EATING THE HIDDEN MANNA

JUNE 2014 CAMP-MEETING

BISMARCK, AR

FUTURE FOR AMERICA

&

SCHOOL OF THE PROPHETS

"ASK, AND IT SHALL BE GIVEN YOU."

"It seems so sad that we praise God so little. Gratitude, praise, and thanksgiving need now to be searched for and cultivated as lost arts. They are more precious to the Lord Jesus than all the treasures of gold and silver which the earth contains. Every human being should appreciate the kindness and love wherewith God has loved us. When we were yet enemies Christ gave His life that we might be saved. How much have we appreciated this gift?

"In His instruction to His disciples Christ dwelt upon the great gift of the Spirit, declaring that nothing was too great to be expected from the coming of the divine Spirit. He longed to quicken and enlarge the conception of His disciples by communicating to them His own complete appreciation of God's love, that they might be able to comprehend the value of the gift of all gifts, given by God with the giving of His beloved Son,--the gift of the Holy Spirit. On all who love and serve God this gift has been bestowed. Christ has made provision for all to receive His Spirit; for He desires to see human nature released from the bondage of sin, and, by the power which God gives, renewed, restored, raised to a holy rivalry with the angels.

"To the woman at the well Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water. . . . Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."

"Yes; in giving the Holy Spirit, it was impossible for God to give more. To this gift nothing could be added. By it all needs are supplied. The Holy Spirit is the vital presence of God, and if appreciated will call forth praise and thanksgiving, and will ever be springing up unto everlasting life. The restoration of the Spirit is the covenant of grace. Yet how few appreciate this great gift, so costly, yet so free to all who will accept it! When faith takes hold of the blessing, there comes rich, spiritual good. But too often the blessing is not appreciated. We need an enlarged conception in order to comprehend its value.

"Christ declared, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

"Oh what amazing love and condescension! The Lord Jesus encourages His believing ones to ask for the Holy Spirit. By presenting the parental tenderness of God, He seeks to encourage faith in the reception of the gift. The heavenly Parent is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children.

"What greater thing could be promised? What more is necessary to awaken a response in every soul, to inspire us with a longing for the great gift? Shall not our half-hearted supplications be turned into petitions of intense desire for this great blessing? We do not ask for enough of the good things God has promised. If we would reach up higher and expect more, our petitions would reveal the quickening influence that comes to every soul who asks with the full expectation of being heard and answered. The Lord is not glorified by the tame supplications which show that nothing is expected. He desires every one who believes to approach the throne of grace with earnestness and assurance. Do we realize the magnitude of the work in which we are engaged? If we did, there would be more fervency in our prayers. Our entreaties would rise before God with convincing earnestness. We would plead for power as a hungry child pleads for bread. If we realized the greatness of the gift, if we desired the attainment of the blessing, our petitions would ascend with earnestness, importunity, urgency. It would be as if we were at the gate of heaven, soliciting entrance.

"We should ask with an earnestness that will not be denied. The Lord has an intense desire that every one should take advanced steps in absolute certainty, relying upon God. He is the light and life of all who seek Him. The measure which we receive of the holy influence of His Spirit is proportionate to the measure of our desire to receive, of our faith to grasp, and of our capacity to enjoy the great goodness of the blessing and to impart it to others. *Bible Echo*, August 5, 1901.

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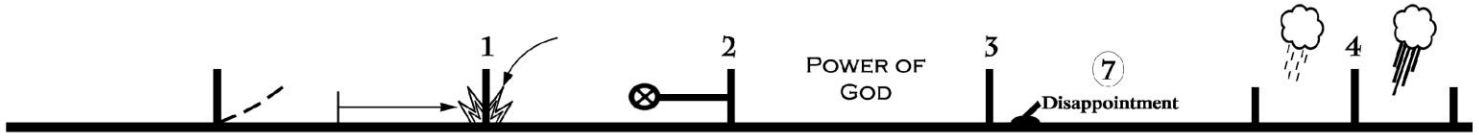
The Day of the Lord's Preparation

LINE UPON LINE

BY: TYLER SENA

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

REFORM LINES



THE LATTER RAIN MESSAGE

WHAT IS IT?

Zechariah 10:1

Deuteronomy 32:1, 2

Isaiah 40:6, 7

Proverbs 1:22, 23

THE LATTER RAIN IS CHRIST

Isaiah 55:10, 11

John 6:48-51, 63

WE NEED TO HUNGER & THIRST FOR THE LATTER RAIN

Isaiah 55:1

Matthew 5:6

Hosea 10:12

Job 29:22, 23

IT'S THE REFRESHING; BUT THE FORMER RAIN IS THE PREPARATION TIME JUST BEFORE

Acts 3:19, 20

Hosea 6:1-3

THE LORD IS WAITING FOR US TO RECEIVE IT

James 5:7

"I saw that **many were neglecting the preparation so needful**, and were looking to the time of "**refreshing**" and the "**latter rain**" to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! **They had neglected the needful preparation**, [F.R] therefore they could not receive the [L.R] **refreshing** that all must have to fit them to live in the sight of a holy God.

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "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." *Christian Experience and Teachings*, 112.

"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. **But unless the former rain has fallen, there will be no life**; the green blade will not spring up. **Unless the early showers have done their work, the latter rain can bring no seed to perfection**. . . .

"There must be a constant development of Christian virtue, a constant advancement in Christian experience. . . .

"Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit**. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves** to God, that **the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost**. **The same work, only in greater degree, must be done now**. . . .

"**There must be no neglect of the grace represented by the former rain**. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not **recognize** the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but **we shall not discern or receive it**." *Faith I Live By*, 333.

WE NEED TO RETURN TO THE FORMER THINGS TO RECEIVE THE LATTER RAIN

Isaiah 46:9, 10

Jeremiah 6:16

HOW DOES THIS MESSAGE COME TO US?

Isaiah 28:9-18

FIGURATIVE DELINEATION – LINE UPON LINE

There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history**. The scenes connected with the working of the man of sin are the last features plainly revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the ground, and acted a part in the proclamation of the first, second, and third angels' messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God. *Selected Messages*, book 2, 102.

FIGURATIVE, *a*. [Fr. *figuratif*, from *figure*.] 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

DELINEATION, *n*. [L. *delineatio*.] 1. First draught of a thing; outline; **representation of a form or figure by lines;** sketch; design. *Webster's 1828 Dictionary*.

HOW IS PROPHECY ILLUSTRATED?

THE LINE OF PROPHECY

"The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding in their order, as we have advanced along **the line of prophecy** revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground **step by step in the past history of our experience**, seeing **the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)...

"**The leadings of the Lord were marked**, and most wonderful were His revelations of what is truth. **Point after point** was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights in prophetic lines are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If **the student of the Word** would take the truths which God has revealed in the leadings of His people, and **appropriate these truths**, digest them, and bring them into their practical life, they would then be living channels of light...." *Selected Messages*, book 2, 104.

HOW DO WE KNOW WHEN AN EVENT IS A FULFILLMENT OF PROPHECY?

SPECIFICATIONS

"We must have a knowledge of the Scriptures, that we may **trace** down **the lines of prophecy**, and understand **the specifications given by the prophets**, and by Christ and the apostles; that we may not be ignorant; but be able to see that the day is approaching, so that with increased zeal and effort, we may exhort one another to faithfulness, piety, and holiness." *Review and Herald*, July 31, 1888.

DO THE EVENTS HAVE AN ORDER?

SHOWING THEIR ORDER

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

Ancient Israel

By: Tyler Sena

And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

REFORM LINES

THE BEGINNING OF ANCIENT ISRAEL

DARKNESS: CAUSED BY MYSTERY OF INIQUITY; ALWAYS PRECEDES REFORM LINE

Genesis 15:13-16

Acts 7:6-7

MYSTERY OF INIQUITY: MIXING OF SEED

"The Lord suffered His people Israel to go into bondage in Egypt because they did not walk in His ways but dishonored Him by their continual transgressions. Here, subjected to oppression and hard servitude, they could not keep God's Sabbath, and **by their long mingling with a nation of idolaters their faith became confused and corrupted**. Association with the ungodly and unbelieving will have the same influence upon those who believe the present truth unless they keep the Lord ever before them so that His Spirit shall be their shield. . . ." *Christ Triumphant*, 109.

TIME OF THE END: FULFILLMENT OF A PROPHECY

Genesis 50:24, 25

"The king and his counselors had hoped to subdue the Israelites with hard labor, and thus decrease their numbers and crush out their independent spirit. Failing to accomplish their purpose, they proceeded to more cruel measures. Orders were issued to the women whose employment gave them opportunity for executing the command, to destroy the Hebrew male children at their birth. **Satan was the mover in this matter. He knew that a deliverer was to be raised up among the Israelites; and by leading the king to destroy their children he hoped to defeat the divine purpose**. But the women feared God, and dared not execute the cruel mandate. The Lord approved their course, and prospered them. The king, angry at the failure of his design, made the command more urgent and extensive. The whole nation was called upon to hunt out and slaughter his helpless victims. "And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

"**While this decree was in full force a son was born** to Amram and Jochebed, devout Israelites of the tribe of Levi. The babe was "a goodly child;" and the parents, **believing that the time of Israel's release was drawing near, and that God would raise up a deliverer for His people, determined that their little one should not be sacrificed**. Faith in God strengthened their hearts, "and they were not afraid of the king's commandment." Hebrews 11:23." *Patriarchs and Prophets*, 242.

Acts 7:17

Genesis 15:13-16

UNSEALING: INCREASE OF KNOWLEDGE

BEGINS IN CHILDHOOD

"She kept the boy as long as she could, but was obliged to give him up when he was about twelve years old. From his humble cabin home he was taken to the royal palace, to the daughter of Pharaoh, "and he became her son." Yet even here he did not lose the impressions received in childhood. The lessons learned at **his mother's side could not be forgotten**. **They were a shield from the pride, the infidelity, and the vice that flourished amid the splendor of the court**.

"**How far-reaching in its results was the influence of that one Hebrew woman**, and she an exile and a slave! The whole future life of Moses, the great mission which he fulfilled as the leader of Israel, testifies to the importance of the work of the Christian mother. There is no other work that can equal this. To a very great extent the mother holds in her own hands the destiny of her children. She is dealing with developing minds and characters, working not alone for time, but for eternity. **She is sowing seed that will spring up and bear fruit**, **either for good or for evil**. She has not to paint a form of beauty upon canvas or to chisel it from marble, but to impress upon a human soul the image of the divine. Especially during their early years the responsibility rests upon her of forming the character of her children. **The impressions now made upon their developing minds will remain with them all through life**. Parents should direct the instruction and training of their children while very young, to the end that they may be Christians. They are placed in our care to be trained, not as heirs to the throne of an earthly empire, but as kings unto God, to reign through unending ages." *Patriarchs and Prophets*, 244.

TIME WITH JETHRO

"**Moses had been learning much that he must unlearn**. The influences that had surrounded him in Egypt--the love of his foster mother, his own high position as the king's grandson, the dissipation on every hand, the refinement, the subtlety, and the mysticism of a false religion, the splendor of idolatrous worship, the solemn grandeur of architecture and sculpture--**all had left deep impressions upon his developing mind and had molded, to some extent, his habits and character**. Time, change of surroundings, and communion with God could remove these impressions. It would require on the part of Moses himself a struggle as for life to **renounce error and accept truth**, but God would be his helper when the conflict should be too severe for human strength." *Patriarchs and Prophets*, 248.

"The elders of Israel were taught by angels that the time for their deliverance was near, and that Moses was the man whom God would employ to accomplish this work. Angels instructed Moses also that Jehovah had chosen him to break the bondage of His people. He, supposing that they were to obtain their freedom by force of arms, expected to lead the Hebrew host against the armies of Egypt, and having this in view, he guarded his affections, lest in his attachment to his foster mother or to Pharaoh he would not be free to do the will of God." *Patriarchs and Prophets*, 245.

"**Moses Transferred to a Private School**.--God transferred Moses from the courts of luxury, where his every wish was gratified, to a more private school. Here the Lord could commune with Moses and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness" *SDA Bible Commentary*, volume 1, 1099.

