

Two Sealing Reports

(an excerpt from [Tract No. 1, pp. 19-25](#))

*The Sealing of the 144,000—
The First Fruits.*

“This mightiest of angels,” says the Spirit of Prophecy, “has in his hand the seal of the living God, or of Him who alone can give life, who can inscribe upon the foreheads the mark. . . .”

“This sealing of the servants of God is the *same* that was shown to Ezekiel in vision. John also had been a witness of this *most startling revelation*.”—*Testimonies to Ministers*, pp. 444, 445.

The sealing (Rev. 7) being the same as the marking (Ezek. 9),—the “*purification*”,—we thus are given a twofold view of the “closing work for the church, . . . *the sealing time of the one hundred and forty-four thousand* who are to stand with-out fault before the throne of God. . . . They feel most deeply the *wrongs of God’s professed people*. This is forcibly set forth by the prophet’s illustration of the last work under the figure of the men each having a slaughter weapon in his hand. One man among them was clothed with linen, with a writer’s inkhorn by his side.”—*Testimonies*, Vol. 3, p. 266.

Since the purification, or the sealing, came at the commencement of the “Loud Cry,” as we have already seen, the 144,000 are therefore the “first-fruits”—the first to be sealed; whereas those who are sealed after the purification of the church, are the second fruits, of whom John (after having seen the 144,000 sealed) says: “*After this* I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Rev. 7:9.

The fact therefore that there is an ingathering of two fruits, shows that the marking or sealing is in two sections—two periods—and that there are

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“And behold,” says Ezekiel, “the man clothed with linen, which had the inkhorn by his side, *reported* the matter [*while on earth*], saying, I have done as Thou hast commanded me.” Ezek. 9:11. Here is the first report, made at the completion of the sealing in the church—the sealing of the firstfruits, the 144,000.

“I saw,” says the servant of the Lord, “. . . an angel with a writer’s inkhorn by his side returned *from the earth*, and *reported* to Jesus that his work was done, and the saints were numbered and sealed.”—*Early Writings*, p. 279. Here is his second report, made at the completion of the sealing in the world—the sealing of the second fruits, the great multitude.

Comparing both reports, each is seen to be of a different event: At the first report, the Lord was on “the *threshold of the house*” on *earth* (Ezek. 9:3); at the second, He was in the *heavenly sanctuary*.

After the angel had made his first report, the Lord commanded him: “Go in between the wheels, even under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter them over the city. And he went in in my sight.” Ezek. 10:2.

But following his second report, “. . . all the angelic host laid off their crowns as Jesus made the solemn declaration, ‘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.’ ”—*Early Writings*, pp. 279, 280.

Were probation to close at the time of the *first report* (Ezek. 9:11), the Lord must, according to the foregoing statement, be in heaven, then descend to earth to receive His saints, instead of being already

on earth, then mounting up in His throne, as He actually does, without His saints (Ezek. 10:19).

Again: the prophet's being left behind when the Lord went up, figuratively shows that at this particular descent and ascent, the saints are not to be taken to heaven, but only to be set free from sin and sinners—fitted for the final work.

At the angel's *second report*, however, Jesus, being in heaven, "*moved out of the most holy place*" (*Early Writings*, p. 280) to descend to earth.

This brief comparison brings into primary focus the twofold fact that at the time of the first report, Jesus went *into* the temple, whereas at the time of the second report, He went *out*.

Beyond the angel's reporting the matter of the marking and slaying in the church Ezekiel was not given to see. But Isaiah was. He saw

The Escaped Ones Go to All Nations.

"For by fire and by His sword," declares the gospel prophet, "will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . And I will send those that escape of them unto the nations, . . . to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations . . . to My holy mountain Jerusalem, saith the Lord, . . . *in a clean vessel into the house of the Lord.*" Isa. 66:16, 19, 20.

Since "those that escape" the slaughter (the 144,000) shall "bring *all* your brethren [all those who shall be saved in the time of the 'Loud Cry'] . . . into the house of the Lord," then it follows that those who escape are the ones who finish the work—the reason they are called "the servants of God." Rev. 7:3.

The message, moreover, finding them in the church, not in the world, they are therefore "virgins;"

that is, "not defiled with women" (Rev. 14:4)—the churches of the world. And they are without guile in their mouths, having kept their tongues from

Criticizing and Faultfinding.

" . . . They will question and criticise everything" says the Spirit of Prophecy in forewarning of the purification, "that arises in the *unfolding of truth*, criticise the work and position of others, criticise every branch of the work in which *they have not themselves* a part. They will feed upon the errors and mistakes and faults of others, 'until,' *said the angel*, 'the Lord Jesus shall rise up *from* his mediatorial work in the heavenly sanctuary, and shall clothe himself with the garments of vengeance, and surprise them at their unholy feast; and they will find themselves unprepared for the marriage supper of the Lamb.' " — *Testimonies* Vol. 5, p. 690.

These solemn words, may each lay well to heart, and may none let the enemy beguile them "with good words and fair speeches" on this life-and-death matter. Fix in your mind the fact that Christ's rising "up from His mediatorial work" cannot be after probation has closed, for, note carefully, He is to "rise up" during "the *unfolding of truth.*"

Let each take heed that he fall not to criticizing the message or the messengers, but rather that he "sigh and cry," as the Lord bids, "for all the abominations that be done in the midst [the church]," lest he be found on the wrong side, ranged with the evildoers, and thus doomed to fall under the angels' slaughter weapons.

"Cry aloud, spare not," is the heartening order, "lift up thy voice like a trumpet, and *shew* My people their transgression, and the house of Jacob their sins." Isa. 58:1. Take your stand, Brother, Sister, on the right side, and make sure, "having done all, to stand," for, no escaping the fact, the Lord has set His hand to separate "the wicked *from among* the just," . . . — *Tract No. 1, pp. 19-25.*