

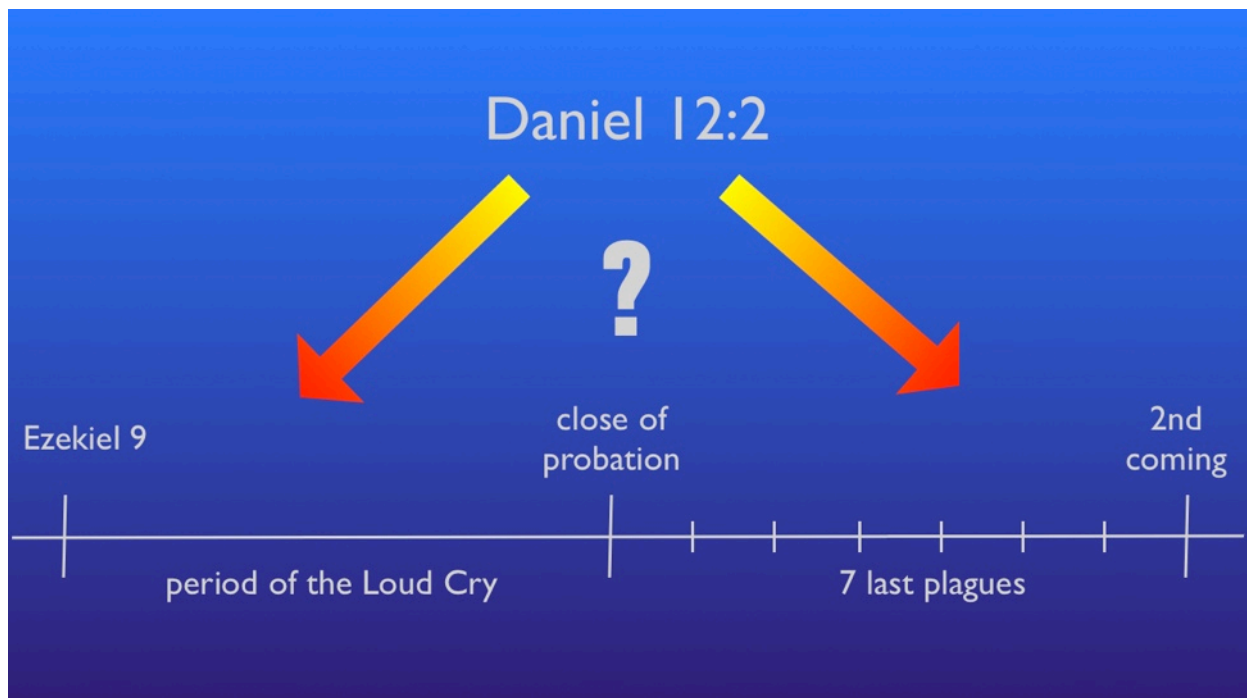
The Special Resurrection:

When Does it Take Place?
Who Comes Up?
Is There a Double Application?