Acts 7:24 ,25

FORMALIZATION OF THE MESSAGE

BURNING BUSH; MESSAGE FORMALIZED

Exodus 3:15-18

FIRST MESSAGE EMPOWERED; TYPE OF 1ST ANGELS MESSAGE; JOHN 16:8

Exodus 4:24-26

CIRCUMCISION TYPE OF BAPTISM

Colossians 2:11, 12

TESTING BEGINS

"**Life or Death Testing Message is The Test of Circumcision**

"On the way from Midian, Moses received a startling and terrible warning of the Lord's displeasure. An angel appeared to him in a threatening manner, **as if he would immediately destroy him**. No explanation was given; but Moses remembered that he had disregarded one of God's requirements; yielding to the persuasion of his wife, he had neglected to perform the rite of circumcision upon their youngest son. He had failed to comply with the condition by which his child could be entitled to the blessings of God's covenant with Israel; and such a neglect on the part of their chosen leader could not but lessen the force of the divine precepts upon the people. Zipporah, **fearing that her husband would be slain**, performed the rite herself, and the angel then permitted Moses to pursue his journey. In his mission to Pharaoh, Moses was to be placed in a position of great peril; his life could be preserved only through the protection of holy angels. But while living in neglect of a known duty, he would not be secure; for he could not be shielded by the angels of God." *Patriarchs and Prophets*, 255.

FOUNDATIONS LAID

Exodus 5:1

"In their **bondage** the Israelites had to some extent **lost the knowledge of God's law**, and they had departed from its precepts. **The Sabbath had been generally disregarded**, and the exactions of their taskmasters made its observance apparently impossible. But Moses had shown his people that obedience to God was the first condition of deliverance; and the efforts made to restore the observance of the Sabbath had come to the notice of their oppressors." *Patriarchs and Prophets*, 258.

ACTIVITY OF ENEMIES

Exodus 5:5-12

SECOND MESSAGE ARRIVES

Exodus 7:12, 13

2 Timothy 3:8

SECOND MESSAGE EMPOWERED

10 **Ten plagues**

THIRD MESSAGE ARRIVES

THIRD MESSAGE ARRIVES: PASSOVER; TWO CLASSES – SEALING/ KILLING

Exodus 11:4-6

REJECTION OF TRUTH

Exodus 11:9, 10

1ST DAY OF UNLEAVENED BREAD; LASTS 7 DAYS

DISAPPOINTMENT

Exodus 14:10

THE FOURTH ANGEL ARRIVES

TEST: MANNA

Exodus 16:4, 15

> "Before the law was given from Sinai, God wrought a miracle each week **to impress the people with the sanctity of the Sabbath**. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses. . . ." *Christ Triumphant*, 102

TARRYING TIME

Exodus 19:10, 11

PENTECOST

Exodus 19:18, 19

> "On the morning of the third day, as the eyes of all the people were turned toward the mount, its summit was covered with a thick cloud, which grew more black and dense, sweeping downward until the entire mountain was wrapped in darkness and awful mystery. Then a sound as of a trumpet was heard, summoning the people to meet with God; and Moses led them forth to the base of the mountain. From the thick darkness flashed vivid lightnings, while peals of thunder echoed and re-echoed among the surrounding heights. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it **in fire**: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." "The glory of the Lord was like devouring fire on the top of the mount" in the sight of the assembled multitude.

And "the voice of the trumpet sounded long, and waxed louder and louder." So terrible were the tokens of Jehovah's presence that the hosts of Israel shook with fear, and fell upon their faces before the Lord. Even Moses exclaimed, "I exceedingly fear and quake." Hebrews 12:21." *Patriarchs and Prophets*, 304.

"Never since man was created had there been witnessed such a **manifestation of divine power** as when the law was proclaimed from Sinai. . . . Amid the most terrific convulsions of nature the voice of God, like a trumpet, was heard from the cloud. The mountain was shaken from base to summit, and the hosts of Israel, pale and trembling with terror, lay upon their faces upon the earth. He whose voice then shook the earth has declared, "Yet once more I shake not the earth only, but also heaven." *Maranatha*, 40.

46 DAYS ON THE MOUNT: 6 DAYS PREPARATION; 40 DAYS SUMMIT

JUDGMENT

Exodus 32:28

THE END OF ANCIENT ISRAEL

DARKNESS

"As the Jews had departed from God, faith had **grown dim**, and hope had well-nigh ceased to illuminate the future. The words of the prophets were **uncomprehended**. To the masses of the people, death was a dread mystery; beyond was uncertainty and gloom. It was not alone the wailing of the mothers of Bethlehem, but the cry from the great heart of humanity, that was borne to the prophet across the centuries,--the voice heard in Ramah, "lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Matthew 2:18. In "the region and shadow of death," men sat unsolaced. **With longing eyes they looked for the coming of the Deliverer, when the darkness should be dispelled, and the mystery of the future should be made plain.**" *Desire of Ages*, 32

Luke 1:79

MYSTERY OF INIQUITY

"In the days of Christ the town or city that did not provide for the religious instruction of the young was regarded as under the curse of God. Yet the **teaching had become formal**. **Tradition had in a great degree supplanted the Scriptures**. True education would lead the youth to "seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27. But the Jewish teachers gave their attention to matters of ceremony. The mind was crowded with **material that was worthless to the learner**, and that would not be recognized in the higher school of the courts above. **The experience which is obtained through a personal acceptance of God's word had no place in the educational system**. Absorbed in the round of externals, the students found no quiet hours to spend with God. They did not hear His voice speaking to the heart. In their search after knowledge, they turned away from the Source of wisdom. The great essentials of the service of God were neglected. The principles of the law were obscured. That which was regarded as superior education was the greatest hindrance to real development. Under the training of the rabbis the powers of the youth were repressed. Their minds became cramped and narrow.

"The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor." *Desire of Ages*, 70.

"In the natural order of things, the son of Zacharias would have been educated for the priesthood. But the training of the **rabbinical schools would have unfitted him for his work**. God did not send him to the teachers of theology to learn how to interpret the Scriptures. He called him to the desert, that he might learn of nature and nature's God." *Desire of Ages*, 101.

TIME OF THE END

Isaiah 7:14

Matthew 1:21-23

Micah 5:2

UNSEALING OF THE MESSAGE - INCREASE OF KNOWLEDGE

Wise Men from the East:

Matthew 2:1, 2

"The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. **Seeking clearer knowledge, they turned to the Hebrew Scriptures**." *Desire of Ages*, 59.

Shepherds:

Luke 2:9-11

"God declares, "I will pour water upon him that is thirsty, and floods upon the dry ground." "**Unto the upright there ariseth light in the darkness**." Isaiah 44:3; Psalm 112:4. **To those who are seeking for light**, and who accept it with gladness, the bright rays from the throne of God will shine. In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne." *Desire of Ages*, 59.

Simeon and Anna:

Luke 2:25, 34-37

"Anna also, a prophetess, came in and confirmed Simeon's testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord. These humble worshipers had not **studied the prophecies** in vain." *Desire of Ages*, 55.

"Yet Mary did not understand Christ's mission. Simeon had prophesied of Him as a light to lighten the Gentiles, as well as a glory to Israel. Thus the angels had announced the Saviour's birth as tidings of joy to all peoples. God was seeking to correct the narrow, Jewish conception of the Messiah's work. He desired men to behold Him, not merely as the deliverer of Israel, but as the Redeemer of the world. But **many years must pass before even the mother of Jesus would understand His mission**." *Desire of Ages*, 56.

MESSAGE FORMALIZED

Malachi 3:1

Matthew 11:13, 14

Luke 3:3, 4

"The work of John was to **expose the character of the works of the Pharisees**, to set their traditions and heresies in their true light before the people." *Review and Herald*, April 3, 1894.

FIRST MESSAGE EMPOWERED AD 27

John 1:31, 32

WORLDWIDE

Matthew 3:5

FOUNDATIONS ARE LAID

Isaiah 28:16

1 Corinthians 3:11

TEST BEGINS

Luke 4:1, 2

"Many look on this conflict between Christ and Satan as having no special bearing on their own life; and for them it has little interest. But within the domain of every human heart this controversy is repeated. Never does one leave the ranks of evil for the service of God without encountering the assaults of Satan. The enticements which Christ resisted were those that we find it so difficult to withstand. They were urged upon Him in as much greater degree as His character is superior to ours. With the terrible weight of the sins of the world upon Him, **Christ withstood the test upon appetite, upon the love of the world, and upon that love of display which leads to presumption**. These were the temptations that overcame Adam and Eve, and that so readily overcome us." *Desire of Ages*, 116.

ACTIVITY OF THE ENEMIES

Luke 4:18-19, 28-29

1ST TEMPLE CLEANSING

John 2:13-16

SECOND MESSAGE ARRIVES

"It was just after the return from their first missionary tour that Jesus bade His disciples, Come apart, and rest awhile. The disciples had returned, filled with the joy of their success as heralds of the gospel, when the tidings reached them of the death of John the Baptist at the hand of Herod. **It was a bitter sorrow and disappointment**. Jesus knew that in leaving the Baptist to die in prison **He had severely tested the disciples'** faith. With pitying tenderness He looked upon their sorrowful, tear-stained faces. Tears were in His own eyes and voice as He said, "Come ye yourselves apart into a desert place, and rest awhile." Mark 6:31." *Ministry of Healing*, 56.

JESUS TARRIES (JOHN 11:4-6)

"The disciples marveled at Christ's words when He said, "Lazarus is dead. And I am glad . . . that I was not there." Did the Saviour by His own choice avoid the home of His suffering friends? Apparently Mary and Martha and the dying Lazarus were left alone. But **they were not alone**. Christ beheld the whole scene, and after the death of Lazarus the bereaved sisters **were upheld by His grace**. Jesus witnessed the sorrow of their rent hearts, as their brother wrestled with his strong foe, death. He felt every pang of anguish, as He said to His disciples, "Lazarus is dead." But Christ had not only the loved ones at Bethany to think of; **He had the training of His disciples to consider**. They were to be His representatives to the world, that the Father's blessing might embrace all. For their sake He permitted Lazarus to die. **Had He restored him from illness to health, the miracle that is the most positive evidence of His divine character, would not have been performed**.

"Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But **He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power.** He suffered every pang of sorrow that they endured. **He loved them no less because He tarried**; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained.

"**In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him**. **He tarried**, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people **another evidence** that He was indeed "the resurrection, and the life." He was loath to give up all hope of the people, **the poor, wandering sheep of the house of Israel.** His heart was breaking because of their impenitence. In His mercy **He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light.** This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. **This crowning miracle, the raising of Lazarus, was to set the seal of God on His work** and on His claim to divinity." *Desire of Ages*, 529.

SECOND MESSAGE EMPOWERED

"The message, "Behold, the Bridegroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. **There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour and helped to swell the shout,** "Blessed is He that cometh in the name of the Lord!" [Matthew 21:9.] **In like manner** did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—**feel the convincing power attending the message**, "Behold, the Bridegroom cometh!" *Great Controversy (1888)*, 402.

TEMPLE FINISHED; WORK FINISHED; WE ARE THE TEMPLE

John 17:4

1 Corinthians 3:16

FORTY SIX

John 2:19, 20

2ND TEMPLE CLEANSING; FINISHES WITH A TEMPLE CLEANSING

Matthew 21:12-14

JUDGMENT DELAYED

"On the crest of Olivet, as he beheld the city, he wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" **Here he paused; he was loth to utter the irrevocable sentence**. O that Jerusalem would repent! When the fast westering sun should pass out of sight, her day of mercy would be ended. Jesus closed his sentence, "But now they are hid from thine eyes." On another occasion he lamented the impenitence of the chosen city: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." **The Lord forbid that this scene should now be repeated in the experience of God's professed people!** "My Spirit," he says, "shall not always strive with man." The time will come when it must be said of the impenitent, "Ephraim is joined to his idols; let him alone." *Review and Herald*, December 23, 1890.

Luke 13: 6-9

THIRD MESSAGE ARRIVES; JUDGMENT; PASSOVER

John 19:14

1 Corinthians 5:7

John 12:31, 32

DISAPPOINTMENT AT THE CROSS

"Our disappointment was not so great as that of the disciples." *Christian Experience and Teachings*, 56.

THE FOURTH MESSAGE ARRIVES

SPRINKLING; PREPARATION FOR OUTPOURING

Ascends

John 20:17

Descends; Type of the 4th Angel

John 20:19, 22

Luke 24:44, 45

"The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, **was as a <u>few drops</u> before the plentiful shower to be given on the day of Pentecost**." Spirit of Prophecy, volume 3, 244.

