that be wise [implying that some be foolish] shall shine as the brightness of the firmament" **indicates that these "wise" ones are from among the raised**; (4) That **if the wise are from among the resurrected and turn many to righteousness, then they must be resurrected in probationary time, in time of salvation**.

"Your work, **my work**, will not cease with this life. For a little while we may rest in the grave, but, when the call comes, we shall, in the kingdom of God, **take up our work once more**." -- Testimonies, Vol. 7, pg. 17.

1MR 353

My work is to seek to save lost, perishing souls, and to teach them as did Paul

1SM 56

The burden of **my work is to prepare a people to stand in the day of the Lord**.

2TG No. 42 pg 29

Dan. 12:2 -- "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Here is projected a resurrection of a mixed multitude, wicked and righteous -- foolish and wise. This resurrection, then, is not the pre-millennial "first resurrection," nor the post-millennial resurrection of the wicked (Rev. 20:5, 6), but a special one. **If the wise who turn many to righteousness are of the resurrected in this special resurrection, and if they shine as the stars forever and ever, then this special resurrection takes place in probationary time**.

1T 131-132

I was shown the company present at the Conference. Said

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the angel: "Some food for worms, some subjects of the seven last plagues, some will be alive and

remain upon the earth to be translated at the coming of Jesus." {1T 131.3}

WHR 46

But if you make your decision for the better, then you will receive God's mark (Ezek. 9; Testimonies To Ministers, p. 445) in your foreheads, be accounted faultless before His judgment throne, and be privileged **either to come up in the resurrection of Daniel 12:2, or to stand aforehand with the Lamb on Mount Zion (Rev. 14:1)**, thence to carry God's message to all nations and bring all your brethren for an offering to "the house of the Lord." Isa. 66:19, 20. **You will become part of the first fruits, the nucleus, of the Kingdom Church, the token of the second fruits of the living, of those whom you subsequently bring in.**

-Now, how do we understand all these statements together? Some may say that Sister White did not understand Dan 12:2 and that Houteff didn't at the beginning but later obtained light. I do agree that light increased on the subject, however...

2SR 13

When God reveals truth, He is able to lead His servants in **all truth**, and **does not allow such instruments to mix His truth with error.** **Though they may not understand all, yet the message they bear is the truth and nothing but the truth.**

...

As the Bible is **free from error**, even so its interpretation under the same Spirit of Inspiration **must also be correct.**

-So we see that although Bro. Houteff and Sis. White may not have understood, God kept them from writing error. Some may disagree with this and believe that some of the writings of the SOP are just the opinion or understanding of the golden tubes, but we must understand what the Bible says about prophets.

Deut 18:18-22

18:18 I will raise them up a Prophet from among their brethren, like unto thee, **and will put my words in his mouth; and he shall speak unto them all that I shall command him.**

18:19 And it shall come to pass, [that] whosoever will not hearken unto my words which he shall speak in my name, **I will require [it] of him.**

18:20 But the prophet, **which shall presume to speak a word in my name, which I have not commanded him to speak**, or that shall speak in the name of other gods, **even that prophet shall die.**

18:21 And if thou say in thine heart, **How shall we know the word which the LORD hath not spoken?**

18:22 When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that [is] the thing which the LORD hath not spoken, [but] **the prophet hath spoken it presumptuously: thou shalt not be afraid of him.**

-The Bible is plain enough. In this instance; if the references in the SOP placing the Special Resurrection during the 7th plague were written by anything other than a command from God, both Sis.

White and Bro. Houteff are false prophets. There is more evidence to show this, but for the sake of space let us continue. If one still believes that progressive truth can go from a “no” to a “yes”, please consider the following information anyway. After all, if there is a way to view the information that is in complete harmony with all statements, why not take on that belief?

GC 397 (Also in 1SR 13)

The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But, say you, a man may be in an error, and think he has the truth. What then? We answer, The Spirit and word agree. **If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then he must believe he has the truth**; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or Book, then let him walk carefully, lest he be caught in the snare of the devil.

-Before finding the solution to this seeming contradiction, let us consider some methods of reasoning used in the Rod when encountering other seeming contradictions.

2Ans 63-64

DOES THE ROD STILL TEACH THE "SAME THINGS"?

Question No. 33:

In its beginning, "The Shepherd's Rod" agreed with the Spirit of Prophecy that "the remnant of her seed are the 144,000 against whom the dragon makes war."--"The Shepherd's Rod," Vol. 2, p. 265. Today, ten years later, it teaches that "the remnant of her seed' are in this instance those who are yet in the world when Babylon rides the beast (Rev. 17)."--"The Symbolic Code," July-December, 1941, p. 9. When was it right--then or now?

