

## The Visions of Bible Prophecy – Part 2

### Mareh:

- Mareh represents “an appearance” or “the act of seeing.”

#### Strong's Definitions [?]

(Strong's Definitions Legend)

**מַרְאֵה** *mar'eh, mar-eh'*; from H7200; a view (the act of seeing); also an appearance (the thing seen), whether (real) a shape (especially if handsome, comeliness; often plural the looks), or (mental) a vision:—~~×~~ apparently, appearance(-reth), ~~×~~ as soon as beautiful(-ly), countenance, fair, favoured, form, goodly, to look (up) on (to), look(-eth), pattern, to see, seem, sight, visage, vision.

- The mareh vision has an “internal” and an “external” application.
  - Way-marks of 911 – MC – SL have internal and external applications.

#### Internal and External :

External: 3 <sup>rd</sup> Woe	Marriage (IMG.)	MOB
911	MC	SL
----- ----- -----		
Internal: JOL/LR	Marriage (Living Test.)	Shut Door/ CoP

See seven churches and seven seals.

- External aspect to the mareh is a pattern seen in Dan 2, 7, 8 and 11 in which the chazown vision identifies the history and work of Satan’s kingdoms and the mareh identifies God’s response to it.

Chazown and Mareh in the Book of Daniel				
Chapter	2	7	8	11
Satan’s kingdom (chazown)	Image – 4 kingdoms	Lion, bear, leopard, beast	Ram, goat, little horn	King of the North
God’s kingdom (mareh)	Stone cut out of mountain	Judgement (7:13)	Cleansing of Sanctuary (8:14)	Glorious Holy Mountain, Tidings out of the north and east

### Daniel 2: 1798-1844

- The Millerite movement (1840-44) is a type of the stone being cut out of the mountain.

- Mountain represents a church (Dan 9:16, Zec 8:1-3, Joel 3:16-17) and a stone (Zec 12:3) represents a remnant or a special group of people drawn from the church.

Daniel 7 and 8: 1844

*The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of Days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25. {GC 426.1}*

- The internal aspect of the mareh vision is the appearance of Christ before His people which leads to the marah experience.

**Marah:**

Strong's Definitions [?]

(Strong's Definitions Legend)

מַרְאֵה mar'âh, mar-aw'; feminine of H4758; a vision; also (causatively) a mirror.—looking glass, vision.

- Mareh and marah are the same word. Mareh is the masculine rendition whereas marah is the feminine.
- There is a cause and effect relationship between the mareh and marah.
  - Marah also translated as “appearance.”

**Eze 1:26** And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance **[mareh]** of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance **[mareh]** of a man above upon it.

**Eze 1:27** And I saw as the colour of amber, as the appearance **[mareh]** of fire round about within it, from the appearance **[mareh]** of his loins even upward, and from the appearance **[mareh]** of his loins even downward, I saw as it were the appearance **[mareh]** of fire, and it had brightness round about.

**Eze 1:28** As the appearance **[mareh]** of the bow that is in the cloud in the day of rain, so *was* the appearance **[mareh]** of the brightness round about. This *was* the appearance **[mareh]** of the likeness of the glory of the LORD. And **when I saw it, I fell upon my face**, and I heard a voice of one that spake.

**Eze 2:1** And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee.

**Eze 2:2** **And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.**

**Eze 2:3** And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

**Eze 2:4** For *they are* impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

**Eze 2:5** And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

**Eze 2:6** And thou, son of man, be not afraid of them, neither be afraid of their words, though briars and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

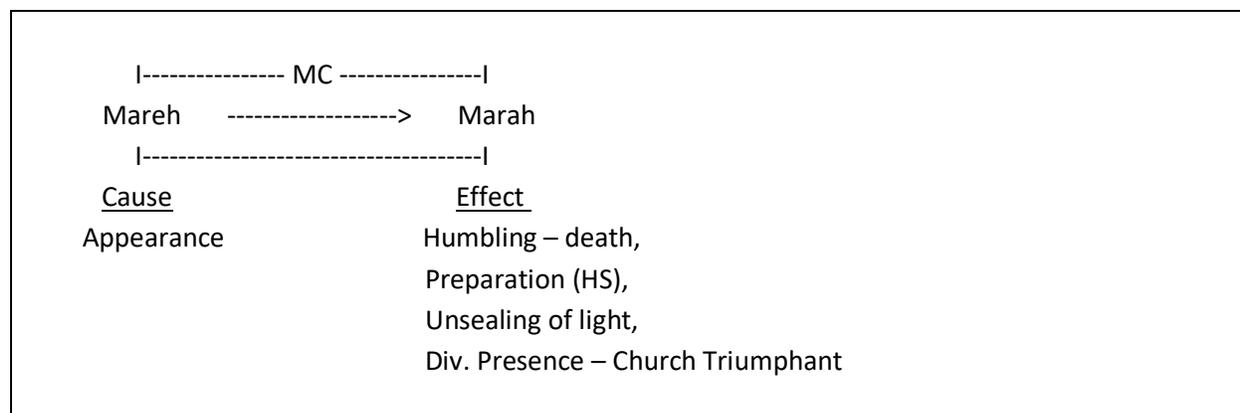
**Eze 2:7** And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they *are* most rebellious.

