



Lesson 83

The Harvest and the Sealing

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We know that November 9th was the close of probation for the Priests. It was not a literal close of probation but it was just a fractal that marked the end of the dispensation. On the 144,000's line though the Close of Probation will be literal. After every close of probation there is another dispensation and in today's lesson, we are going to explore what that dispensation means for us.

The Sealing

When does the sealing begin?

There are five waymarks and four dispensations on the line of the 144,000. The first waymark is the Time of the End, 1989. The second waymark is 2001. The third waymark is the National Sunday Law. The fourth waymark is the Close of Probation when Michael stands up. And the last waymark is the Second Advent. "But when Sunday observance shall be enforced by law, the world shall be enlightened concerning the obligation of the true Sabbath... And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments of God and the commandments of men, that those who continue in transgression will receive 'the mark of the beast'." *The Great Controversy* 449.1. The "...Sabbath of the fourth commandment is the seal of the living God." *The Great Controversy* 640.1. Ellen White believed that the Sunday Law will be a test about Sunday keeping and Sabbath keeping. Those who, when confronted with the test, kept Sunday received the mark of the beast. Those who, when confronted with the test, kept the Sabbath received the Seal of God. That is why we say the sealing takes place at the Sunday Law.

Beginning of the Priests' sealing

The sealing for the Priests began in 2014. We just learned that the sealing of God's people begins at the Sunday Law. We were talking about the big Sunday Law- the one on the 144,000's line, but the same is true for fractals, so now we are going to look at the fractal of the Priests. If we know when the Priests' Sunday law was, we'll know when the sealing on the Priests' line began. So when was the Priests' Sunday law? 2014. We can prove this by looking at history. We know that we can begin time spans at various dates, and those dates tell us more about the other end of the time span. For example, we can take a 151-year time span back from 2019 and that gets us to 1868; in 1868 there was an impeachment of a United States president. That then told us that there would be an impeachment in 2019 of a United States president since Christ tells us the end equals the beginning- and we were right; Trump was impeached in 2019. So now that we know the methodology, let's trace a 126 time span back from 2014. That gets us to 1888- one of the three histories in Modern Israel. In 1888, there was a Senator named William Blair. On May 21, he introduced the Blair Sunday-rest bill to congress. In short, this bill was a Sunday law. Above we learned that the end equals the beginning, so if 1888 was a Sunday law, then 2014 was as well. But there was no Sunday law passed in 2014, so how can this be? We have to understand the line of progression to solve this. In short, the line of progression shows us that three curses are dealt with in Modern Israel. In Millerite history this curse was slavery. In the 1888 history the curse was Sabbath breaking, and in our history the curse being dealt with is sexism. The Sunday laws in each of these histories was trying to bring back the curse that was being removed. The Sunday law in Millerite history was the Fugitive Slave Act, which promoted slavery. We just learned that the Sunday law in the 1888

history was a literal Sunday law, which promoted Sabbath breaking. And since the curse in our time is sexism, that is our Sunday law issue. This is how we don't need to see a literal Sunday law in 2014, we need to see an issue over equality, and we do; conservatives in the United States Senate began blocking liberals from filling court seats so other conservatives could; and we know conservatives are against equality and liberals are for it. 1888 and 2014 are both Sunday laws, the issues are just different. The 126 spans across 2 histories, the 1888 and our history. Since it starts in the 1888 history, and ends in the 144,000's history- the histories change- the Sunday law issues also have to change, but they are both still "Sunday laws". So now we have proven 2014 is the Sunday law. We already know that the Sunday Law begins the sealing. Therefore, it is clear that the sealing for the Priests began in 2014.

End of the Priests' sealing

There is an ending to the time of the sealing. Ellen G. White says, "The living righteous will receive the seal of God prior to the close of probation." *Maranatha* 211.2. In *Testimonies for the Church* volume 5 212.5 it also says, "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, everyone that shall be found written in the book.' When this time of trouble comes, every case is decided; there is no longer probation, no longer mercy for the impenitent. The seal of the living God is upon His people." The sealing ends at the Close of Probation when Michael stands up, for the 144,000. The Priests' line is a fractal of that line, as we know, so our sealing must also end at a waymark. Like the 144,000 that waymark is our close of probation: November 9th. On November 9th the sealing for the Priests ended. You can say that we were sealed into this message. Of course this sealing is just a fractal of the actual sealing that begins at the Sunday Law, but for the Priests' line our sealing finished in 2019.

