

“TRIBES OF THE CHILDREN OF ISRAEL”

Who are these? answer, “The servants of our God,” see 3rd verse, the proof is here plain who the tribes of the children of Israel are; whenever the Sabbath has been contended against, none but the literal Jews were allowed to be God’s Israel, but see here, how your straw houses are demolished. John in holy vision sees that this very Sabbath which is “*the seal of the living God*” is now being sealed on the foreheads of the twelve tribes of the children of Israel, which Israel are “*the servants of our God*”. [SLG 37.5](#)

Their individual names are written on the gates of the holy city, the very same ones which are here sealed. Surely they will have an undoubted right there, for they “keep the commandments of God”, [22:14](#). [SLG 38.1](#)

Further: As the high priests always bore the names of the twelve tribes of the children of Israel on the breast plate of judgment, whenever they appeared in the holy of holies, on the 10th of the 7th month, so Jesus our great high priest, the antitype of all the priests, on the 10th of the 7th month, 1844, appears in the like order bearing the names of the twelve tribes of the children of Israel at the mercy seat before the Father, pleading with him to blot out their sins, and send the holy spirit of promise to seal them with the seal of the living God. Will he prevail, think you? John see that the 144,000 were sealed of all the tribes, etc., and these were the servants of our God, men and women now living. Where are they, says our opponents? Answer, on the earth. Do you know where to find them all? no, not yet; but I believe John saw every one of them, and I had rather believe him, if I should never have the privilege of seeing or hearing from one of them until the resurrection of the just, than to have my part taken from the book of life and out of the holy city, by continually trying to prove that it was not so, because the Sabbath believers could not point them all out, and tell their names. I am quite sure that such as find fault and reject God’s Holy Sabbath, (no matter what else they do,) will never be among that happy number; none but Sabbath keepers and believers can ever be sealed with this seal, and even many of them will fail unless they keep the Sabbath holy in its appointed time, for it is just as sinful in the sight of God to wilfully reject the Bible light on the commencing of the Sabbath, and therefore transgress a part of sacred time, as it would be not to keep it at all. Friday evening at 6 P. M., the Sabbath commences, all other figuring is lost time. [SLG 38.2](#)

From the 5-9 verses we have just 144,000 sealed saints to stand on the Mount Zion in their immortal state, as is shown in [14:1](#). It is the same 144,000 they have advanced beyond the sealing here, because they have got the Father’s name in their foreheads now, so you see that the whole number which were sealed with “a seal of the living God,” were afterwards redeemed. - Who then will stop this side of the sealing to find fault, and fall with the wicked. O Lord help us now. Says one, who are these in the 9th verse of the 7th chapter? Answer, all the righteous dead from Abel to the resurrection, which I have no doubt will be seen uniting with the 144,000 living saints, at the anniversary of the feast of Tabernacle in the 7th month. After God has spoken! compare the last clause of this verse with [Leviticus 23:39-44](#); [Nehemiah 8:16-18](#). The sealing is for the living saints only. The dead saints are now being judged, [Revelation 11:18](#); [Revelation 5:12-13](#), John saw (not all the human family,) but all the *redeemed* of every creature in heaven, on the earth, under the earth, (in their graves,) in the sea, and all that are in them; meaning all that was then unborn, 9th verse is proof. These four instances are all the account John gives of the *number* of redeemed saints. In giving the exposition of [Revelation 7:1-4](#), I have been more particular in weighing objections, and examining the Prophets views of visions, angels etc., than many of my readers may think desirable or profitable, in presenting the sealing message. My only apology, if one be necessary, is this: 1st. Many persons have supposed that this sealing was in the past. [SLG 38.3](#)

2nd. Others that the holy angels make the cry, and the people of God here on earth respond, and thus the work is done. [SLG 39.1](#)

3rd. While others again believe it is *all* the work of angelic beings. [SLG 39.2](#)

4th. There are others professing to believe in this sealing time that have no faith in last day visions. [SLG 39.3](#)

As my exposition differs some what from all of these, and I have no means of replying to the various objections which may arise from many quarters on the presentation of this message, I have, therefore, anticipated them, and by so doing have not been so brief as I otherwise should have been. I hope, however, this will be no objection to those who want the whole truth and desire above all things to understand the whole subject in its true light and bearings. All such will, I hope, examine it separately, carefully, and prayerfully, by the unerring standard of truth. All other ways will prove fruitless. To make it a little plainer I will recapitulate. [SLG 39.4](#)

1st. We made the four messengers *figurative*: representing the organized powers that be, viz: Great Britain, France, Russia, and the United States of North America. [SLG 40.1](#)

2nd. Objections to these four messengers being literal angels. [SLG 40.2](#)

3rd. Messengers, *figurative*, representing the people of the earth. [SLG 40.3](#)

4th. Four quarters of the earth, viz: Europe, Asia, Africa, and America. [SLG 40.4](#)

5th. Four winds, *figurative*, meaning the four sore judgments of God. [SLG 40.5](#)