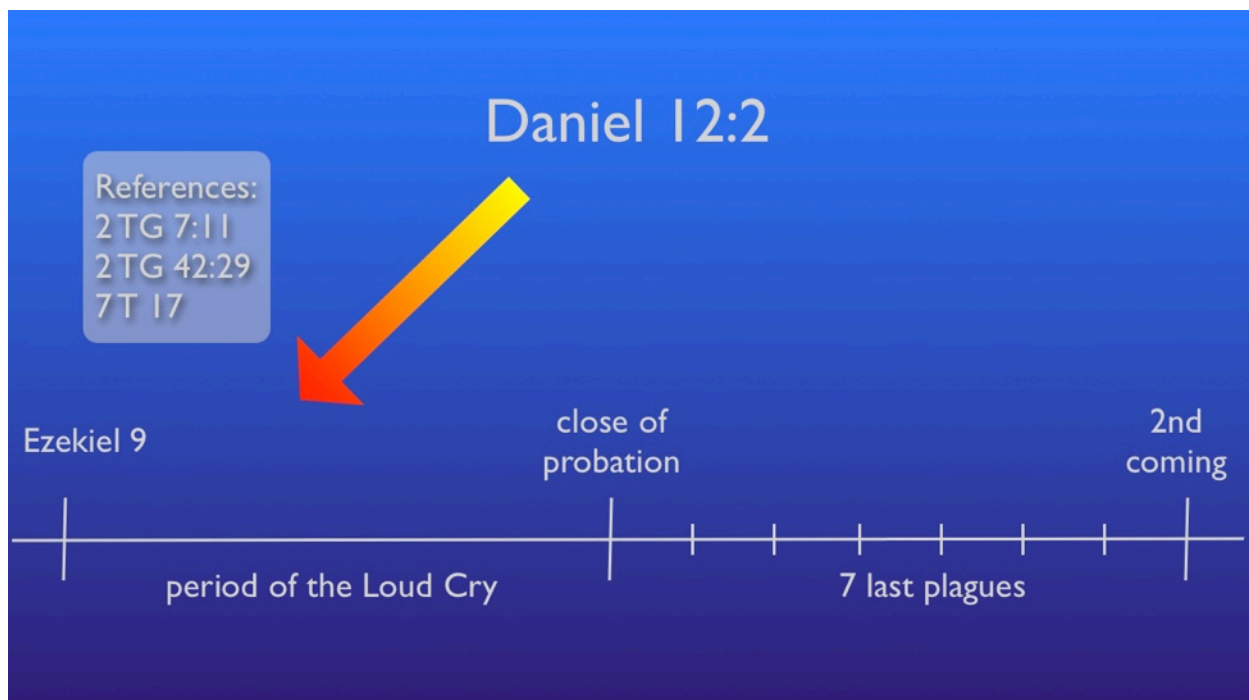
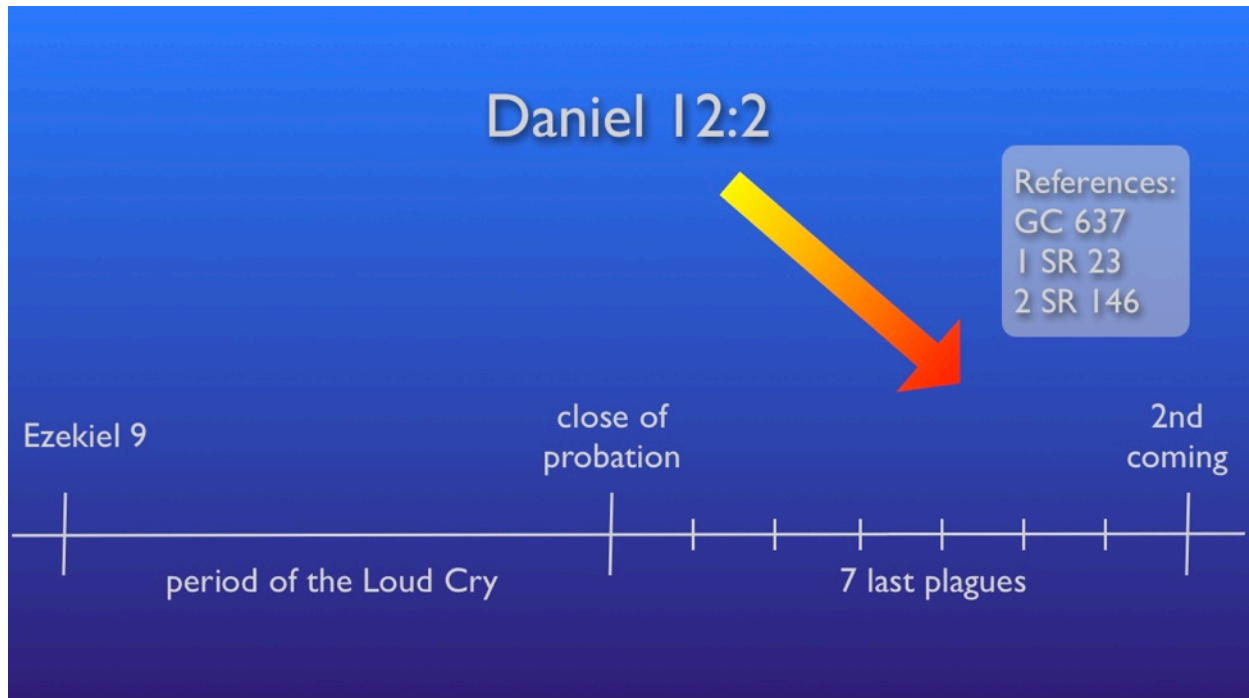
Prayer Thought