TARRYING TIME
Luke 24:49

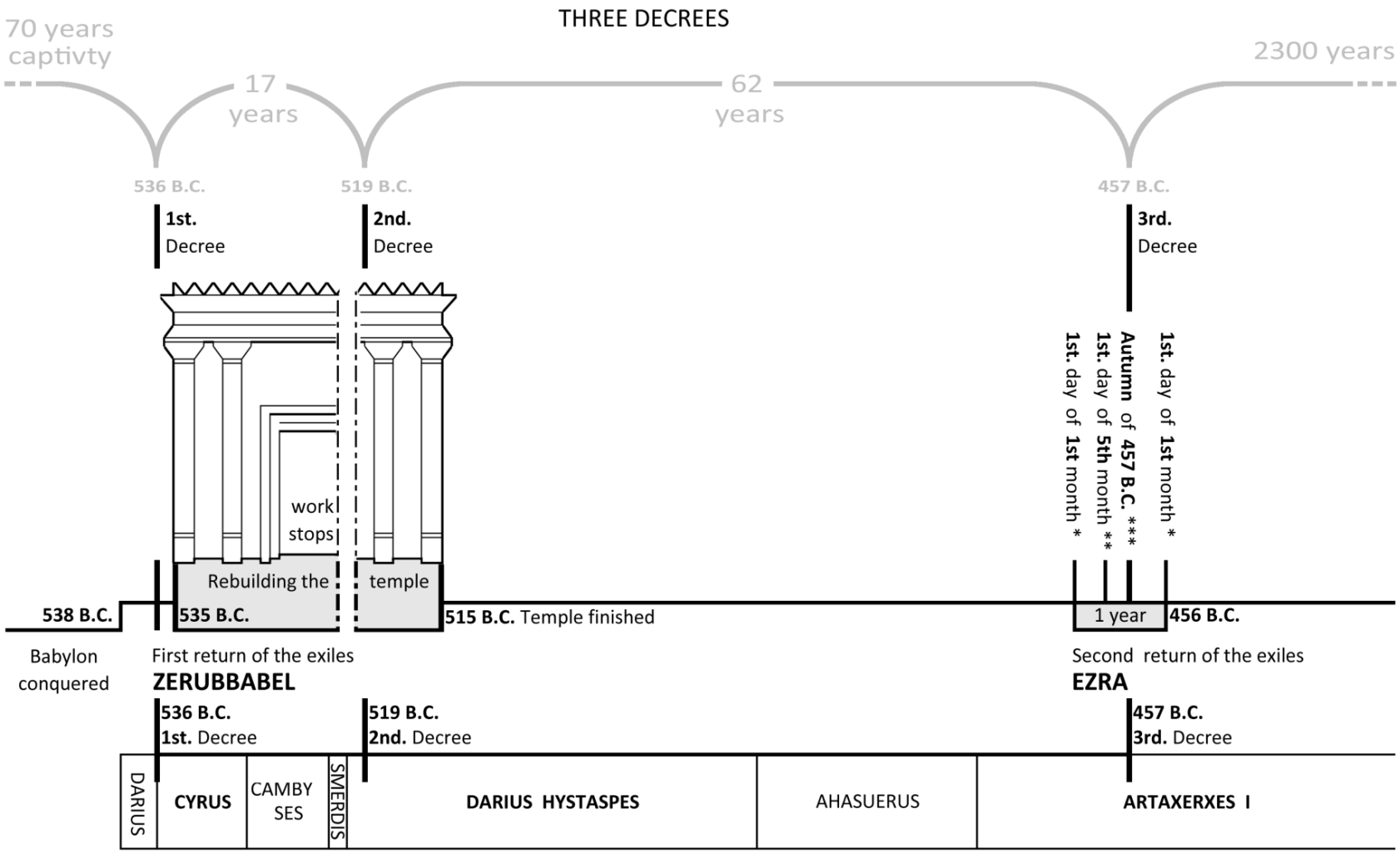
PENTECOST
Acts 2:1-4

C.O.P.; END OF DANIEL'S 70TH WEEK
Acts 7:54, 55, 59

THE TARRYING TIME

BY: NOEL DEL ROSAL

For yet a little while, and he that shall come will come, and will not tarry.



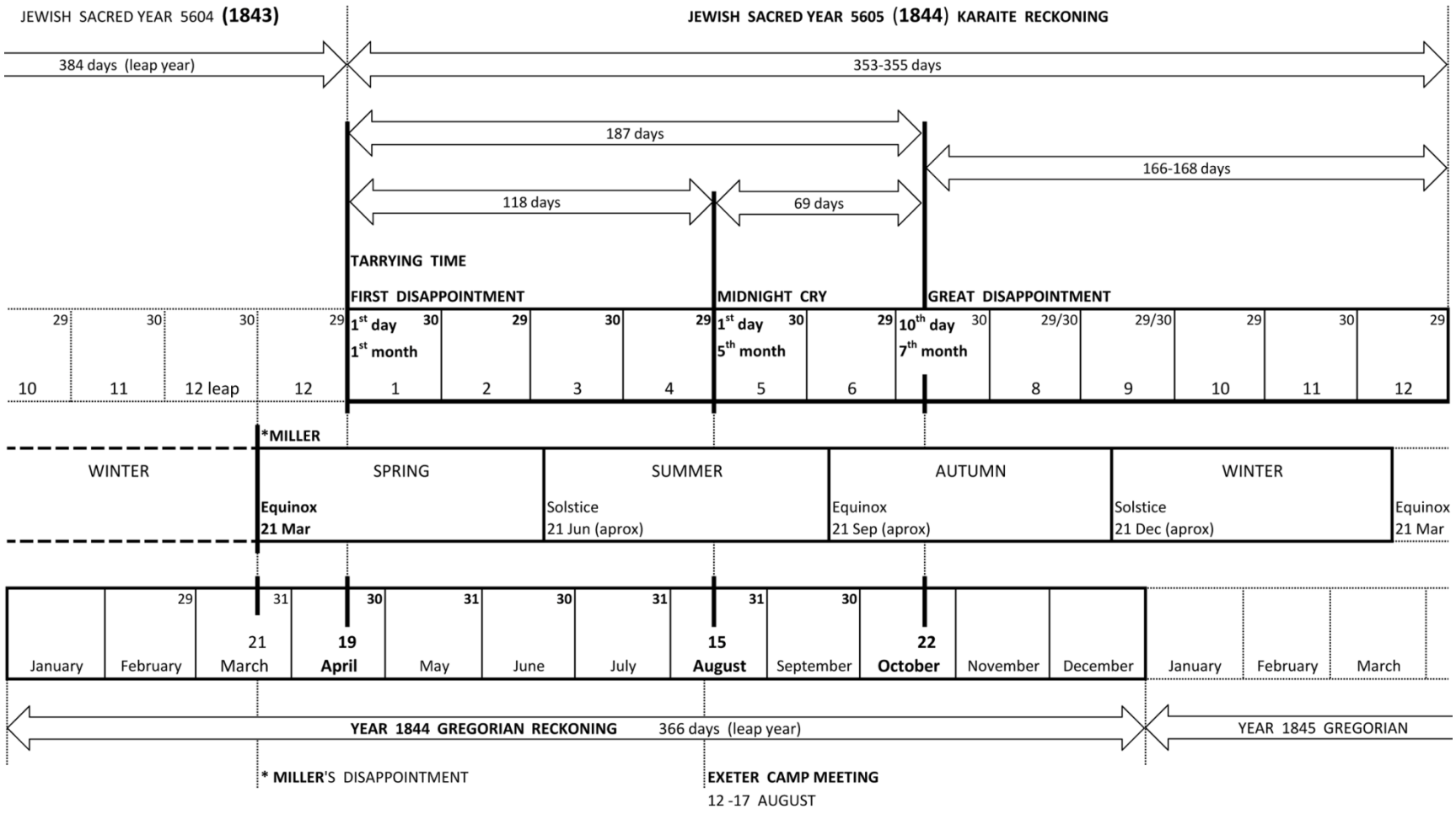
Ministry of EZRA:

* Began to leave Babylon (Ezra 7:9)
* Disappointment (PK 612.1,2)
* Tarrying in Ahava (Ezra 8:15,31. PK 614.3; PK 617.2)

* finished putting away strange wives, in 456 B.C. (Ezra 10:17)

** arrived in Jerusalem (Ezra 7:9)

*** 3rd Decree went into effect in Autumn of 457 B.C. (GC 327.1)


JEWISH SACRED YEAR 5604 (1843)
JEWISH SACRED YEAR 5605 (1844) KARAITE RECKONING
384 days (leap year)
353-355 days
187 days
166-168 days
118 days
69 days
TARRYING TIME
FIRST DISAPPOINTMENT
MIDNIGHT CRY
GREAT DISAPPOINTMENT
29 30 30 29 1st day 30 29 30 29 1st day 30 29 10th day 30 29/30 29/30 29 30 29
1st month
5th month
7th month
10 11 12 leap 12 1 2 3 4 5 6 8 9 10 11 12
*MILLER
WINTER
SPRING
SUMMER
AUTUMN
WINTER
Equinox
21 Mar
Solstice
21 Jun (aprox)
Equinox
21 Sep (aprox)
Solstice
21 Dec (aprox)
Equinox
21 Mar
29 31 30 31 30 31 31 30
January
February
21
March
19
April
May
June
July
15
August
September
22
October
November
December
January
February
March
YEAR 1844 GREGORIAN RECKONING
366 days (leap year)
YEAR 1845 GREGORIAN
* MILLER'S DISAPPOINTMENT
EXETER CAMP MEETING
12 -17 AUGUST

EZRA 7:9

CHAPTER 7- EZRA LEAVES BABYLON

VERSES 6, 7, 9, 12-14, 25, 26

Ezra, the scribe of the Law of Moses, went up from Babylon to Jerusalem in the **seventh year** of **Artaxerxes** [457 BC].

On the 1st day of the 1st month "began he to go up from Babylon" and on the 1st day of the 5th month he came to Jerusalem.

Decree of Artaxerxes given to Ezra (verses 12-26). (Third decree)

The decree restored the Jewish state, civil and ecclesiastical, including the **judicial** (legal) system of the Jews.

CHAPTER 8- THE JOURNEY OUT OF BABYLON

VERSES 1-14, 15, 16-17, 24, 31, 32

Genealogy of those who came out of Babylon with Ezra.

They gathered together by the river that runneth to Ahava, aboding in tents for three days. On reviewing the people Ezra found no Levites among them.

Ezra sent for ministers for the house of God. Some Levites come (verses 18-19).

Ezra separated 12 priests and 10 brethren to take care of the silver, the gold and the vessels given as offerings for the temple in Jerusalem. **He told them that they and the vessels were holy** (verse **28**).

They departed from the river of Ahava on the twelfth day of the first month. They came to Jerusalem and abode there 3 days. On the fourth day the silver, gold and vessels were weighted in the house of God, and burnt offerings were offered unto the Lord (verse 33).

EZRA'S DISAPPOINTMENT

"In the issuing of this decree by Artaxerxes, God's providence was manifest. Some discerned this and gladly took advantage of the privilege of returning under circumstances so favorable. **A general place of meeting was named**, and at the appointed time those who were desirous of going to Jerusalem assembled for the long journey. "**I gathered them together to the river that runneth to Ahava**," Ezra says, "**and there abode we** in tents three days."

"**Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small.** Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith.

"As Ezra looked over the company assembled, he was surprised to find none of the sons of Levi. Where were the members of the tribe that had been set apart for the sacred service of the temple? To the call, Who is on the Lord's side? the Levites should have been the first to respond..." *Prophets and Kings,* 612.

TARRYING IN AHAVA

"Once more Ezra appealed to the Levites, sending them an urgent invitation to unite with his company. To emphasize the importance of quick action, he sent with his written plea several of his "chief men" and "men of understanding." Ezra 7:28; 8:16.

"**While the travelers tarried with Ezra**, these trusted messengers hastened back with the plea, "Bring unto us ministers for the house of our God." Ezra 8:17. The appeal was heeded; some who had been halting, made final decision to return. In all, about forty priests and two hundred and twenty Nethinim--men upon whom Ezra could rely as wise ministers and good teachers and helpers--were brought to the camp." *Prophets and Kings*, 614.

"**During the few days that the Israelites tarried at the river**, every provision was completed for the long journey. "We departed," Ezra writes, "on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and He delivered us from the hand of the enemy, and of such as lay in wait by the way." Verse 31. **About four months were occupied on the journey,** the multitude that accompanied Ezra, several thousand in all, including women and children, necessitating slow progress. But all were preserved in safety. Their enemies were restrained from harming them. Their journey was a prosperous one, **and on the first day of the fifth month, in the seventh year of Artaxerxes, they reached Jerusalem**." *Prophets and Kings*, 617.