Answer:

If one cannot deny that the 144,000, the first fruits, are members of the church, then one cannot deny that they are of her seed. And as they remain alive from the slaying of the unfaithful in their midst, they are therefore the "remnant"--that which remains. By the same token of logic, it is equally undeniable that since the woman of Revelation 12 is a symbol of the church to the end of time, then the second fruits of her seed, those who remain

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alive from the destruction of the wicked throughout the world, are also a "remnant."

Clearly, therefore, **both statements are correct.** The only point of difference between them is that when the one in Volume 2 was made, the Rod did not have the additional light which later inspired the one in the Code, and which shows that both the 144,000 and the great multitude are remnants: the former because of escaping from the Lord's slaying the unfaithful in the church (Isa. 66:19), and the latter because of not being called out of Babylon until after the former have gone to the land of Israel (Isa. 66:20), also because of remaining alive after the wicked, from among whom they are called out, have perished.

-So we have another example of when the Rod was saying one then, then at a later date, it was saying another. Notice that the explanation was not, "The Rod did not have the light, so God allowed the prophet to write error". No, the Rod explained that the Rod did not have the additional light of the Great Multitude as the remnant of her seed, but it showed how both applications were correct. For further study on the subject of the woman and the remnant of her seed see 2Ans 14-15. We see that there are titles: "woman" and "remnant of her seed". At one point, the title "remnant of her seed" is placed on the 144,000; then at another point it is placed on the Great Multitude. This is a classic example of "role switching". Also study the King of the North and King of the South to further understand this common occurrence in scripture.

-Now to consider the resurrection of Dan 12, let us look at why these saints are laid to rest.

1SR 218-219

While the world has wondered after the beast, God has 144,000 who "have not bowed a knee to Baal." Though they seem to be lost without a shepherd, the arm of Omnipotence is watching over them. In the statement previously quoted from Volume 6, page 15, speaking of the terrible apostasy everywhere prevalent at this time, (in the sense that the world has wondered after the beast) says, "But as he [John] looked with intense interest, he beheld the company of

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God's commandment-keeping people [the 144,000]. They had upon their foreheads the seal of the living God, and the faith of Jesus....And I heard a voice from heaven saying unto me, Write, **Blessed are the dead which die in the Lord from henceforth.** Note that after the sealing of the 144,000 there would be some who would die in the Lord (saved), for the scripture reads "from henceforth," meaning from the time this company was sealed.

The 144,000 are living saints, to be translated without seeing death. "The Lord has shut them in. Their destination is inscribed--GOD, NEW JERUSALEM." Testimonies to Ministers, page 446. Therefore, those who die "in the Lord" must be of those who are saved, after the separation (in the time of harvest) under which Isa. 52:1 and Zeph. 3:13, are fulfilled. Those who die at that time are perhaps those who cannot stand the hardship while the judgments of God are falling upon the land in the time of the plagues. While God clears the way for the seven last plagues by laying some of His people to sleep in the grave, He has done the same for the event to take place in 1931 (if that date be correct). For we read in Isa. 57:1, "The righteous perisheth and no man layeth it to heart: And merciful men are taken away, none considering that the righteous is taken away from the evil to come."

Again, we call your attention to the past and future tense of the scripture; while Rev. 14:13, is in future tense, Isa. 57:1, is in past. This being present truth, it is easy to see that we, at the present time, stand between these two scriptures. The predicted event for the purification of God's church is by no means a small one. Those who cannot undergo the trial are laid in their graves, while 144,000 remain and will escape, but the balance in the church (now) shall perish in the ruin. May God help His people.

-So we have two groups of righteous who are saved after 1844. Two different groups in two different times laid away for two different reasons. Those who die "from henceforth" are laid away from the plagues and "those who cannot undergo the trial" are laid from the "evil to come" spoken of Isa 57:1. What is that "evil to come"?