“God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper frame-work. When these truths are given their rightful position in God’s great plan, when they are presented intelligently and earnestly, and with reverential awe, by the Lord’s servants, many will conscientiously believe because of the weight of evidence, without waiting for every supposed difficulty which may suggest itself to their minds, to be removed.—Manuscript 8a, 1888.” — **Evangelism, p. 122.2**

The timing of the special resurrection in Daniel 12:2 has been the subject of much debate and confusion amongst Davidians owing to the fact that some statements in the Rod and the SOP place this event during the seventh last plaques whereas in other references in the Rod is it clearly placed before the close of probation. The purpose of the this presentation is to present evidence that will seek to harmonize both views.



**Some argue one way, others the other way.
Which one is it?**





Underlying Assumptions: Open Probation Only View

- Brother Houteff did not have all of the light, especially in regard to the kingdom when he published Shepherd's Rod, Vols. 1 and 2.
- Brother Houteff "simply borrowed the Seventh-day Adventist understanding at the time" when he first published about the special resurrection.

Progressive Truth Argument

"Of necessity, any statements relative to a subject which is still out of sight in the unfolding of the Scroll, are made only in incidental terms of truth as it is at the time seen or commonly understood. And if the common understanding of these incidental statements be wrong, the writer cannot be held responsible for that which he has borrowed from others or seen but very dimly and therefore expressed very indefinitely." — **Answerer Book, No. 2, p. 78**

How does this apply to Daniel 12:2?

“Still further, there are circumstances in connection with certain aspects of every message which necessitate clarification. Such clarification, however, can be no greater than the light which shines at the time. And the light may come solely from within the message itself, or, again, it may derive from a limited understanding common to the time "then present"--an understanding which the messenger himself shares.” — **Answerer Book, No. 1, p. 48**



Examples of “Limited Understanding Common to the Time”.

- John the Baptist’s view of the kingdom, when the king comes then the kingdom will be established (Answerer Book, No. 1, p. 49).

- Ellen White's statement in Testimonies Vol. I, p. 206 written in 1856 about making the eating of swine's flesh a test of faith.
- The Adventist views on the "daily" in Daniel 8:12 (Manuscript Releases, No. 20, p. 18)

Does a limited understanding negate the common view then present?

- Did John the Baptist's view of the kingdom mean that there was no kingdom to come?
- Did Ellen White's statement in Testimonies Vol. I, p. 206 say it was okay to eat pork?
- Did the advanced view on the "daily" in Daniel in 8:12 provided in the Rod mean that the united S. D.A. pioneer view that it represented "paganism" was incorrect?

Progressive Truth Argument Implications

The revelation of Daniel 12:2 to take place while probation is still open could not have been revealed or understood fully until the light on the kingdom was shown in 1937.

Because the special resurrection takes place while probation is open then the prior view or "common understanding" is incorrect (false) and thus has no more application.

If the "borrowed Seventh-day Adventist understanding at the time" is incorrect, then Ellen White in GC 637 must therefore also be incorrect.

Further Inconsistencies

If Sister White and Brother Houteff had a "limited understanding" about events to take place during the 7th last plague then what and where is the additional light to be found?