WENT INTO EFFECT IN THE AUTUMN

"The decree of Artaxerxes **went into effect** in the **autumn** of 457 B.C." *Great Controversy*, 327.

1ST DAY OF THE 1ST MONTH

- Coming **Out of Babylon** (Ezra 7:9)
- **Disappointment** (PK 612.1,2)
- **Tarrying** in Ahava (Ezra 8:15, 31. PK 614.3; PK 617.2)

1ST DAY OF THE 5TH MONTH

- **Arrival in Jerusalem** (Ezra 7:9)

AUTUMN OF 457 B.C.

- 3rd Decree **went into effect** in the **Autumn** of 457 B.C. (GC 327.1)

DECREE OF CYRUS-DARIUS-ARTAXERXES

"In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form **it was issued by Artaxerxes, king of Persia, 457 B.C.** But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia." **These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years.**

Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled." *Great Controversy*, 326.

YEAR 1843- UNDERSTANDING THE FIRST DISAPPOINTMENT: FULL YEARS

URIAH SMITH (1897)

"The query may here arise how the days can be extended to the autumn of 1844 if they commence 457 B.C., as it requires only 1843 years, in addition to the 457, to make the whole number of 2300. Attention to one fact will clear this point of all difficulty; and that is, that it takes **457 full years before Christ**, and **1843 full years after**, to make 2300; **so that if the period commenced with the very first day of 457, it would not terminate till the very last day of 1843. Now it will be evident to all that if any portion of the year 457 had passed away before the 2300 days commenced, just so much of the year 1844 must pass away before they would end.** We therefore inquire, At what point in the year 457 are we to commence to reckon? From the fact that the first forty-nine years were allotted to the building of the street and wall, we learn that **the period is to be dated, not from the starting of Ezra from Babylon, but from the actual commencement of the work at Jerusalem; which it is not probable could be earlier than the seventh month (autumn) of 457**, as he did not arrive at Jerusalem till the fifth month of that year. Ezra 7:9. The whole period would therefore extend to the seventh month, autumn, Jewish time, of 1844." Uriah Smith, *Daniel and the Revelation,* 233.

1843 CHART

2300
457
1843

457 **full years** BC + 1843 **full years** AD = 2300 **full year**

UNDERSTANDING THE HEBREW CALENDAR

EXCERPTS FROM WIKIPEDIA: "HEBREW CALENDAR"

"The Hebrew calendar is a lunisolar calendar, meaning that months are based on lunar months, but years are based on solar years. The calendar year features twelve lunar months of twenty-nine or thirty days, with an intercalary lunar month added periodically to synchronize the twelve lunar cycles with the longer solar year. (These extra months are added seven times every nineteen years)"

"**The beginning of each Jewish lunar month is based on the appearance of the new moon. The mean [average] period of the lunar month is very close to 29.5 days**. Accordingly, the basic Hebrew calendar year is one of twelve lunar months alternating between 29 and 30 days."

"**There are additional rules in the Hebrew calendar to prevent certain holidays from falling on certain days of the week**. These rules are implemented by adding an extra day to [**the 8th month**] (making it 30 days long) or by removing one day from [**the 9th month**] (making it 29 days long). **Accordingly, a common Hebrew calendar year can have a length of 353, 354 or 355 days, while a leap Hebrew calendar year can have a length of 383, 384 or 385 days**."

"The insertion of the leap month… **is based on the requirement that Passover—the festival celebrating the Exodus from Egypt, which took place in the spring—always occur in the… spring season**. Since the adoption of a fixed calendar, intercalations in the Hebrew calendar have been assigned to fixed points in a 19-year cycle. Prior to this, the intercalation was determined empirically."

METONIC CYCLE

"**Metonic cycle,** in chronology, a period of 19 years in which there are 235 lunations, or synodic months, after which the Moon's phases recur on the same days of the solar year, or year of the seasons. The cycle was discovered by Meton (fl. 432 bc), an Athenian astronomer. Computation from modern data shows that 235 lunations are 6,939 days, 16.5 hours; and 19 solar years, 6,939 days, 14.5 hours." *Encyclopaedia Britannica.*

EXCERPTS FROM WIKIPEDIA: "METONIC CYCLE"

"To keep a 12-month lunar year in pace with the solar year, an intercalary 13th month would have to be added on seven occasions during the nineteen-year period (235 = 19 × 12 + 7). When Meton introduced the cycle around 432 BC, it was already known by Babylonian astronomers."

"Traditionally, for the Babylonian and Hebrew lunisolar calendars, the years 3, 6, 8, 11, 14, 17, and 19 are the long (13-month) years of the Metonic cycle."

KARAITE CALENDAR

"The **Karaites**, a sect founded in the 8th century, refused, with some exceptions, to recognize the normative fixed calendar and reintroduced observation of the New Moon. **Leap years were determined by observing the maturation of the barley crop in Palestine**. Consequently, Karaites often celebrated the festivals on dates different from those fixed by the rabbis. Later, in medieval times, the Karaites adopted some of the normative calendrical practices, while rejecting others." *Encyclopaedia Britannica.*

FIRST DAY OF THE FIRST MONTH: APRIL 19TH

LE ROY EDWIN FROOM (1954)

"Pressure from opponents forced Miller's scholarly associates to study anew their position on, or understanding of, the Jewish year, and to probe deeply into its history. As a result, they were led to make the first correction in their calculation — which pertained to the exact time of the beginning and ending of the "Jewish sacred year," extending from spring to spring.

"As far back as April, and then in June and December of 1843, and in February of 1844 **months before Miller's original date expired for the ending of the "Jewish year 1843" at the time of the vernal equinox in 1844-his associates (Sylvester Bliss, Josiah Litch, Joshua V. Himes**, Nathaniel Southard, **Apollos Hale**, Nathan Whiting, and others) **came to a definite conclusion. This was that the solution of Daniel's prophecy is dependent upon the ancient or original Jewish form of luni-solar time, and not upon the altered modern rabbinical Jewish calendar**.

"They therefore began to shift from Miller's original date for the ending of the 2300 years (at the equinox in March), over to the new moon of April, 1844. Early in this period of investigation, a Signs of the Times editorial declared:

"**Now there is a dispute between the Rabbinical, and the Caraite Jews, as to the correct time of commencing the year**. The former [Rabbinical Jews] are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. **The Caraite Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year**. The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next."

"They consequently reckoned that the last day of the Jewish year "1843" would close with the sunset of April 18, 1844. **Therefore the first day of the first month (Nisan) of "1844," true Jewish time, would have as its civil equivalent April 19, though beginning actually with the sunset of April 18. Thus it should read April 18/19**.

"And Himes, writing after the spring equinox in 1844, declared that the real Jewish year "1843" had not yet actually expired:

"After its [the Jewish year 1843] commencement, he [Miller] gave it as his opinion that the Lord would come some time between the 21st of March, 1843, and the 21st of March, 1844. This time has now passed by, and we are a few days beyond the time to which he believed the days might extend. . . . **Although the Jewish year has not expired, but extends to the new moon in April,** as we explained in our last, yet our time will be regarded by our opponents as having passed by."

"This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation, to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the "new moon of barley harvest" in Judea, which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year." Le Roy Edwin Froom, *The Prophetic Faith of our Fathers*, volume 4, 797.

JOSEPH BATES (1847)

"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…" Joseph Bates, (1847) *Second Advent Way Marks and High Heaps*, 72.

FIRST DAY OF THE FIFTH MONTH: AUGUST 15TH

"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!"

"**That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed**. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

"**These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world**." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." Verse 20; Philippians 3:21.

"**In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service**. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, <u>which in the year 1844 fell upon the twenty-second of October</u>, was regarded as the time of the Lord's coming**. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible." *Great Controversy*, 399.

ARTHUR WHITEFIELD SPALDING (1961)

> "The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, **August 12-17**. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, "You are going to have new light here,

something that will give a new impetus to the work." But he little anticipated in what dramatic fashion the light was to come to him.

"As one of the prominent ministers in the movement, **he was given the pulpit on the third day of the meeting**. Clinging devotedly to that which he was in after years to celebrate as "the blessed hope," he yet was confused and made uncertain by the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port." However, the argument and the exhortation dragged; he felt no life in his message.

"Half consciously he noted a rider dismount from a panting horse outside the circle, come in and sit down by a man and his wife in the audience, and greet them with a few whispered words. The new arrival was Samuel S. Snow, his friends Elder and Mrs. John Couch. Suddenly Mrs. Couch arose and, interrupting the speaker, declared: "It is too late, Brother Bates. It is too late to spend our time about these truths, with which we are familiar. . . . It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for His household. Let them speak, and let the people hear them. 'Behold, the Bridegroom cometh, go ye out to meet Him.' "

"Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. "Come up, Brother Snow, and tell us," he invited. **Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully. This he did in a powerful sermon on "the midnight cry,"** which he followed up with addresses each day that remained. He was supported by other sympathetic speakers—Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp."*Origin and History of Seventh-day Adventists*, volume 1, 93.

SNOWS EVIDENCE FROM TYPES BECOMES DECIDING FACTOR

"Snow brought out four points: (1) Their correction of a previously recognized error in calculation had brought about the shift from "1843" to "1844"; (2) **the 70 weeks of years both began and ended in the autumn**; (3) **the Mosaic tabernacle types indicate that the second advent will occur in the autumn, not in the spring, but on the Day of Atonement, or tenth day of the seventh month**, just as the slaying of the Passover Lamb pointed to Christ's death on the fourteenth day of the first month; and (4) as the Passover crucifixion, the wave-sheaf resurrection, and the allotted time for Pentecost all came on the exact days prophesied, so, Snow continued, he believed the antitypical Day of Atonement will come on the exact day specified. Then our great High Priest, Christ Jesus, will come out of the heavenly holy of holies, where He has been ministering, to bless His waiting people. That will also be the second advent. "Unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28.) The conclusive logic of the presentation made a profound impression, and practically all on the encampment accepted it.

"**The next day his presentation was repeated by request, with greater clarity and detail. For example: Since Christ was crucified in the spring of A.D. 31, in the "midst" of the prophetic "week" of seven years, three and one-half years from the spring of 31 leads unquestionably to the autumn of 34. Therefore the 1810 remaining years of the 2300, calculated from the autumn of 34, must lead to the**

autumn of 1844. And in this year the specific tenth day of the seventh month coincides, according to the Karaite Jewish method of calendation, with October 22 of the Gregorian calendar." Le Roy Edwin Froom, *The Prophetic Faith of our Fathers,* volume 4, 814.

THE LORD DESCENDS WITH THE RESTRAINT OF ISLAM

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2, 108.

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth, And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. Revelation 10:1-4.

"**In the year 1840** another remarkable fulfillment of prophecy excited widespread interest. two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of **Revelation 9**, **predicting the fall of the Ottoman Empire**. According to his calculations, this power was to be overthrown . . . **on the 11th of August, 1840**, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case.'

"At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus **placed herself under the control of Christian nations**. **The event exactly fulfilled the prediction**. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended**." *Great Controversy*, 335.

"The mighty angel who instructed John was **no less a personage than Jesus Christ**. Setting His right foot on the sea, and His left upon the dry land, shows the part which He is acting in the closing scenes of the great controversy with Satan. . . .

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events which will be disclosed in their order**. Daniel shall stand in his lot at the end of the days. John sees the little book unsealed. Then Daniel's prophecies have their proper place in the first, second, and third angels' messages to be given to the world. The unsealing of the little book was the message in relation to time. . . .

"The special light given to John which was expressed in the seven thunders was a **delineation of events which would transpire under the first and second angels' messages**. It was **not best for the people to know these things**, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be

proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer." *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

A MESSAGE IN HIS HAND

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it,* and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8-10.

"The **comprehension of truth**, the **glad reception of the message**, is represented in **the eating of the little book**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

HABAKKUK 2:1-4

I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. **For the vision is yet for an appointed time**, but at the end it shall speak, and not lie: **though it tarry, wait for it;** because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.

"As early as 1842 the direction given in this prophecy to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." *Great Controversy,* 392.

HAND COVERING AND REMOVED

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74–75.

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods**. Those who were looking for their Lord did not discover this

mistake, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts**. They were the first to turn and ridicule the sorrowful, disappointed ones who really loved the appearing of their Saviour. I saw the wisdom of God in proving His people and giving them **a searching test** to discover those who would shrink and turn back in the hour of trial." *Early Writings*, 235.