The Harvest

The agricultural model

The agricultural model comes from nature. Before you can even plant anything in the ground, you have to plough. You have to break up the dry dirt so that roots will be able to form. Then you can sow the seeds. But plants need more than dirt to grow; they also need water. At first they need a gentle shower so the seedlings won't be crushed. They need the former rain. Then, as they grow bigger, they can take more pressure: the latter rain. The latter rain is what brings the plants to perfection. And once they are ripe they can be harvested. That is the agricultural model: ploughing, seed sowing, former rain, latter rain, and harvest.

The beginning and end of the harvest

The harvest begins at the close of probation. We previously looked at the agricultural model, but it doesn't do us much good to know the process of growing a plant. It becomes profitable once we can plug it into the Priests' line. The agricultural model gives us five points and four periods in between them; the beginning of the ploughing (point), the ploughing (period), the seed sowing (point), the former rain (period), the end of the former rain and beginning of the latter rain (point), the latter rain (period), the beginning of the harvest (point), the harvest (period), and the end of the harvest (point). These five points and four periods directly correspond to the five waymarks and four dispensations on any reform line- we are focusing on the Priests' line. 1989 was the beginning of the ploughing, the dispensation from 1989 to 2001 was the ploughing. 2001 was the seed sowing, the dispensation from 2001 to 2014 was the former rain. 2014 was the end of the former and beginning of the latter rain. The dispensation from 2014 to 2019 was the latter rain. 2019 was the beginning of the harvest. The dispensation from 2019 to 2021 is the harvest. And 2021 will be the end of the harvest. All the points and periods fit perfectly on our line, and the events on our line also correspond to the events of the agricultural model, but we aren't going to go into that. If we were to quickly connect the sealing to this model, the sealing is the latter rain. What we are going to be focusing on for the rest of the lesson is the harvest; the harvest began in 2019 and will end in 2021. Since 2019 was the close of probation and 2021 will be the second advent, we can say the harvest begins at the close of probation, and ends at the second advent.

Examples of the harvest

Jacob's harvest

There are many stories in the Bible that can be placed in the time of harvest. One familiar one is Jacob at the brook Jabbok. We know that that story is about the time of trouble which is the same as the harvest. In the middle of the night Jacob was praying when Someone approached him, and he thinking They were an enemy, started to fight for his life. Jacob could not recognize that the Person was Christ. He didn't recognize Christ until he was crippled by a touch at daybreak. Once Jacob finally recognized Christ he persisted on being blessed until he was blessed and his name was changed to Israel. He had repented of all of his sins before that time, so as he wrestled with Christ he trusted in God until he was assured of pardon. But even in the time of trouble- after the close of probation- Jacob had made a mistake. He could not recognize God. So he wrestled with Christ. Jacob, even then, was not perfect. So in Jacob's time of trouble he had repented of his previous sins but he still made a mistake.

Elijah's harvest

Elijah had a harvest time (time of trouble), just like all other reform lines. "And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time. And when he saw that, he arose, and went for his life, and came to Beersheba, which belongeth to Judah, and left his servant there." 1 Kings 19:1-3. There is no specific point where we have marked the beginning of the harvest so we'll say the beginning of chapter 19. Then we can mark the death decree when Jezebel threatens to kill Elijah. It was at this point that Elijah made a mistake: he "went for his life". We can afterward mark the voice of God at verse 12, which says, "And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." This all happened during Elijah's harvest- he made a mistake during his harvest. He said that the reason he fled was because he was the only follower of God left. He thought the end justifies the means: compromises to save his life so he could continue to be a representative of God. We know that it matters what means you use to get to an end therefore we know that what Elijah did was a bad thing. Yet, even though it was his harvest time, he was still forgiven and later translated to heaven without seeing death.

The disciples' harvest

Even after being with Jesus for three years, the disciples still didn't understand. We have been looking at the harvest, and how people in history acted during that time. In his harvest, Jacob wrestled with God. In Elijah's harvest, even after calling down fire from God, Elijah lost faith and skipped town. The disciples in Jesus's time had a similar experience. The omega of Ancient Israel's line is exactly like ours, it has a 144,000's line and three fractals, each of those four lines having five waymarks. Since we are focusing on the Priests' line, we'll be looking at the fractal of the disciples, the disciples were the 'priests' in Christ's time. The disciple's line begins at the birth of Christ, which parallels 1989. The next waymark on their line is the baptism