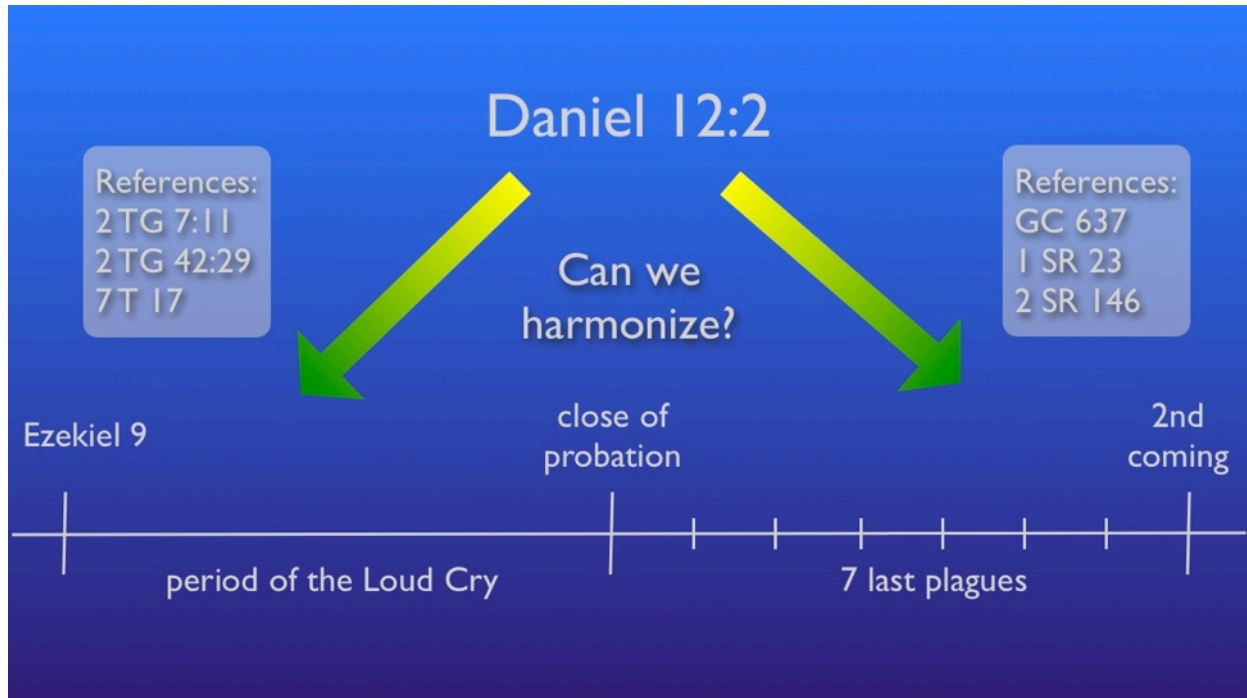
Where are there other examples that a prophet's "limited understanding" on a particular topic is completely erased or done away with when additional light on the topic unfolds?

Let us closely examine GC 637

- The chapter entitled “God’s People Delivered” is set during the 7th last plague (Rev. 16:17-21 quoted).
- The vision given and recorded by Sister White is focused on the experience of the Great Multitude (GM) who are also God’s people.
- To isolate the thought found on p. 637 on the special resurrection and force it into a period of time when probation is still open for the GM is removing the statement from its proper context.
- To assume that Sister White had “limited understanding” regarding events to take place during the seven last plagues is not consistent with what the Rod says on the subject.



Can we harmonize both views?



Double Application Principle

“According to the following testimony, Revelation 6:12-17, has a double application, and it is clear that these verses also refer to the time of the purification of God's church, for the servant of the Lord says, "In these scriptures two parties are brought to view.” — **Shepherd's Rod, Vol. 2, p. 214**

If there is a double application then . . .

Who are the righteous in each incident?

- Those that die in the faith of the three angels messages from 1844 up to the fulfillment of Ezekiel 9. (Isa. 57:1, 2 SM 63, 7T 17, EVW 39).
- Those who are laid to rest after the 144,000 are sealed. (1 SR 219, Rev. 14:13, 6T 15, CH 375).

“... 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 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." —

Shepherd's Rod, Vol. 1, p. 218

"...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." — **Shepherd's Rod, Vol. 1, p. 219**

"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." — **Shepherd's Rod, Vol. 1, p. 219**

If there is a double application then . . .

Who are the wicked in each incident?

- Those who did not prepare themselves from 1844 up to Ezekiel 9 (1 T 131.3).
- Those who pieced Christ (GC 637).

The Wicked: First Application

"I was shown the company present at the Conference. Said 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." — **Testimonies, Vol. 1, p. 131**

Who are these three groups?

- “Some food for worms” — those who die in the faith from 1844 to Ezekiel 9.
- “some subjects of the seven last plagues” — the wicked from 1844 up to Ezekiel 9.
- “some will be alive and remain upon the earth to be translated” — the 144,000.



The Wicked: Second Application

“‘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.” — **Great Controversy, p. 637**

How many times does Michael stand up to deliver His people?



The assertion is made: only once.