5SC Nos. 6-12 pg 15 (1939)

"the righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come. [We as present truth believers should realize that **the evil day spoken of in this scripture is now ten years nearer than when the truth concerning it was first made known to us.**]

-The evil day revealed ten years before the above statement was written is the slaughter of Ezekiel 9. Therefore it is that slaughter which "those who cannot undergo the trial" are laid to rest for. We see this in the following:

1SC No. 7 pg 8

In regard to the specific event in question, if the questioner will open his SRod, Vol. 1 and carefully reread page 219, he will clearly see that the context of the statement, "Those who cannot undergo the trial are laid in their graves," requires that it be fulfilled before Eze. 9. Hence, it can only apply to the righteous who die under the Third Angel's Message **up to the purification of the church**, fulfilling Isa. 57:1 and not Rev. 14:13.

-The term "purification of the church" has more than one meaning. It could mean up to 1929 or up to the slaughter. Considering VTH and many more saints died after 1929, it must be referring to the slaughter. So we have those who are laid to rest before the slaughter of Ezekiel 9 to be kept away from the slaughter and those who are laid to rest after the slaughter to be kept from the plagues. Are both of these groups considered "all who die in the faith of the third angel's message"?

5Tr 109-110

Thus the temple, the first and the largest object, must represent the first and largest body of righteous dead, those from Adam's

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time to the beginning of the judgment in 1844. While the altar, a special and smaller object, must represent a special and smaller body of righteous dead **the righteous who die from 1844 on, and who are to come up in the special resurrection of Daniel 12:2** (Early Writings, p. 285).

-It is easy to see that both groups are righteous and they die from 1844 on, therefore, they died in the faith of the third angel's message.

1SR 62-63

If the promised land of Canaan is the type of the promised heavenly Canaan, then Jacob's father's house is the type of our Father's house. Just so, when Israel (the true) enters our Father's house in the heavenly Canaan there will be the twelve tribes, the 144,000. The question arises, **Are these all that will be saved in the third angel's message?** Remember that when Jacob entered his father's house with his twelve sons he had many servants, male and female, that outnumbered his tribes (sons) many times. Just so with Israel (the true), who will have with them "**a great multitude**

which no man could number." Rev. 7:9. (**The great multitude came by the effort of the tribes after the fulfillment of Ezekiel 9**).

-Here we have it that even the second fruits are considered saved "in the third angel's message". Both those who die before and after the slaughter of Ezekiel 9 are considered to have died under the third angel's message, and are to come up in the resurrection of Dan 12; we need to ask a question. If the resurrection of Dan 12:2 is to resurrect "all who died in the faith of the third angel's message" and if it only takes place before the close of probation, how do those who die "from henceforth" fit it? Again; how could they be resurrected before the close of probation, if they are to be laid away from the plagues? Can they be resurrected before the time they are to be laid to rest? Let us consider another way of reasoning from the Rod:

3SC No. 1 pg 8

SLAUGHTER BEFORE OR AFTER CLOSE OF PROBATION?

Question No. 145:

"If the slaughter of Ezekiel Nine takes place in the church before the close of probation, then why does 'The Great Controversy' p. 656 say: 'Now all have made their decision; the wicked have fully united with Satan in his warfare against God...The mark of deliverance has been set upon those 'that sigh and that cry for all the abominations that be done?' Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given....The work of destruction begins among those who have professed to be the spiritual guardians of the people.'

"Does not the above reference, which seems to place the slaughter of Ezekiel Nine after the close of probation, refute the teachings of 'The Shepherd's Rod'?"

Answer:

The query reveals that the questioner has not thoroughly studied or understood what "The Shepherd's Rod" teaches, for "The Great Controversy" does not refute "The Shepherd's Rod," but **rather strengthens it**. It has been proved that before the close of probation **there are two "fruits,"** the 144,000 and the great multitude (Revelation 7:9), to be separated at two different times--the former's taking place before the close of probation while "the door is closed to those who would not enter," and while "His hand is still stretched out to save." ("Testimonies for the Church," Vol. 9, p. 97), thus showing, as does "Testimonies for the Church," Vol. 3, p. 266, that the sealing of the hundred and forty-four thousand is the closing work for the church, whereas the sealing work for the great multitude is the closing work for the world. Thus, while, in the time of God's destructive judgments before the close of probation, the door is closed to one class, it is open to another class for whom "His hand is still stretched out to save," clearly showing that probation closes first for the tares in the church. Moreover, as the time is that of God's destructive judgments--the separation of the tares from the wheat--the slaughter of Ezekiel Nine is that which severs the wicked from among the just. (Matt. 13:49.)