FIRST DISAPPOINTMENT – THE TARRYING TIME

"Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search **the prophetic periods**. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844**. Light from the Word of God shone upon their position, and they discovered a tarrying time—'Though it [the vision] tarry, wait for it.' In their love for Christ's immediate coming, **they had overlooked the tarrying of the vision**, which was **calculated to manifest the true waiting ones**. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843. . . .

"The **believers in this message were oppressed in the churches**. For a time, those who would not receive the message were restrained by fear from acting out the sentiments of their hearts; but **the passing of the time** revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, **that the prophetic periods extended to 1844**. With clearness the believers explained their **mistake** and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, **were shut out of the churches**; but Jesus was with them, and they were joyful in the light of His countenance. They were prepared to receive the message of the second angel." *Early Writings*, 237.

THE SECOND ANGEL DESCENDS

"**Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, "Babylon is fallen, is fallen." Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing**. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their

countenances. **The disappointed ones saw from the Scriptures that they were in the tarrying time, and that they must patiently wait the fulfillment of the vision**. **The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843.** Their disappointment had dampened their faith." *Early Writings*, 247.

MIDNIGHT CRY

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, "Behold, the Bridegroom cometh; go ye out to meet Him!"

"This was the midnight cry, **which was to give power to the second angel's message.** Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them… This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it. The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"… A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another… Many who professed to be looking for Christ had no part in the work of the message. The glory of God which they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth; but they had not been converted; they were not ready for the coming of their Lord.

"A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them. They had made a full sacrifice, an entire consecration, and expected to be changed to immortality. But they were destined again to be sadly disappointed. The time to which they looked, expecting deliverance, passed; they were still upon the earth, and the effects of the curse never seemed more visible. They had placed their affections on heaven, and in sweet anticipation had tasted immortal deliverance; but their hopes were not realized." *Early Writings*, 239.

FIRST DAY OF THE FIRST MONTH – APRIL 19, 1844 – FIRST DISAPPOINTMENT

For upon **the first *day* of the first month began he to go up from Babylon**, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him. Ezra 7:9

STRANGE WIVES

And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter. **And they made an end with all the men that had taken strange wives by the first day of the first month. Ezra 10:16–17.**

MESSAGE OF BABYLON – WAGES FOR THE PAPACY

And it came to pass in the seven and twentieth year, **in the first *month,* in the first *day* of the month**, the word of the LORD came unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: Therefore thus saith the Lord GOD; **Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army**. I have given him the land of Egypt *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD. **In that day will I cause the horn of the house of Israel to bud forth**, and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD. Ezekiel 29:17–21.

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. **God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile**." *Prophets and Kings*, 714.

SETTING UP THE SANCTUARY

On the first day of the first month shalt thou set up the **tabernacle of the tent** of the congregation. Exodus 40:2.

Thus did Moses: according to all that the Lord commanded him, so did he. And it came to pass in the first month in the second year, **on the first *day* of the month, *that* the tabernacle was reared up**. Exodus 40:16, 17.

If so be ye have tasted that the Lord *is* gracious. To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious, Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 1 Peter 2:3-5.

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, **Forty and six years** was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. John 2:18-21.

CLEANSING THE SANCTUARY FOR SERVICE (A PROCESS)

Now they began **on the first *day* of the first month to <u>sanctify</u>**, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end. Then they went in to Hezekiah the king, and said, **We have cleansed all the house of the LORD,** and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. **2 Chronicles 29:17-18.**

H6942— A primitive root; to *be* (causatively *make*, *pronounce* or *observe* as) ***clean*** (ceremonially or morally): - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied one, self), X wholly.

Thus saith the Lord GOD; **In the first *month,* in the first *day* of the month**, thou shalt take a young bullock without blemish, and **cleanse the sanctuary**: And the priest shall take of the blood of the sin offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court. And so thou shalt do the seventh *day* of the month for every one that erreth, and for *him that is* simple: so shall ye reconcile the house. In the first *month,* in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten. **Ezekiel 45:18–21.**

THE WATERS WERE DRIED

And it came to pass in the six hundredth and first year, **in the first *month,* the first *day* of the month**, **the waters were dried up from off the earth**: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. **Genesis 8:13.**

And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not? Exodus 17:7.

"After forty years' wandering in the wilderness, the children of Israel encamped at Kadesh, in the desert of Zin; and Miriam died, and was buried there. The living stream which flowed from the smitten rock in Horeb, had followed them in all their journeyings; but just before the Hebrew host reached Kadesh, **the Lord caused the waters to cease**. **It was his purpose again to test his people. He would prove whether they would humbly trust his providence, or imitate their fathers' unbelief and murmuring**." *Signs of the Times*, September 30, 1880.

THE FIRST DAY OF THE FIFTH MONTH – AUGUST 15, 1844 – MIDNIGHT CRY

For upon the first *day* of the first month began he to go up from Babylon, and **on the first *day* of the fifth month came he to Jerusalem**, according to the good hand of his God upon him. Ezra 7:9

AARON DIES

And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, **in the first *day* of the fifth month. Numbers 33:38.**

And the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters. **At that time the LORD separated the tribe of Levi,** to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Deuteronomy 10:6–8.

Behold, I will send my messenger, and he shall prepare the way before me: **and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in**: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and **he shall purify the sons of Levi**, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. **Then shall the offering of Judah and Jerusalem be pleasant unto the Lord**, as in the days of old, and as in former years. Malachi 3:1–4.

LINE UPON LINE

"**Prophecy** has been fulfilling, **line upon line**. The more firmly we stand under **the banner of the third angel's message**, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel." *Selected Messages*, book 2, 114.

LINE UPON LINE

Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; **line upon line**, **line upon line**; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:9–13.

THE LINE OF PROPHECY

"The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today. The truths that have been unfolding **in their order**, as we have **advanced** along **the line of prophecy** revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground **step by step in the past history of our experience**, seeing **the chain of truth in the prophecies**, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures, that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, 'Go not ye after them. I have not sent them, but they ran.' (See Jeremiah 23:21.)

"**The leadings of the Lord were marked**, and most wonderful were His revelations of what is truth. **Point after point** was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—'This is truth. I have new light.' But these new lights **in prophetic lines** are manifest in misapplying the Word and setting the people of God adrift without an anchor to hold them. If **the student of the Word** would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light. But those who have set themselves to study out **new theories**, have a mixture of truth and error combined, and after trying to make these things prominent, have demonstrated that they have not kindled their taper from the divine altar, and it has gone out in darkness." *Selected Messages*, book 2, 103–104.

THEIR ORDER

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

PAST

"There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**." *Selected Messages*, book 2, 101–102.

FUTURE

"All that God has in prophetic history specified to be **fulfilled in the past has been**, and all that is yet to come **in its order will be**. Daniel, God's prophet, stands in his place. John stands in his place. In the Revelation the Lion of the tribe of Judah has opened to the **students of prophecy** the book of Daniel, and thus is Daniel standing in his place. He bears his testimony, that which the Lord revealed to him in vision of the great and solemn events which we must know as we stand on the very threshold of their fulfillment.

"In history and prophecy the Word of God portrays the long continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated**." *Selected Messages*, book 2, 109.

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to future events which will be disclosed **in their order**." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

PROCLAIMED IN THEIR ORDER

"I have had precious opportunities to obtain an experience. I have had an experience in the **first**, **second**, and **third** angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages **in their order**." *Life Sketches*, 429.

LOCATED BY THE WORD OF INSPIRATION

"The proclamation of the **first**, **second**, and **third** angels' messages has been **located** by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

PROPHETIC GUIDEPOSTS

"God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God's providence**. Said Paul, 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.' God's people are not left to depend on man's wisdom. **With prophetic guideposts God has marked out the way he wishes them to take**.

"These great **waymarks** show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but **God changes not**. His word will abide the same forever." *Review and Herald*, February 6, 1900.

WAY-MARK, n. [way and mark.] **A mark to guide in traveling**. *Webster's 1828 Dictionary*.

Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities. Jeremiah 31:21.

MONUMENTS ALONG THE WAY

"Today Satan is seeking opportunities to tear down the **waymarks** of truth,—**the monuments that have been raised up along the way**; and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth." *Gospel Workers*, 104.

PAST HISTORY TO BE BROUGHT BEFORE THE PEOPLE

"The dealings of God with His people should be often repeated. How frequently were the **waymarks** set up by the Lord in His dealings with ancient Israel! Lest they should forget the history of the past, He commanded Moses to frame these events into song, that parents might teach them to their children. They were to gather up memorials and to lay them up in sight. Special pains were taken to preserve them, that when the children should inquire concerning these things, the whole story might be repeated. Thus the providential dealings and the marked goodness and mercy of God in His care and deliverance of His people were kept in mind. We are exhorted to 'call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.' Hebrews 10:32. For His people in this generation the Lord has wrought as a wonder-working God. **The past history of the cause of God needs to be often brought before the people, young and old**. We need often to recount God's goodness and to praise Him for His wonderful works." *Testimonies*, volume 6, 364, 365.

FOR HISTORY WILL REPEAT ITSELF

"Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. **The record is to be kept in mind, for history will repeat itself**." *Publishing Ministry*, 175.

THE TIMES IN WHICH WE LIVE

"We should study the great **waymarks** that **point out the times in which we are living**." *Last Day Events*, 14.

WE CAN KNOW

"Brethren and sisters, my faith is as strong as ever that the things of this world are about to close. It is stronger than when I saw you last. We can see the **waymarks** that are all along the way. When we are traveling along a road alone, and see a guide board; **if we can read** we know that we are at such a place; so it is **if our minds are active and so consecrated to God that we can understand His workings**, **we can know just where we are in this world's history**. . . ."**We want to know where we are in history**." *Sermons and Talks*, 48, 49.

CONSTANTLY SEARCHING

"Our faith in reference to the messages of the **first**, **second**, and **third** angels was correct. The great **waymarks** we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, and triumph in the thought that they have succeeded, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. **We can learn much, and should be constantly searching the Scriptures to see if these things are so.**" *Evangelism*, 223.

GUARDING THE WAYMARKS

"The great **waymarks** of truth, **showing us our bearings in prophetic history**, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages*, book 2, 101–102.

"At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. **Not a pin is to be moved from the foundations of our faith**. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the past evidence we have had of what is truth. **The old waymarks must be preserved**, that we lose not our bearings." *Manuscript Releases*, volume 1, 55.

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, **point by point**, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the **waymarks** which have made us what we are, are to be preserved, and **they will be preserved**, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

"But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in **the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages.** Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. **Let the attention of our people be called to the special work of the Spirit of God as it has**

been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

"Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They **misplace** the messages of Revelation 14, and **set aside the work which these messages have accomplished**.

"Thus they reject **the great waymarks** which God Himself has established. Since their new light leads them to **tear down the structure which the Lord has built up, we may know that He is not guiding them.**

"The experience of those newly come to the faith, if the Lord is working upon their minds, will be **in harmony with the word of God, and with His past dealings with His people**, and **the instruction** He has given them. **He will not contradict Himself**.

"God has given **the messages of Revelation 14 their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. **The first and second angel's messages are still truth for this time, and are to run parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803, 804.

THE PARABLE OF THE TEN VIRGINS

"The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

PRESENT TRUTH

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

A TARRYING

While the bridegroom tarried, they all **slumbered and slept**. Matthew 25:5.

"Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. **But many seemed to remain in a stupid state, as if asleep**; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Scriptures that they were in the tarrying time**, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith." *Early Writings*, 247.

THE DOOR SHUTS

And while they went to buy, **the bridegroom came**; and they that were ready went in with him to the marriage: **and the door was shut**. Matthew 25:10.

"I was shown in vision, and I still believe, that there was a shut door in 1844. All who saw the light of the first and second angels' messages and rejected that light, were left in darkness. **And those who accepted it and received the Holy Spirit which attended the proclamation of the message from heaven, and who afterward renounced their faith and pronounced their experience a delusion, thereby rejected the Spirit of God, and it no longer pleaded with them**." *Selected Messages*, book 1, 63.

"The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied**. **A time will come when the door will be shut**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 269–270.

THE TARRYING TIME IN OUR HISTORY

NO THIRD WITHOUT FIRST AND SECOND

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the proclamation, **showing their order**, and **the application of the prophecies that bring us to the third angel's message**. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

"The **first**, **second**, and **third** angels' messages are **all linked together**." *Selected Messages*, book 2, 117.

PARALLEL AND COMBINED

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. **The first and second angel's messages are still truth for this time, and are to run parallel with this which follows.** The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' **In this illumination, the light of all the three messages is combined**." *The 1888 Materials*, 804.