**Eze 2:8** But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

**Eze 2:9** **And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;**

**Eze 2:10** **And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe.**

- Ezekiel saw the marah vision and was humbled into the dust (1:28). He thereafter was prepared to receive a message (2:2) and then was sent out to proclaim that message. This is the marah experience.



- Every prophet sees the marah vision.

**Num 12:6** And he said, Hear now my words: If there be a prophet among you, *I* the LORD will make myself known unto him in a vision [**marah**], *and* will speak unto him in a dream.

#### Locating the Mareh and Marah:

**Dan 10:1** In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, but the time appointed *was* long: and he understood the thing, and had understanding of the vision.

**Dan 10:2** In those days I Daniel was mourning three full weeks.

**Dan 10:3** I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled.

**Dan 10:4** And in the four and twentieth day of the first month, as I was by the side of the great river, which *is* Hiddekel;

Dan 10:5 Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins *were* girded with fine gold of Uphaz:

Dan 10:6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

Dan 10:7 And I Daniel alone saw the vision **[marah]: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves.**

Dan 10:8 Therefore I was left alone, and saw this great vision, and **there remained no strength in me: for my comeliness was turned in me into corruption**, and I retained no strength.

- The men fleeing at the sight of the vision takes place at Midnight as this is when the two classes are separated in the parable of the ten virgins.
- After seeing the vision which humbled him Daniel underwent a three-fold preparation represented by his being touched three times.

Dan 10:9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

Dan 10:10 And, behold, **an hand touched me**, which set me upon my knees and *upon* the palms of my hands.

Dan 10:11 And he said unto me, O Daniel, a man greatly beloved, **understand the words that I speak unto thee**, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

Dan 10:12 Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words.

Dan 10:13 But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.

Dan 10:14 Now **I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.**

- The message unsealed to Daniel pertained to the events in connection with the future of God's people - CoP, the development of the church triumphant, the final reformatory movement (bypassing of Saul and the setting up of David), the destruction from the North.

Dan 10:15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

Dan 10:16 And, behold, *one* like the similitude of the sons of men **touched my lips: then I opened my mouth, and spake**, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.

- Daniel speaks marking the proclamation of a message.

Dan 10:17 For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me.

Dan 10:18 Then there came again and **touched me** *one* like the appearance of a man, and he strengthened me,

- These three touches mark a progressive lifting up (of the faithful priests) that takes place at the MC.
- Following this three-fold preparation he was strengthened and prepared to understand the prophecy that was being opened to him.

**Dan 10:19** And said, O man greatly beloved, fear not: peace *be* unto thee, **be strong, yea, be strong.** And when he had spoken unto me, **I was strengthened, and said, Let my lord speak; for thou hast strengthened me.**

- “Be strong, yea, be strong” is a doubling and thus locates the marah vision at the Midnight – MC time period.

**Isa 52:1** **Awake, awake;** put on thy strength, **O Zion;** put on thy beautiful garments, **O Jerusalem,** the holy city: for **henceforth there shall no more come into thee the uncircumcised and the unclean.**

- “Awake, awake” – virgins awake at the Midnight Cry.

**Dan 10:20** Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

**Dan 10:21** But **I will shew thee that which is noted in the scripture of truth:** and *there is* none that holdeth with me in these things, but Michael your prince.

#### **Fifth Day of the Fourth Month:**

**Eze 1:1** Now it came to pass in the thirtieth year, **in the fourth month, in the fifth day of the month,** as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions **[marah]** of God.

**Eze 1:2** In the fifth *day* of the month, which *was* the fifth year of king Jehoiachin's captivity,

**Eze 1:3** The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

**Eze 1:4** And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

**Eze 1:5** Also out of the midst thereof *came* the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

**Eze 1:26** And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance **[mareh]** of a sapphire stone: and upon the likeness of the throne *was* the likeness as the appearance **[mareh]** of a man above upon it.

**Eze 1:27** And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance **[mareh]** of his loins even upward, and from the appearance **[mareh]** of his loins even downward, I saw as it were the appearance **[mareh]** of fire, and it had brightness round about.

**Eze 1:28** As the appearance **[mareh]** of the bow that is in the cloud in the day of rain, so *was* the appearance **[mareh]** of the brightness round about. This *was* the appearance

[**mareh**] of the likeness of the glory of the LORD. And **when I saw it, I fell upon my face**, and I heard a voice of one that spake.