Therefore, **as there are two separations, there is a double fulfillment of Ezekiel's slaughter: one in the church before the close of probation, and the other in the worldly churches after the close of probation,** when everyone has made his decision. The unfaithful spiritual guardians, or the false watch-men, of the people are the first to fall in the worldly churches, just as the "ancient men" who are

in the S.D.A. church are the first to fall. ("Testimonies for the Church," Vol. 5, p. 211.) **This is the only explanation that will harmonize every statement on this subject found in the Spirit of Prophecy and in the Bible.**

-The reasoning above is very plain. The SOP places the slaughter of Ezekiel 9 in two places, therefore it happens twice. Once for the first fruits, then for the second fruits. Could it be the same for the Resurrection of Dan 12? Just as it was the only way to harmonize all the statements concerning Ezekiel 9, is it not the same for Dan 12? One may object and say, "the SOP says, 'ALL who died in the faith of the third angel's message'; How could 'ALL' die and be raised twice?". It is a good question, but let us consider what the Rod has to help harmonize.

2SR 219-220

Are all the living judged and sealed under the seventh seal? Or have some been considered before its opening? To answer this question we quote Revelation 8:3, "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of **all saints** upon the golden altar which was before the throne." Note, the prayer is offered for **all saints**. No one, knowing God's truth, would dare pray for the dead, for it is abomination in God's sight; much less would an angel commit such sin.

The Psalmist declares that prayers for the dead are the invention of the heathen, "They joined themselves also unto Baalpeor,

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and ate the sacrifices of the dead. Thus they provoked him to anger with their inventions: and the plague brakes in upon them." (Psa. 106:28, 29.) "The dead praise not the Lord, neither any that go down into silence. (Psa. 115:17.) **If the dead praise not God, how can an angel offer a prayer for them before God?**

The phrase, "all saints," has reference to all the living who are to be judged. Evidently this is done under the seventh seal. If **"all,"** then it is definite that **all** the living saints are counted under the seventh seal.

-Notice that "all" can be referring to "all" at a specific point of time. Therefore, the role of "all that died in the faith of the third angel's message" first applies to those who are laid to rest before the slaughter of Ezekiel 9, in the time of the first fruits; then after the slaughter the role applies to those who die "from henceforth". This perfectly harmonizes with the reasons for which each group is laid to rest. Those who died before the slaughter are laid to rest to be kept from the slaughter, therefore there is no reason to be kept in their graves longer than that; this is in harmony with all the above statements placing the Special Resurrection before the close or probation (please go back and read the quotes). Those who are die after the slaughter are laid to rest to be kept from the plagues, therefore there is no reason for them to be kept in their graves longer than that, which is in harmony with all the above statements placing the Special Resurrection after the close of probation (please go back and read the quotes).

-Let us consider one more statement.

2SR 162

The cases of **all** who are sealed from 1929 to the final close of probation will be investigated before the throne in the heavenly sanctuary while living. The investigation commences after the fulfillment of Ezekiel 9. Those who are sealed from 1929 to the fulfillment of Ezekiel 9 (close of probation for the church), are living saints, 144,000 in number, who shall never die -- translated without tasting death.

-The above statement makes it plain that everyone sealed from 1929 to the slaughter will have to live during the judgment for the living, which is before the close of probation. According to WHR 46 this can either be done by being one of the 144,000 or by coming up in the Special Resurrection. Pay close attention to the fact that the above statement makes it plain that all who are sealed during this time must be alive during the judgment for the living. Seeing as the judgment for the living closes at the close of probation(1SC No. 13 pg 10) and there is no judgment from the close of probation to the 2nd coming, those who die(saved) from 1929 to the slaughter cannot be raised after the close of probation. Therefore the above statement proves without a doubt that the Special Resurrection of those who die before the slaughter must happen before the close of probation. 144,000 of those sealed in this time are those who shall never die, translated without tasting death.

-The amazing part about the above quote is that it proves a probationary Special Resurrection in 2SR. However, if you go to 2SR 146 it very plainly says that the Special Resurrection takes place after the close of probation. Does the Rod contradict itself in the same volume? Is this progressive light? On pg 146 it says one thing then 16 pages later it says the opposite. This is not progressive light, for the book(2SR) was all published at the same time. The only explanation is that since the Special Resurrection is placed in two places even in the same book, and since there are two groups who die in the faith of the third angel's message; each group laid to rest for two different reason, the impossibility of the second group being resurrected before they are laid to rest, along with the reasonings of the Rod (double application and role switching); proves that the Special Resurrection takes place twice, at two different times, for two different groups of people. First for the first fruits, before the close of probation; and second for the Second Fruits, after the close of probation.