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. The great message, **combining the first, second, and third angel's messages, is to be given to the world**. This is to be the burden of our work." *Kress Collection*, 105.

PARALLELS BETWEEN THE FIRST ANGEL AND THE FOURTH:

1ST ANGEL

- **4 angels** of Revelation 9:14-15 are restrained
- **2nd woe ends**
- The angel of Revelation 10:1 **descends**

4TH ANGEL JOINS THE 3RD

- **4 winds** of Revelation 7:1 are restrained
- **3rd woe begins** (Revelation 11:18)
- The angel of Revelation 18:1-3 **descends**

RECOGNIZING THE TARRYING TIME

"The disappointed ones **saw from the Scriptures that they were in the tarrying time**, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844**." *Early Writings*, 247.

ISLAM RESTRAINED—THE FIRST ANGEL

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2, 108.

"I was shown the interest which all heaven had taken in the work going on upon the earth**. Jesus commissioned a mighty angel to descend and warn the inhabitants of the earth to prepare for His second appearing**. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory** and warn man of the coming wrath of God. Multitudes received the light. Some of these seemed to be very solemn, while others were joyful and enraptured. All who received the light turned their faces toward heaven and glorified God. Though it was shed upon all, some merely came under its influence, but did not heartily receive it. Many were filled with great wrath. Ministers and people united with the vile and stoutly resisted the light shed by the mighty angel. But all who received it withdrew from the world and were closely united with one another." *Early Writings*, 245.

ISLAM RESTRAINED—REVELATION 18:1–3

"Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled**.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine." *Review and Herald*, July 5, 1906.

"**Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path**.

"Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? Oh, **that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live**. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit." *Manuscript Releases*, volume 20, 216–217.

"The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**." *Bible Training School*, December 1, 1903.

THE SECOND ANGEL'S MESSAGE REPEATED BY THE FOURTH

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. Revelation 14:8.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. Revelation 18:1-3.

"**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven 'having great power.' **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angels' message is to be repeated**, 'Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies' [**Revelation 18:2, 3**]." *Manuscript Releases*, volume 16, 40.

"Thus the **substance** of the second angel's message **is again given to the world** by **that other angel who lightens the earth with his glory. <u>These messages all blend in one</u>**, to come before the people in the closing days of this earth's history. **All the world will be tested**, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Selected Messages*, book 2, 116.

SECOND ANGEL – TARRYING TIME: 4/19/1844

"**Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing,** and as he came to the earth, he cried, 'Babylon is fallen, is fallen.' Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Scriptures that they were in the tarrying time,** and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844.** Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith." *Early Writings*, 247.

FOURTH ANGEL – TARRYING TIME: 9/11/2001

Be patient therefore, brethren, unto the coming of the Lord. **Behold, the husbandman waiteth for the precious fruit of the earth**, and hath long patience for it, **until he receive the early and latter rain.** Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. **James 5:7, 8.**

A PROGRESSIVE FALL

"**The churches would not receive the light of the first angel's message**, and **as they rejected the light from heaven they fell** from the favor of God. They trusted in their own strength, and placed themselves by their opposition to the first message where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, answered to the message, **Babylon is fallen**, and **left the fallen churches**." *Spiritual Gifts*, volume 1, 140.

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But **the message of the second angel did not reach its complete fulfillment in 1844.** The churches then **experienced a moral fall**, in consequence of their refusal of the light of the advent message; but **that fall was not complete**." *The Great Controversy*, 389.

MIDNIGHT CRY

"There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.' But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.** That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. The Lord is coming in power and great glory. It will then be His work to make a complete separation between the righteous and the wicked. But the oil cannot then be transferred to the vessels of those who have it not. Then shall be fulfilled the words of Christ, 'Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.' The righteous and the wicked are to be associated together in the work of life. But the Lord reads the character, He discerns who are obedient children, who respect and love His commandments." *Bible Echo*, May 4, 1896.

SHUT DOOR

"The parable of the ten virgins was given by Christ Himself, and **every specification should be carefully studied**. **A time will come when the door will be shut**. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. There are those who hold the truth in unrighteousness, and these appear outwardly like the wise." *Manuscript Releases*, volume 16, 270.

TWO TEMPLE CLEANSINGS

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (**Revelation 18:1, 2**). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (**Revelation 18:4**, 5)." *Selected Messages*, book 2, 118.

"In **the cleansing of the temple**, Jesus was announcing **His mission as the Messiah**, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. **But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit.** The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. **In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin**,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. 'The Lord, whom ye seek, **shall suddenly come** to His temple, even **the Messenger of the covenant**, whom ye delight in: **behold, He shall come**, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver.' Malachi 3:1–3." *The Desire of Ages*, 161.

Behold, I will send my messenger, and he shall prepare the way before me: **and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in**: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fullers' soap: And he shall sit *as* a refiner and purifier of silver: and **he shall purify the sons of Levi**, and purge them as gold and silver, that they may offer

unto the Lord an offering in righteousness. **Then shall the offering of Judah and Jerusalem be pleasant unto the Lord**, as in the days of old, and as in former years. Malachi 3:1–4.

"We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ's ministry. He found the Jews intent on gain. They had made the court of the temple a scene of sacrilegious traffic, and had turned the ancient and sacred institution of the Passover into a means of vile profit. They bartered deeply, turning the service instituted by Christ himself into the worship of mammon. But Christ came suddenly into the temple courts, divinity flashed through humanity, and raising a whip of small cords in his hand, with a voice that they will hear again in the execution of the judgment, he said, 'Take these things hence. It is written, My Father's house shall be called a house of prayer, but ye have made it a den of thieves.' The priests and rulers saw as it were an avenging Angel, such as guarded the way to the tree of life.

"**Today this sacrilegious work is being more than repeated**. There will be messages borne, and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, **so will it be in the work for these last days**. The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. **This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb**." *The 1888 Materials*, 1490.

PROGRESSIVE JUDGMENT

For the time *is come* that **judgment must begin at the house of God**: and if *it* **first** *begin* **at us**, what shall the end *be* of them that obey not the gospel of God? 1 Peter 4:17.

"The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: '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 upon whom is the mark; and begin at My sanctuary. Then **they began at the ancient men which were before the house**.'

"Here we see that the church—the Lord's sanctuary—was **the first to feel the stroke of the wrath of God**. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus 'Peace and safety' is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together." *Testimonies*, volume 5, 211.

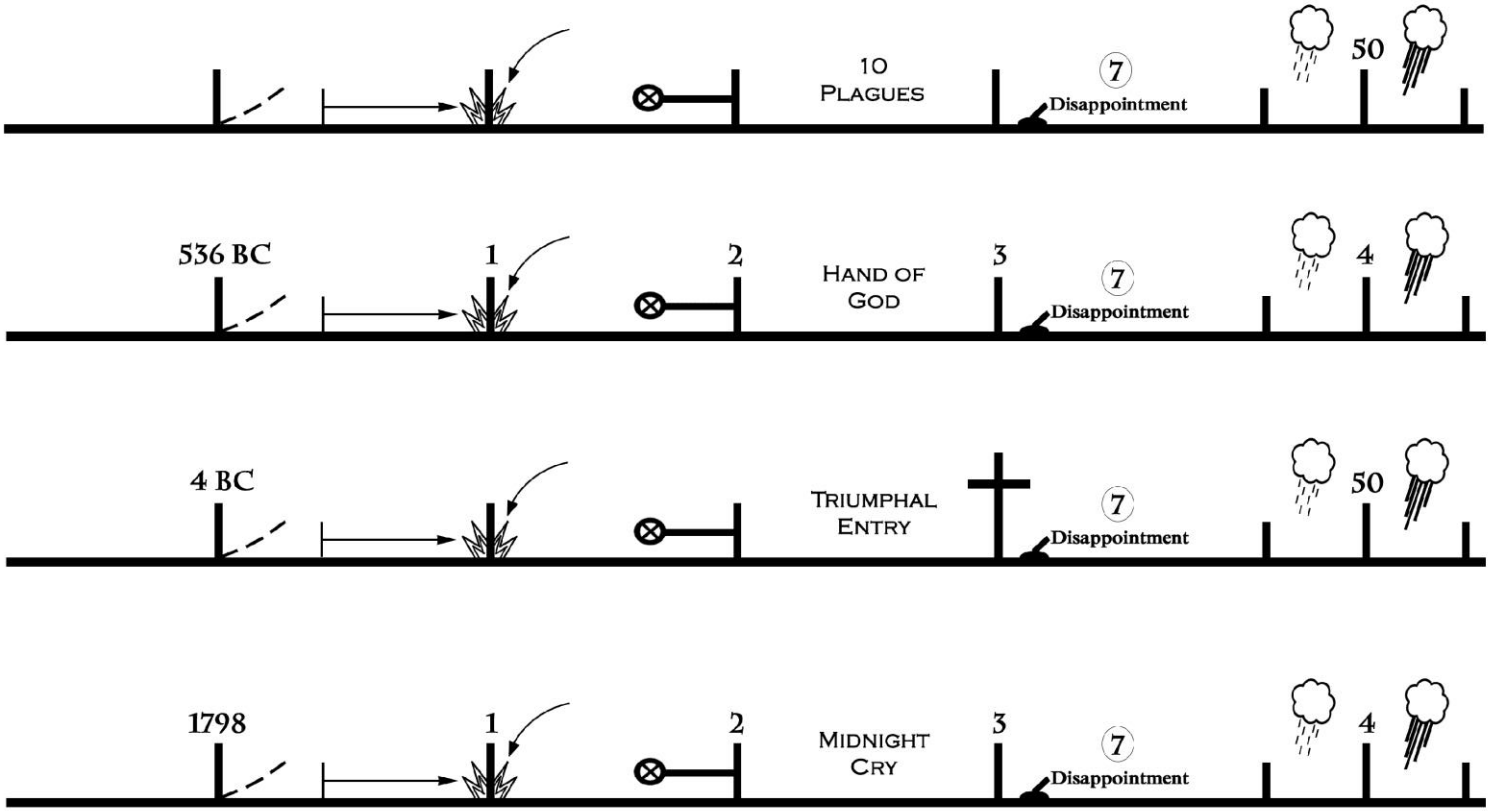
"There are diligent students of the word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will **take the place of those who have had opportunities and privileges and have not prized them.** These have worked out their own salvation with fear and trembling lest they shall become deficient in doing the ways and will of God, **while those who have had great light, have, through the perversity of their own natural hearts, turned away from Christ because displeased with His requirements.** But God will not be left without witness. The one-hour labourers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. **When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown.**" *Testimonies to Southern Africa*, 50.

THE 2300 DAYS

BY: BRITTANI KREBEC

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

REFORM LINES



THE BEGINNING

THE THREE DECREES

DARKNESS (70 YEAR CAPTIVITY)

2 Chronicles 36:21; Leviticus 26:34-35; Jeremiah 25:12

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. **The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile**." *Prophets & Kings*, 714.

MYSTERY OF INIQUITY

Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. **For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands**: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied. Ezra 9:1-3.

"For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, **to mingle with the inhabitants of the valleys**. This association was **productive of the worst results**. "The sons of God saw the daughters of men that they were fair." The children of Seth, attracted by the beauty of the daughters of Cain's descendants, **displeased the Lord by intermarrying** with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, "and they took them wives of all which they chose." The children of Seth went "in the way of Cain" (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men "did not like to retain God in their knowledge;" they "became vain in their imaginations, and their foolish heart was darkened." Romans 1:21. Therefore "God gave them over to a mind void of judgment." Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy." *Patriarchs & Prophets*, 81.

TIME OF THE END (536 BC) – CYRUS ARRIVES

"The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar." *Review & Herald*, March 28, 1907.

2 Chronicles 36:21, 22

INCREASE OF KNOWLEDGE

Isaiah 44:28-46:5

"The deliverance of Daniel from the den of lions had been used of God to create a favorable impression upon the mind of Cyrus the Great. The sterling qualities of the man of God as a statesman of farseeing ability led the Persian ruler to show him marked respect and to honor his judgment. **And now, just at the time God had said He would cause His temple at Jerusalem to be rebuilt, He moved upon Cyrus as His agent to discern the prophecies concerning himself, with which Daniel was so familiar**, **and to grant the Jewish people their liberty.** As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, "I girded thee, though thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me;" as he saw before his eyes the declaration of the eternal God, "For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known Me;" as he traced the inspired record, "I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward," **his heart was profoundly moved, and he determined to fulfill his divinely appointed mission.** Isaiah 45:5, 6, 4, 13. He would let the Judean captives go free; he would help them restore the temple of Jehovah." *Prophets & Kings*, 557.