**Eze 2:1** And he said unto me, Son of man, **stand upon thy feet, and I will speak unto thee.**

**Eze 2:2** And **the spirit entered into me when he spake unto me**, and set me upon my feet, that I heard him that spake unto me.

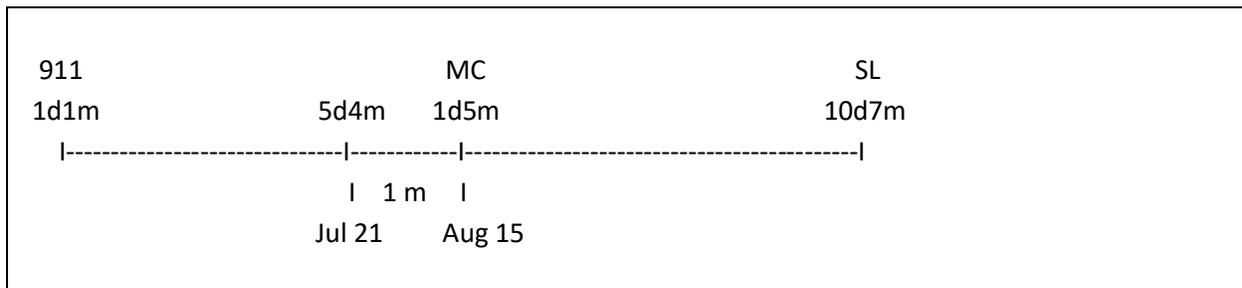
**Eze 2:3** And he said unto me, Son of man, **I send thee to the children of Israel**, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

**Eze 2:8** But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee.**

**Eze 2:9** And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein;

**Eze 2:10** And he spread it before me; and it *was* written within and without: and ***there was written therein lamentations, and mourning, and woe.***

- Ezekiel saw the vision of God and went through a similar preparatory work as that of Daniel.
  - His preparation is represented by the spirit entering into him and causing him to stand; and the little book (3AMs) being given him to eat.
- 5D4M of the year 1844 marks Midnight when the MC message began to be understood more widely.



*"At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844. **The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before.** He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe it had begun in the day of the Apostle. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember some that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it. {1847 JB, Bates Pamphlet #2 72.1}*

*The cry at midnight in the parable, "Behold the bridegroom cometh; go ye out to meet him," represented the solemn message of the tenth day of the seventh month time, 1844, already being heard. It was suggested that the night of tarry in the parable represented half of the prophetic day, or six months, extending from the passing of the time in the spring, to the seventh month in the fall, and that **the then present work of waking up under the cry, "Behold the bridegroom cometh, go ye out to meet him," commenced in July, in the middle of the tarrying time, or at midnight.** {1868 JW, Life Incidents 165.5}*

***During January and February he had been preaching on the fall of Babylon and the coming of the Lord, as the Bridegroom to the "marriage," on the tenth day of the seventh (Jewish) month, 1844. However, there was but little interest or response at the time. In April he located his family in Worcester and went to New York, where hostility had lessened concerning the preaching of the seventh month of 1844— Miller's "Jewish year 1843" having then expired. After three weeks in New York, Brooklyn, and Newark he went on to Philadelphia upon request of George Storrs. In May he returned to Worcester, remaining until July 21. Then, by invitation, Snow preached that day in the large Boston Tabernacle on the text, "Behold, the Bridegroom cometh (on the tenth day of the seventh month), go ye out to meet him!"** {1954 LEF, PFF4 802.3}*

***This began to arouse some from their apathy. But soon after, at the large Exeter, New Hampshire, camp meeting— August 12-17—he gave three remarkable discourses, to be noted more fully soon. The first was on the 1844 ending of the great prophetic time periods; the second on the Mosaic sanctuary service types, and their antitypical fulfillment in the Christian dispensation; and the third on the date of Christ's crucifixion in the "midst" of the seventieth prophetic week, which therefore brought an end of the 70 weeks in the seventh month of A.D. 34. And in consequence, the close of the 2300 years would similarly extend to the seventh month of 1844, which equated largely with the month of October.** {1954 LEF, PFF4 803.1}*

- It was at this point that the MC message began to take hold of God's people.