“Michael stands up once to deliver "those that are found written in the book." Once that deliverance begins, it continues until the end. At the close of probation for the world, the great multitude will not need deliverance because they will already have been delivered and joined the Kingdom. I will repost the quote that I posted earlier to prove this.” — **Erik Bell on Truth Tellers**

Evidence provided

“As publishers of the Present Truth series of books and tracts in the interest of the Seventh-day Adventist denomination, our duty now is to work only within the church. Then when we have accomplished this work (when the "firstfruits" therein have been sealed), Michael will stand up to deliver every one whose name is found written in the book (Dan. 12:1)-- every one who has the seal: for they are then entering into the time of trouble such as never was. And *while standing*, He shall send "this pure, true, sanctified ministry" (B:55-1886), 144,000 in number, "unto the nations" to declare His glory among the Gentiles" (Isa. 66:19), and to deliver the rest of His people.” — **Symbolic Code, Vol. 7, Nos. 7-12, pp. 17, 18**

Two Sealing Reports

(Tract, No. 1, pp. 20-22)

- At the time the church is purified while Christ is on earth (Ezekiel 9:11, EW 279), the angel reports the matter to Christ who is on Earth invisibly (the first sealing report, EW 279)
- After these events Christ returns to heaven in an empty chariot (Eze. 10:19) to resume the judgment for the living.
- Later the second sealing report takes place in heaven when Michael (Christ) stands up the second time to deliver His people (Rev. 22:11, EW 279, 280).

What about this deliverance?

[Dan. 12:1 quoted] “When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. . . . Then Jesus ceases His intercession in the sanctuary above. He lifts His hands and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as He makes the solemn announcement: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22:11. . . . When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor.” — **Great Controversy, p. 614**

. . . or this passage?

“It is at midnight that God manifests His power for the deliverance of His people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.” — **Great Controversy, p. 636**

Consider Further . . .

- The *Shepherd's Rod* cites Daniel 12:1 fifty six (56) times.
- Many statements focus on the deliverance of 144,000 at, or around the time of Ezekiel 9 while probation is still open for the world (5 Tr 118, 8 Tr 22, 23; 14 Tr 25, 15 Tr 60, 61; 1 TG 11:11; 1 TG 12:26; 2 TG 10:25, 2 TG 33:10, 11; 2 TG 42:29; 2 Ans. 20, 21; WHR 11, 2 SC 5:10.2).
- Other passages are focused on the deliverance of the Great Multitude after probation closes. (5 Tr 77, 9 Tr 58, 12 Tr 37, 38, 55, 56; 15 Tr 89).