RUNNING TO & FRO

Daniel 9:2

FORMALIZATION (536 BC)

Ezra 1:1-3

"Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people." *Review & Herald*, March 28, 1907.

Isa. 44:28-45-5

"The Lord has resources. His hand is on the machinery. When the time came for His temple to be rebuilt, **He moved upon Cyrus as His agent to discern the prophecies concerning Himself, and to grant the Jewish people their liberty**. And more, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. This work began under Cyrus, and his successor carried on the work begun." *The Seventh-day Adventist Bible Commentary*, volume 4, 1175.

1ST DECREE EMPOWERED (536 BC)

"While Satan was striving to influence the highest powers in the kingdom of Medo-Persia to show disfavor to God's people, angels worked in behalf of the exiles. The controversy was one in which all heaven was interested. Through the prophet Daniel we are given a glimpse of this mighty struggle between the forces of good and the forces of evil. For three weeks Gabriel wrestled with the powers of darkness, seeking to counteract the influences at work on the mind of Cyrus; and before the contest closed, Christ Himself came to Gabriel's aid. "The prince of the kingdom of Persia withstood me one and twenty days," Gabriel declares; "but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." Daniel 10:13. All that heaven could do in behalf of the people of God was done. The victory was finally gained; the forces of the enemy were held in check all the days of Cyrus, and all the days of his son Cambyses, who reigned about seven and a half years." *Prophets & Kings*, 571.

Daniel 10:13

WORLDWIDE MESSAGE

Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up. 2 Chronicles 36:23.

Thus saith Cyrus king of Persia, The LORD God of heaven hath given me **all the kingdoms of the earth**; and he hath charged me to build him an house at Jerusalem, which is in Judah. Ezra 1:2.

FOUNDATIONS LAID

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, **because the foundation of the house of the LORD was laid.** Ezra 3:10-11.

TESTING BEGINS

"This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. **But many failed of co-operating with God. In the day of his power, they proved unwilling**." *Review & Herald*, December 5, 1907.

ACTIVITY OF THE ENEMIES

Ezra 4: 21-24

"During the reign of Cambyses **the work on the temple progressed slowly**. And during the reign of the false Smerdis (called Artaxerxes in Ezra 4:7) the Samaritans induced the unscrupulous impostor to **issue a decree forbidding the Jews to rebuild their temple and city.**" *Prophets & Kings*, 572.

2ND DECREE ARRIVES

Ezra 6:8, 11-12

Zechariah 2:6-7, 9

2ND DECREE EMPOWERED

MANIFESTATION OF GOD'S POWER

Ezra 6:14-15

Zechariah 4:9

"The promise, "The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it," was literally fulfilled. Verse 9. "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. **And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia**. And this house was finished on the third day of the month Adar [the twelfth month], which was in the sixth year of the reign of Darius the king." (Ezra 6:14, 15). *Prophets & Kings*, 596.

3RD DECREE ARRIVES (457 BC)

Ezra 7:12-13, 26

"The decree of Artaxerxes was made in the seventh year of his reign, B. C. 457. Once more the dispersed of Judah were given opportunity to work out the purpose of God in restoring Zion. In the raising up of Ezra as a leader, God's providence was manifest. Some discerned this, and gladly took advantage of the privilege of returning under circumstances so favorable." *Review & Herald*, February 13, 1908.

DISAPPOINTMENT

"Ezra had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small. Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast in their lot with those who were advancing by faith." *Prophets & Kings*, 612.

NUMBER 7

Daniel 9:25

3RD DECREE EMPOWERED

NEHEMIAH'S LETTERS

Nehemiah 2:1, 6-8

"His request to the king had been so favorably received that Nehemiah was encouraged to ask for still further assistance. To give dignity and authority to his mission, as well as to provide protection on the journey, he asked for and secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed. That there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined." *Prophets & Kings*, 633.

3 DAYS

Nehemiah 2:9-11

SHUT DOOR

Nehemiah 7:1-4

NO BUY, NO SELL / SABBATH PROFANED

Nehemiah 13:15-19

THE ENDING

THE THREE ANGELS

DARKNESS (1260 YEAR CAPTIVITY)

"Today the church of God is free to carry forward to completion the divine plan for the salvation of a lost race. For many centuries God's people suffered a restriction of their liberties. The preaching of the gospel in its purity was prohibited, and the severest of penalties were visited upon those who dared disobey the mandates of men. As a consequence, the Lord's great moral vineyard was almost wholly unoccupied. The people were deprived of the light of God's word. The darkness of error and superstition threatened to blot out a knowledge of true religion. God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile." *Prophets & Kings*, 714.

And he shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be **given into his hand until a time and times and the dividing of time**. Daniel 7:25.

And I heard the man clothed in linen, which *was* upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that *it shall be* for **a time, times, and an half**; and when he shall have **accomplished to scatter the power of the holy people**, all these *things* shall be finished. Daniel 12:7.

MYSTERY OF INIQUITY

"The apostle Paul, in his second letter to the Thessalonians, foretold the great apostasy which would result in the establishment of the papal power. He declared that the day of Christ should not come, "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." [2 Thessalonians 2:3, 4, 7.] And furthermore, the apostle warns his brethren that "the mystery of iniquity doth already work." [2 Thessalonians 2:3, 4, 7.] **Even at that early date he saw, creeping into the church, errors that would prepare the way for the development of the papacy. Little by little, at first in stealth and silence, and then more openly as it increased in strength and gained control of the minds of men, the mystery of iniquity carried forward its deceptive and blasphemous work. Almost imperceptibly the customs of heathenism found their way into the Christian church.** The spirit of compromise and conformity was restrained for a time by the fierce persecutions which the church endured under paganism. But as persecution ceased, and Christianity entered the courts and palaces of kings, she laid aside the humble simplicity of Christ and his apostles for the pomp and pride of pagan priests and rulers; and in place of the requirements of God, she substituted human theories and traditions. The nominal conversion of Constantine, in the early part of the fourth century, caused great rejoicing; and the world, cloaked with a form of righteousness, walked into the church. Now the work of corruption rapidly progressed. Paganism, while appearing to be vanquished, became the conqueror. Her spirit controlled the church. Her doctrines, ceremonies, and superstitions were incorporated into the faith and worship of the professed followers of Christ." *Great Controversy*, 49.

For the mystery of iniquity **doth already work**: only he who now letteth *will let,* until he be taken out of the way. 2 Thessalonians 2:7.

TIME OF THE END (1798)

"The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate in 1798. **At that time a French army entered Rome, and made the pope a prisoner**, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed." *Great Controversy*, 266.

Daniel 11:40 A

1ST ANGEL ARRIVES

"It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when **the first angel's message** should be proclaimed to our world. **These matters are of infinite importance in these last days**; but while 'many shall be purified, and made white, and tried,' 'the wicked shall do wickedly: and none of the wicked shall understand.'" *Testimonies to Ministers*, 115.

INCREASE OF KNOWLEDGE

"No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The Reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. **But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near**." *Great Controversy*, 356.

"With intense interest he studied the book of **Daniel and the Revelation**, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures; and when thus explained were to be literally understood. "Thus I was satisfied," he says, "that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein." Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of Heaven were guiding his mind and opening the Scriptures to his understanding." *Great Controversy*, 320.

"**God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of**

truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe. As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God." *Early Writing*, 229.

But thou, O Daniel, shut up the words, and seal the book, ***even*** **to the time of the end: many shall run to and fro, and knowledge shall be increased**. Daniel 12:4.

FORMALIZATION (1833-1834)

"**In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member**. **A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors**....In 1833, two years after Miller began to present in public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour as tokens of his second advent. Said Jesus, "The stars shall fall from heaven." (Matthew 24:29.) And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." (Revelation 6:13.) This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or such dread and alarm by another..."*Great Controversy 1888*, 332.

1ST ANGEL EMPOWERED (8/11/1840)

"In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the

391 years, fifteen days, commenced at the close of the first period, it will end on the **11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken**. And this, I believe, will be found to be the case." …

"The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus was given to the Advent movement**. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended." *Great Controversy 1888*, 334.

WORLDWIDE MESSAGE

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, . . . that there should be time no longer. Revelation 10:5, 6. {CTr 344.1} The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part that He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so to the concluding scenes when the masterly working of the powers of darkness shall reach their height…" *Manuscript 59*, 1900.

"The message of Revelation 14, proclaiming that the hour of God's judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world." *Selected Messages*, book 2, 108.

"...The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message **was carried to every missionary station in the world**, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century..." *Great Controversy 1888*, 611.

FOUNDATIONS LAID

"...God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation..." *Early Writings*, 259.

" The Lord showed me that the **1843 chart was directed by His hand**, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed." *Review & Herald*, November 1, 1850.

"The warning has come: Nothinog is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with

earnest prayer, seeking for light. Do you think that I could give up the light that God has given me**? It is to be as the Rock of Ages.** It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God." *General Conference Bulletin*, April 6, 1903.

"The Advent movement of 1840-44 was a glorious manifestation of the power of God." *Great Controversy 1888*, 611.

TESTING BEGINS

The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. *Manuscript Releases*, volume 1, 99-100.

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, **Take *it,* and eat it up**; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was **in my mouth sweet as honey**: and as soon as I had eaten it, **my belly was bitter**. Revelation 10:8-10.

ACTIVITY OF THE ENEMIES

"In **June, 1842**, Mr. Miller gave his second course of lectures in Portland. I felt it a great privilege to attend these lectures, for I had fallen under discouragements and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. **With few exceptions the different denominations closed the doors of their churches against Mr. Miller**. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, while many were unable to enter the house." *Testimonies*, volume 1, 21.

2ND ANGEL ARRIVES (4/19/1844)

"**Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, "Babylon is fallen, is fallen."** Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The **disappointed ones** saw from the Scriptures that they were in the **tarrying time**, and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith." *Early Writings 1882*, 247.

While the bridegroom tarried, they all slumbered and slept. Matthew 25:5.

The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of his disciples concerning the sign of his coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from his first to his second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this he spoke of his coming in his kingdom, and related the parable describing the two classes of servants who look for his appearing. Chapter 25 opens with the words, "Then shall the kingdom of Heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage. *Great Controversy* 1888, 393.

2ND ANGEL EMPOWERED (8/15/1844)

MANIFESTATION OF GOD'S POWER

"The message, "Behold, the Bridegroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour and helped to swell the shout, "Blessed is He that cometh in the name of the Lord!" [Matthew 21:9.] **In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, "Behold, the Bridegroom cometh!"** *Great Controversy 1888*, 402.

And **at midnight there was a cry made**, Behold, the bridegroom cometh; go ye out to meet him. Matthew 25:6.

3RD ANGEL ARRIVES

Daniel 8:14

"All heaven watched with the deepest interest the reception of the first angel's message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. **I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages,** and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there." *Early Writings 1882*, 261.

DISAPPOINTMENT

"Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, **yet through a misapprehension of its meaning they suffered disappointment**." *The Great Controversy*. 352.

NUMBER 7

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: **and worship him that made heaven, and earth, and the sea, and the fountains of waters.** Revelation 14:6, 7.

"In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also." *Testimonies*, volume 1, 75.