6th. 7th, and 8th. Earth, sea, and trees, all literal, as they are. [SLG 40.6](#)

9th. A wind, *figurative*. [SLG 40.7](#)

10th. Another messenger with the sealing message, *figurative*: representing those now under the 3rd message, in [Revelation 14:9-12](#), “keeping the commandments of God and the faith of Jesus.” In other words, the true Sabbath keepers now on earth. [SLG 40.8](#)

11th. Ascending, from the rising of the sun, *figurative*, as explained in connection with E. G. White’s and Bible visions. [SLG 40.9](#)

12th. “Seal of the living God:” *figurative*, means the never ending Sabbath “of the Lord our God.” [SLG 40.10](#)

13th. Crying with loud voices, means the sealing messengers, or the Sabbath keepers. [SLG 40.11](#)

14th. Sealed, means fully receiving and being sanctified in keeping the whole truth, to pass safely through the time of trouble. [SLG 40.12](#)

15th. Servants of our God: means all the true Israel of God, now living on this earth. [SLG 40.13](#)

16th. Twelve tribes of the children of Israel: means the servants of our God, now being sealed. [SLG 40.14](#)

17th. *Injure not the earth*, etc: Don’t let go your organized system of governments, and let mob law and anarchy prevail, so as to destroy people on earth and sea, and destroy the trees. [SLG 40.15](#)

18th. 144,000 means, that number of men and women now being, and to be sealed, to the day of redemption. [SLG 40.16](#)

19th. *Foreheads*, means public profession, to be seen because it is a part of the person not covered. [SLG 41.1](#)

20th. The redeemed saints, living and dead, represented four times in John’s vision. [SLG 41.2](#)

EZEKIEL’S VISIONS. - He says “the heavens were open and I saw visions of God.” In his second vision as recorded in his 7: chapter, he saw the final desolation of the land of Israel; and from the following strong expressions he referred to the present and future state of things here, viz: “Now is the end come upon thee. - An end is come, the end is come. - The time is come the day of trouble is near. - Now will I shortly pour out my fury upon thee. - And accomplish mine anger upon thee. - For the vision is touching the *whole multitude*. - All hands shall be feeble, and all knees shall be weak as water. - Destruction cometh, and they shall seek peace, and there shall be none. - Mischief shall come upon mischief, and rumor shall be upon rumor,” etc. [SLG 41.3](#)

In his 8: chapter he begins with the third vision, and says while he was setting in his house in Babylon, (in the captivity,) the form of a hand took him by a lock of his head and brought him in the visions of God to Jerusalem, to prophecy its destruction. He called upon him to see the awful abominations committed by the professed followers of God. [SLG 41.4](#)

He then declares that he would “deal in fury, that he would neither *spare* nor have pity, though they cry in mine ears with a loud voice, yet will I not hear them,” 18th verse. [SLG 41.5](#)

“He cried also in mine ears with a loud voice saying: cause them that have charge over the city to draw near even every man with his destroying weapon in his hand. And behold six men came from the way of the higher gate, which is turned towards the north, and every man a weapon of breaking in pieces in his hand, and one man among them was clothed with linen, with a writer’s inkhorn upon his loins; and they went in and stood beside the brazen altar. - And he called to the man clothed in linen which had the writer’s inkhorn by his side: and the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and mark a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine ears, go ye after him through the city, and smite: let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man on whom is the mark,” 9:1-6. A question now arises, what is this vision to do with John in [Revelation 7:1-4](#); answer: nothing, if it has been fulfilled: if not, then it will apply. 1st. Then it will be admitted that this vision was a prefiguration to Ezekiel of something that was to come, for it could not be a prophecy if it was ----- in the past. [SLG 41.6](#)

2nd. According to Ezekiel’s dates, and Jeremiah’s 52nd chapter, the Babylonians besieged, took, and destroyed Jerusalem, and burned up the principal buildings thereof, about seven years after the wonderful prophecy, viz: B. C. 588; also 2nd [2 Kings 25](#): chapter. This did not fulfil the prophecy, for he heard the orders given to the men who were to destroy, to slay *utterly* old and young, both maids and little children, and women. Now there is no such record made by Jeremiah, or in Kings, above quoted. They show the destruction of the city, but thousands of inhabitants instead of being slaughtered, were led away captive into Babylon. And a remnant was left in the land; and they afterwards went down to Egypt contrary to the word of the Lord, and the prophet Jeremiah went with them, see [Jeremiah 42, 43](#). Further: “he said come not near any man on whom is the mark,” i.e. the sighing and crying ones, showing clearly that there was *some* righteous ones, for the man in linen had done his work and reported himself, 11th verse. But at this destruction of the city, B. C. 588, I believe it is clear that there was not one to mark. Jeremiah and Ezekiel’s prophecies show that this destruction of their city and their captivity had befallen them, because of their continued backsliding. Now for the proof. “Run ye to and fro through the streets of Jerusalem and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that *executeth judgment, that seeketh the truth, and I will pardon it.* - [Jeremiah 5:1](#). Now this was a few years before the city was destroyed, and during the threatened judgments that would come on them, unless they repented. Therefore it is clear here, that there was none to *mark* in the city of Jerusalem when it was destroyed, seven years after Ezekiel had his vision. If there had been one righteous person there, God could not have destroyed it then., So that this wonderful vision of slaying *utterly* old and young, and marking the righteous in their foreheads, was not fulfilled here. Well but Jerusalem was destroyed again in A. D. 70, 658 years after this; yes, and this was the time that Jesus referred to when he told them to pray that their flight may not be on the Sabbath day, [Matthew 24](#). May not this slaying, and marking time refer here? I think not, because we have just quoted the Saviour’s language to show that all the sighing, and crying ones, even his praying children, was to flee *from* the city the first opportunity except on THE Sabbath, (not first day of the week.) Now this differs materially from Ezekiel’s vision; he saw that the *marked* ones were not to be touched while the wicked were being slain in the city. See [9:6, 8, 11](#). [SLG 42.1](#)