*How long is the tarrying time? Half a year. How do you know? Because, our Lord says, "at midnight," while the Bridegroom tarried. **The vision was for "2300 evening-mornings," or days. An "evening," or night is half of one of those prophetic days, and is therefore six months. That is the whole length of the tarrying time. The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was "1843." It is now literal, "go ye out to meet him." There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm--and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it.** {October 16, 1844 JVHe, Himes Signs of the Times 84.20}*

*On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God find bring upon myself "swift destruction." I am satisfied that now--"whosoever shall*

seek to save his life," where this cry has been fairly made, by indulging in an "if it don't come," or by a fear to venture out on this truth, "shall lose" his life. It requires the same faith that led Abraham to offer up Isaac--or Noah to build the ark--or Lot to leave Sodom--or the children of Israel to stand all night waiting for their departure out of Egypt--or for Daniel to go into the lion's den--or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. **This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a luke-warm church, or sleeping virgins, are disposed to heap upon them.** Once more would I cry--"Escape for thy life"--"Look not behind you." "Remember Lot's wife." {October 16, 1844 JVHe, Himes Signs of the Times 84.21}

- SOP corroborates this.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matthew 25:5-7. **In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!"** {GC 398.3}

#### Moses and the Mareh:

**Exo 24:16** And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.

**Exo 24:17** And the sight [**mareh**] of the glory of the LORD *was* like devouring fire on the top of the mount in the eyes of the children of Israel.

**Exo 24:18** And Moses went into the midst of the cloud, and **gat him up into the mount: and Moses was in the mount forty days and forty nights.**

**During his stay in the mount, Moses received directions for the building of a sanctuary in which the divine presence would be specially manifested.** "Let them make Me a sanctuary; that I may dwell among them" (Exodus 25:8), was the command of God. **For the third time the observance of the Sabbath was enjoined.** "It is a sign between Me and the children of Israel forever," the Lord declared, "that ye may know that I am Jehovah that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you. . . . Whosoever doeth any work therein, that soul shall be cut off from among his people." Exodus 31:17, 13, 14. Directions had just been given for the immediate erection of the tabernacle for the service of God; and now the people might conclude, because the object had in view was the glory of God, and also because of their great need of a place of worship, that they would be justified in working at the building upon the Sabbath. To guard them from this error, the warning was given. Even the sacredness and urgency of that special work for God must not lead them to infringe upon His holy rest day. {PP 313.3}

1

2

3

911	MC	SL
----- -----		
1	2	3 (Sabbath/covenant), Light unsealed, Divine presence,

- Moses was in the mount receiving a special dispensation of light.
- The Sabbath was enjoined a third time paralleling the three steps leading to the MC at which point the covenant is established with the Priests.
  - The issues of Sabbath vs. Sunday comes into focus at the MC through the setting up of the IMG.
- At the MC the visible manifestation of the divine presence is brought to view in the church triumphant.

#### Priests, Mareh and Marah:

- Isaiah experienced the mareh and marah in Isa 6.
- When he received this vision he was already fulfilling the role of a prophet.
- He represents disciples of 911 who are fulfilling their commission to give the message of the destruction coming from the North (Dan 11:40-45) to Adventism.
  - Hence in order to receive the marah – mareh experience we have to be living up to the light we have.

*It was under circumstances of difficulty and discouragement that Isaiah, while yet a young man, was called to the prophetic mission. Disaster was threatening his country. By their transgression of God's law the people of Judah had forfeited His protection, and **the Assyrian forces were about to come against the kingdom of Judah.** But the danger from their enemies was not the greatest trouble. It was the perversity of the people that brought upon the Lord's servant the deepest depression. By their apostasy and rebellion they were inviting the judgments of God. The youthful prophet had been called to bear to them a message of warning, and he knew that he would meet with obstinate resistance. He trembled as he viewed himself and thought of the stubbornness and unbelief of the people for whom he was to labor. His task seemed to him almost hopeless. Should he in despair relinquish his mission and leave Israel undisturbed to their idolatry? Were the gods of Nineveh to rule the earth in defiance of the God of heaven? {5T 749.2}*

*Such thoughts as these were crowding upon his mind as he stood under the portico of the holy temple. Suddenly the gate and the inner veil of the temple seemed to be uplifted or withdrawn, and he was permitted to gaze within, upon the holy of holies, where even the prophet's feet might not enter. **There rose up before him a vision of Jehovah sitting upon a throne high and lifted up, while His train filled the temple.** On each side the throne hovered the seraphim, two wings bearing them up, two veiling*

*their faces in adoration, and two covering their feet. These angel ministers lifted up their voices in solemn invocation, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory," until post and pillar and cedar gate seemed to tremble at the sound, and the house was filled with their praise. {5T 750.1}*

***Never before had Isaiah realized so fully the greatness of Jehovah or His perfect holiness; and he felt that in his human frailty and unworthiness he must perish in that divine presence. "Woe is me!" he cried; "for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But a seraph came to him to fit him for his great mission. A living coal from the altar was laid upon his lips with the words: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." And when the voice of God was heard saying, "Whom shall I send, and who will go for us?" Isaiah with holy confidence responded, "Here am I; send me." {5T 750.2}***