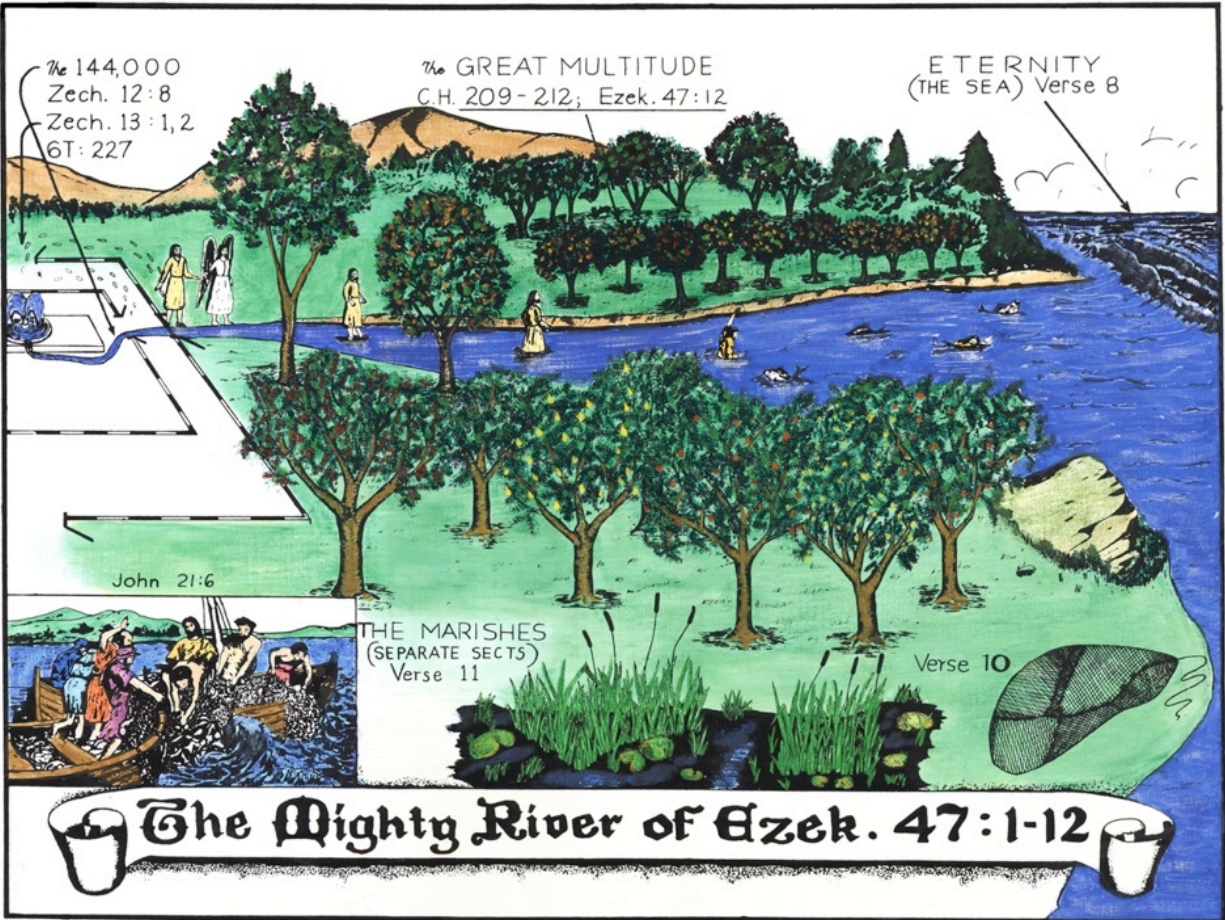


Come now let us reason together

- In accordance with what is already written in the S. O. P. and the Rod, the situation of the Laodicean Church (S. D. A.) *before* Ezekiel 9, includes three types of people:
 - a. the 144,000 living saints.
 - b. those who will die in the faith of the three angels message.
 - c. the wicked who are slain (tares).
- However, *after* Ezekiel 9, please consider that the three angels messages are going to be **repeated** (EW 277) during the Loud Cry when the Great Multitude is being gathered into the purified kingdom church.

Therefore, as a parallel, the whole world after Ezekiel 9 when the three angels messages are repeated with power and force during the Loud Cry will also include three types of people as shown in the table below:

Three types of people before Ezekiel 9	Three types of people after Ezekiel 9
The 144,000 living saints. (the first fruits)	The Great Multitude who will not taste death. (the second fruits)
Those who will die in the faith of the three angels message (from 1844 up to Ezekiel 9).	Those who will also accept the message yet will not be able to endure the seven last plagues and will be laid to rest, i.e., they <i>die under the faith of the three angel messages as it is proclaimed the second time.</i>
The wicked (tares) who are slain or who have died a natural death.	Those who will remain alive but will suffer and perish during the seven last plagues.



Seeking to harmonize.

- Is it possible that those who die under the faith of the three angels messages written during the Loud Cry, when it is repeated with power and force, will also be part of a special resurrection during the 7th last plague as spoken of in GC 637?
- Did you consider that God will lay some to rest in the grave before the time of trouble (CH 375)?
- In other words, in the above context, does the special resurrection have a double application? If so, then we have complete harmony with every passage in the Rod and the SOP on the subject without having to side step or make conditional some portions of the message.

Conclusion:

Based firmly on the weight of evidence principle, we believe that the most logical and sound manner in which to put into balance all of the references found in the

golden bowl on the subject of the special resurrection, coupled with Michael standing up to deliver His people, is that there is a double application. In this way complete harmony can be achieved while maintaining a firm stance that all of the Rod and the SOP must be true, or none of it is. Thus the perilous trap of resorting to human reasonings that side step the issue and dangerously imply that some portions of inspiration are incorrect or simply relied upon the “common understanding of the day.” Although there are cases of this in the writings of many of God’s prophets, it certainly cannot be applied to the present case without doing violence to the message and the authors intended meaning. Since the Rod did not correct itself on this subject of placing the special resurrection during the seventh plague, neither should we attempt to steady the ark and tell Elijah how to teach his message.

For any questions or comments on this presentation, please feel free to contact us anytime.

Universal Publishing Association-CT

PO Box 2528

Hartford, CT 06146

ph: 860 798-3672

email: upa5453@gmail.com

web: www.whyperish.org