History shows that the praying ones had left the city some time before the Roman army entered it, and began to slay the wicked; besides, though many hundred thousand souls were slain in the city at this time, yet they were not *utterly* slain, because many thousands of them were led away captive by Titus, the Roman conqueror; besides we have no account whatever of any *marking* or sealing process of the sighing ones at either of these times. [SLG 43.1](#)

May it not have been in the reign of the MACCABEES, between these two awful calamities that befell their city? no, it is not these. I believe we have no other account to which we can refer. [SLG 43.2](#)

Therefore it is clear that the sighing, crying, marking, and slaying time, which he saw in vision 2443 years ago, was in reference to the last days. I see not where it can apply any where else. Then here is two witnesses. Now Paul says, “out of the mouth of two or three witnesses shall every word be established. [SLG 43.3#](#)

Genesis 29-30	Numbers 1	Revelation 7
Reuben	Reuben	Reuben
Simeon	Simeon	Simeon
Levi		Levi
Judah	Judah	Judah
Dan	Dan	
Naphtali	Naphtali	Naphtali
Gad	Gad	Gad
Asher	Asher	Asher
Isaachar	Isaachar	Isaachar
Zebulun	Zebulun	Zebulun
Joseph		Joseph
	Ephraim	
	Manasseh	Manasseh
Benjamin	Benjamin	Benjamin

1.	Judah	"I will praise the Lord" (Gen 29:32-35)
2.	Ruben	"He has looked on me"(Gen 29:32-35)
3.	Gad	"Given good fortune" (Gen 30:11)
4.	Asher	"Happy am I" (Gen 30:13)
5.	Naphtali	"My wrestling" (Gen 30:8)
6.	Manasseh	"Making me to forget" (Gen 41:51)
7.	Simeon	"God hears me" (Gen 29:32-35)
8.	Levi	"Joined to me" (Gen 29:32-35)
9.	Issachar	"Purchased Me" (Gen 30:18, "recompense" ...)
10.	Zebulun	"Dwelling" (Gen 30:20)
11.	Joseph	"(Jehova) Will add to me" (Gen 30:23-24)
12.	Benjamin	"Son of His right hand" (Gen 35:18)

Jacob (Israel) had twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph, and Benjamin (Genesis 29:32 - 30:24 and Genesis 35:18). However the twelve tribes turned into thirteen when Jacob gave Joseph a ‘double portion’. This meant that each of his two sons, Ephraim and Manasseh, became a tribe, rather than just the one tribe of Joseph (Genesis 48:5). However this thirteen became twelve again as the tribe of Levi received no land. The Levites were only given certain cities and was the tribe of the priesthood who received the tithes of the other twelve tribes who tithed from their land.

Therefore the difference between the first and second column is that Joseph was split into Ephraim and Manasseh, while Levi was dedicated to the Lord. In Revelation Levi is very conspicuously brought back alongside of the others. Obviously this is very symbolic, indicating that the priesthood is over. Now, bringing Levi back is effectively going back to the time before Jacob gave Joseph the double portion, so technically Dan should still be on the list and Ephraim and Manasseh should not, being that they are already represented in Joseph! Truly this is odd and therefore must have some symbolic meaning. Now here is the amazing part. Notice what happens when you line up these meanings of the names according to the way they appear as listed in Revelation. It forms a very remarkable statement declaring how God saves the church as His bride!

I will praise the Lord [for] he has looked on me [and] given good fortune. Happy am I. [In] my wrestling, God is making me to forget. [But] God hears me [and is] joined to me. [He has] purchased me [a] dwelling [and] will add to me [the] Son of His right hand.

These names presented in this order describe a brief story summarizing the church’s struggle, redemption, victory, and ultimate marriage to the Lamb. It seems evident that this is a special message of encouragement for those who are in the Church, believers in Christ, and not necessarily just Jews.