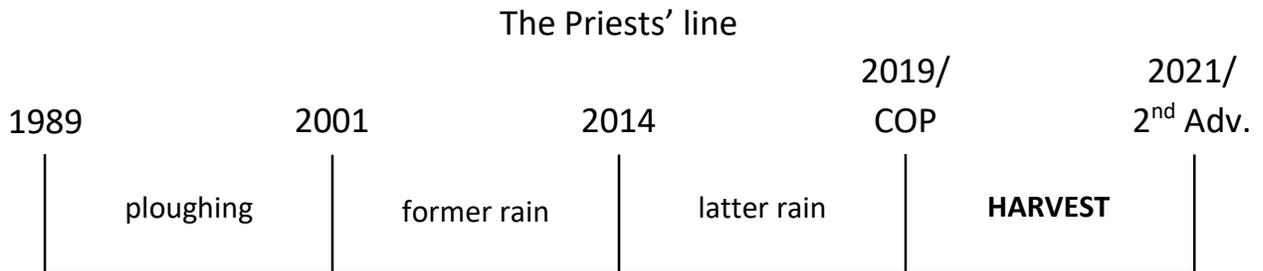
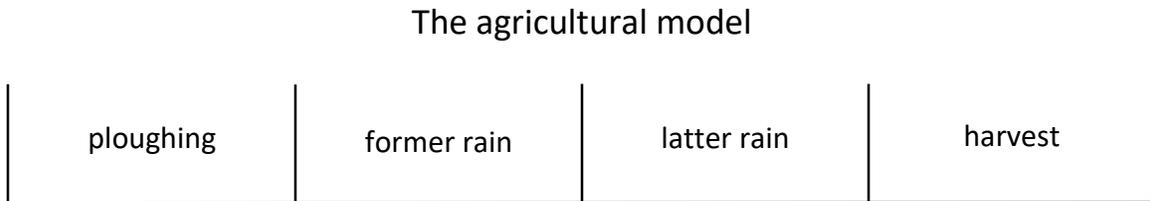
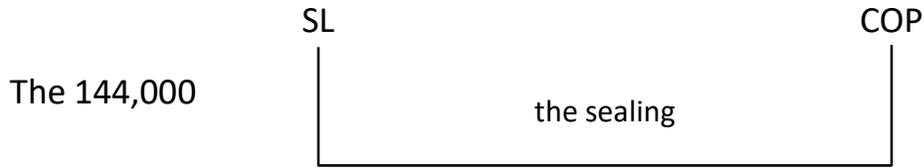
of Christ, which parallels our 2001. The next waymark is the first temple cleansing, which is our 2014. The next waymark is the cross, which is our 2019, and both ours, and their close of probation. The last waymark on their line was Pentecost, which parallels our 2021 and is both ours and their second advent. We know the harvest extends from the close of probation to the second advent, therefore the disciple's harvest was from the cross to Pentecost. The disciples acted similar to Jacob and Elijah in their harvest. Jacob, in his harvest, wrestled with God- he wasn't right with God. Elijah in his harvest also wasn't right with God, he lost faith. In their harvest, the disciples weren't right with Jesus. Acts 1:6 is speaking about the forty days the disciples were with Jesus after the cross, and right before the ascension, it reads: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" We see here that the disciples, even after three and a half years with Jesus, still failed to understand the nature of the kingdom. They still thought it would be a literal earthly kingdom ruled by the Jews. So after making it all the way to the harvest, the disciples still had problems to be worked out; they didn't understand Christ's mission.

Our Time

The point of the harvest

We have looked at three examples of people in the Bible in their harvest time. Jacob could not recognize and fought with Christ. For us Jacob's fighting with Christ can represent Priests who cannot recognize God's voice and so they fight against the message. Some Priests fight or doubt the messages of equality and parable teaching: they are represented by Jacob. Elijah ran away from Jezebel, right after he had served God on Mount Carmel. The disciples still thought that Christ's kingdom would be on earth- even after the cross. All of these people made mistakes after their close of probation. We looked at the sealing of the Priests earlier: the sealing began in 2014- our Sunday law, and ended in 2019- our close of probation. So us Priests were sealed on November 9th. After that our harvest began. From the previous examples though we can see that people can still make mistakes after their close of probation. They are still growing or learning in their harvest. That applies to us Priests even though we are sealed. On the 144,000's line after the Close of Probation Ellen G. White says that earthliness will still need to be removed from them before the Second Coming. The Priests are no different- even after our close of probation and sealing some people still make mistakes like Jacob, Elijah, and the disciples, and we all still need to learn. These things happen in our harvest, that is why we have this period of time in our reform line.

In summary:



Jacob, Elijah, and the disciples all made mistakes or still had to learn in their harvest time.

The Priests can still make mistakes in their harvest, even though they are sealed. In the harvest the Priests are still

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