3RD ANGEL EMPOWERED /4TH ANGEL

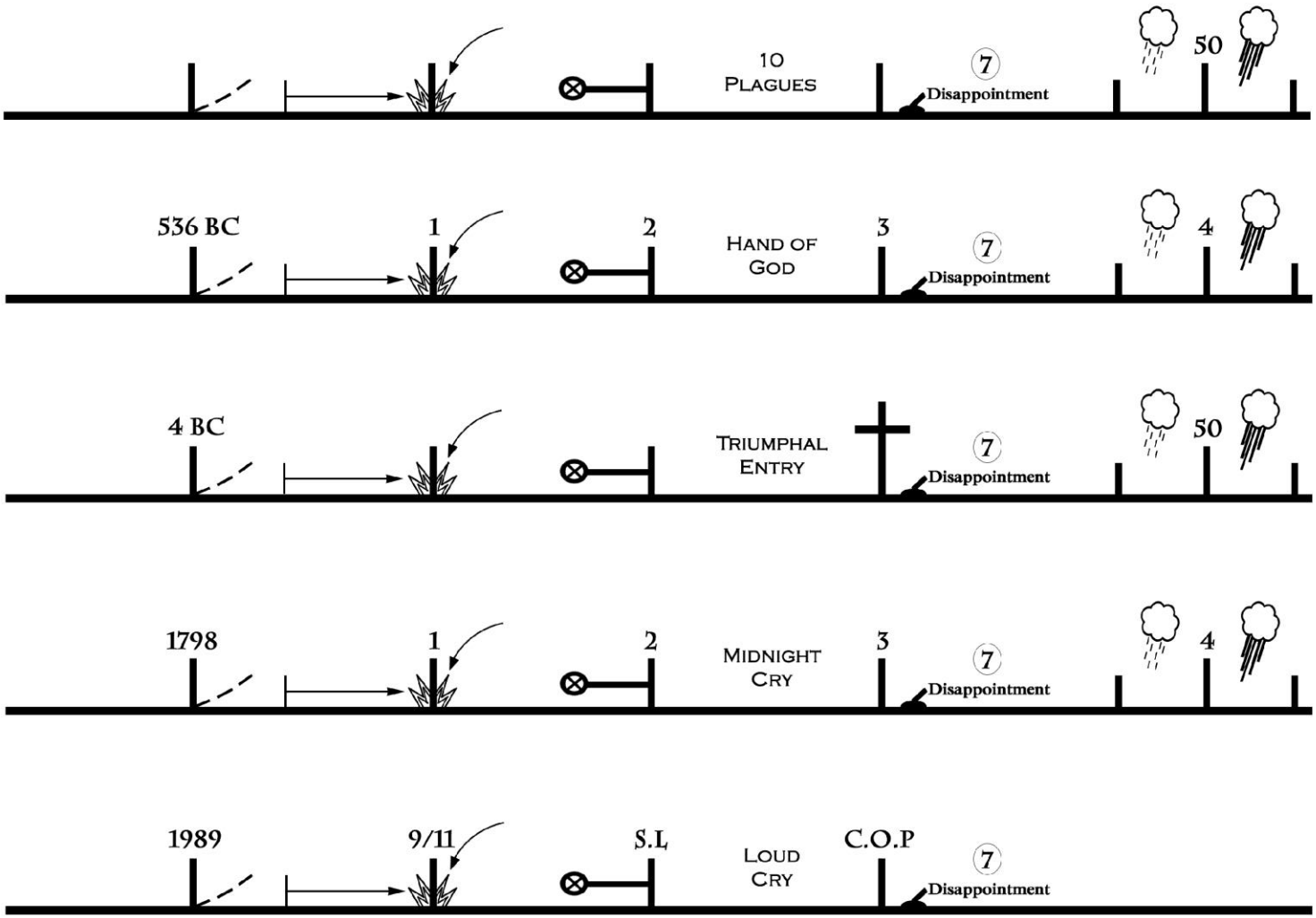
"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. **<u>The great message</u>, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work**. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world." *Manuscript 10*, 1900.

MODERN ISRAEL

BY: MICHAEL CHAPMAN

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people

REFORM LINES



Revelation 10:9-11

Luke 13:6-9

"God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, **and are to run parallel with this which follows**. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and **the earth was lightened with his glory**." In this illumination, the light of all the three messages is combined." *1888 Materials*, 804.

DARKNESS (1863-1989)

"But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and **scattering** them on the table....I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before...but the more I pleaded, the more they **scattered**...and now they seemed to **scatter** them all over the room...I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin....the more they **scattered** the spurious jewels and false coin among the genuine...They also tore in pieces my casket and **scattered** it among the rubbish." *Early Writings*, 81-82.

James White designs the the 1863 chart and leaves off the first truth that William Miller found—the 2520 year prophecy found in Leviticus 26. This prophecy was denoted the scattering of God's people.

Revelation 3:17, 18

MYSTERY OF INIQUITY

"Look in imagination at the vast multitudes worshipping at **Satan's altar**. Listen to the music, to the language, called **higher education**. But what does God declare it?--**The mystery of iniquity**." *Pamphlets 004- An Appeal for Missions (1898)*, 11.

"**The books of the Bible containing most important instruction are disregarded** because they say so much about a personal God. He has not known whither his feet were tending. But in his recent writings, his tendencies toward pantheism have been revealed."

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? -- The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have

sustained the work for the last fifty years would be accounted as error. **A new organization would be established**. **Books of a new order would be written**. **A system of intellectual philosophy would be introduced**. The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their **dependence on human power**, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." *Special Testimonies*, number 7, 39.

TIME OF THE END (1989)

Daniel 11:40 B

1ST ANGEL ARRIVES

"**Immediately the door opened**, **and a man entered the room**, when the people all left it; and he, **having a dirt brush in his hand**, opened the windows, and began to brush the dirt and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

"He told me to "**fear not**," for he would "take care of them"." *Early Writings*, 83.

INCREASE OF KNOWLEDGE

"The book that was sealed was not the book of Revelation, but **that portion of the prophecy of Daniel which related to the last days**. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4)." Selected Messages, book 2, 105.

Daniel 10:14

FORMALIZATION

The Time of the End Magazine is published. Daniel 11:40-45 is established as the corner stone of Bible prophecy—the key that unlocks the Bible and the Spirit of Prophecy.

1ST ANGEL EMPOWERED/2ND ANGEL ARRIVES

A WORK OF COMBINING

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. **The great message**, **combining the first**, **second**, **and third angels' messages**, **is to be given to the world**. This is to be the burden of our work. Those who truly believe in Christ will openly conform to the law of Jehovah. The Sabbath is the sign between God and His people; and we are to make visible our conformity to the law of God by observing the Sabbath. It is to be the mark of distinction between God's chosen people and the world." *SDA Bible Commentary*, volume 7, 949.

"**The first**, **second**, **and third angels' messages are to be repeated**. **The call is to be given to the church**: [Quotes **Revelation 18:2]"** *Review and Herald*, October 31, 1899.

"The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages. **All are linked together**." *Testimonies*, volume 6, 18.

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but **all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated** to those who are seeking for the truth. By pen and voice we are to sound the proclamation, **showing their order**, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second**. *Manuscript Releases*, volume 1, 53.

"**Those who rejected the testimony of John were not benefited by the teachings of Jesus**....

"**Those who rejected the first message could not be benefited by the second**, and were not benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the Most Holy place of the heavenly Sanctuary." *Spiritual Gifts*, volume 1, 170.

THE BURDON OF OUR WORK

"What terrible scenes will take place when the Lord shall arise to shake terribly the earth! **Then the words of Revelation 18:1-3 will be fulfilled**.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. **One word from the Lord**, **one touch of His mighty power**, **and these massive structures will fall**. Scenes will take place the fearfulness of which we cannot imagine." *Life Sketches*, 411.

WORLDWIDE MESSAGE

Revelation 18:1

TWO DISTINCT CALLS

"When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, "Babylon is fallen, is fallen, that great city, **because she made all nations drink of the wine of the wrath of her fornication**." And in the loud cry of the third angel's message a voice is heard from heaven saying, "**Come out of her**, **my people**, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." *Review and Herald*, December 6, 1892.

THE JUDGMENT OF THE LIVING

"The apostle Peter distinctly states that the sins of believers will be blotted out, "when the **times** of refreshing shall come from the presence of the Lord; and **he shall send Jesus Christ**." [Acts 3:19, 20.]" *Great Controversy*, 485.

Hosea 6:1-3

"John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." [Revelation 18:1.] Then, as at the **Pentecostal season**, the people will hear the truth spoken to them, every man in his own tongue." *Gospel Workers*, 383.

John 20:22; Luke 24:44-49

"The act of Christ in breathing upon His disciples the Holy Ghost, and in imparting His peace to them, was **as a few drops before the plentiful shower to be given on the day of Pentecost**." *SDA Bible Commentary*, volume 5, 1151.

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." The Holy Spirit was not yet fully manifested; for Christ had not yet been glorified. The more abundant impartation of the Spirit did not take place till after Christ's ascension. **Not until this was received could the disciples fulfill the commission to preach the gospel to the world**. But the Spirit was now given for a special purpose. Before the disciples could fulfill their official duties in connection with the church, Christ breathed His Spirit upon them. **He was committing to them a most sacred trust, and He desired to impress them with the fact that without the Holy Spirit this work could not be accomplished**." *Desire of Ages*, 805.

THE TARRYING TIME

"The Last Crisis" *Testimonies*, volume 9, 11.

Hebrews 10:37

Matthew 25:5

"The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**." *Great Controversy*, 393.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

"**Every specification of this parable should be carefully studied**. We are represented either by the wise or by the foolish virgins." *Review and Herald*, October 31, 1899.

FOUNDATIONS LAID

"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in **1842**, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages." *General Conference Bulletin*, April 6, 1903.

"As early as **1842**, the direction given in this prophecy, to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk**." *Great Controversy*, 392.

"Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. **I saw it was needed and that the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases*, volume 15, 210—November 1850.

"I saw that God was in the publishment of the chart by Brother Nichols. **I saw that there was a prophecy of this chart in the Bible**." *Manuscript Releases*, volume 13, 359.

"God had led them along step by step, until He had placed them upon a solid, **immovable platform**....Some stepped off the platform to examine it and declared it to be laid wrong." *Early Writings*, 258.

Jeremiah 6:16; Isaiah 46:9

"Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid**." *Testimonies*, volume 8, 296.

TESTING BEGINS

"The Everlasting Gospel is the work of Christ in producing and thereafter demonstrating two classes of worshipers based upon the introduction of a **three step prophetic testing message**." Jeff Pippenger.

EATING THE LITTLE BOOK: THE FIRST STEP

Genesis 2:17; Daniel 1:5, 8; Luke 2:2-4

Revelation 10:2, 9-11

"Then I saw an angel fly with a commission from Jesus, swiftly flying to the four angels who had a work to do in the earth, and **waving something up and down in his hand**, and crying with a loud voice, "Hold! hold! hold! hold! until the servants of God are sealed in their foreheads." *Early Writings*, 38.

"The **comprehension of truth**, the **glad reception of the message**, is represented in the eating of the little book." *SDA Bible Commentary*, volume 7, 971.

Ezekiel 2:8-10; **Jeremiah 15:16**

TEMPLE FINISHED

1 Peter 2:5

46 Chromosomes

ACTIVITY OF THE ENEMIES

John 16:1, 2

2ND ANGEL EMPOWERED

Matthew 25:6

"**Fulfilled to the very letter**." *Review and Herald*, August 19, 1890.

"Illustrates the experience of the **Adventist people**." *Great Controversy*, 393.

3RD ANGEL ARRIVES

"The Lord has shown me clearly that the **image of the beast** will be formed **before probation closes**; for it is to be the great test for the people of God, by which their eternal destiny will be decided....

"This is the test that the people of God must have **before they are sealed**." *Manuscript Releases*, volume 15, 15.

"Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists.... **But as the question of enforcing Sunday observance is widely agitated**, the event so long doubted and disbelieved **is seen to be approaching**, and **the third message will produce an effect which it could not have had before**." *Great Controversy*, 605.

3RD ANGEL EMPOWERED

CLOSED DOOR

Matthew 25:10

Revelation 3:7

THE LAST CALL

"**In the loud cry of the third angel's message a voice is heard from heaven saying**, "**Come out of her**, **my people**, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." *Review and Herald*, December 6, 1892.

"Revelation 18 points to the time when, **as the result of rejecting the threefold warning of Revelation 14:6-12**, the church will **have fully reached the condition foretold by the second angel**, and the people of God, still in Babylon, will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness," [2 Thessalonians 2:12.] shall be left to receive strong delusion, and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord, that remain in Babylon, will heed the call, "Come out of her, my people." [**Revelation 18:4**.] *Great Controversy*, 390.

PENTECOST: THE OUTPOURING

"I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. **They had been hungering and thirsting for truth**; it was dearer and more precious than life. I asked what had made this great change. An angel answered, "**It is the latter rain**, **the refreshing from the presence of the Lord**, **the loud cry of the third angel**." *Early Writings*, 271.

THE CLOSE OF HUMAN PROBATION

Daniel 12:1

"I saw angels hurrying to and fro in heaven. An angel returned from the earth with a writer's ink-horn by his side, and reported to Jesus that his work was done, that the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised his hands upward, and with a loud voice said, **It is done**. And 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**." *Spiritual Gifts*, volume 1, 197

THE NUMBER 7

7 Last Plagues

DISAPPOINTMENT

The Time of Jacob's Trouble

HABAKKUK'S TABLES

BY: MICHAEL CHAPMAN

Write the vision, and make it plain upon tables, that he may run that readeth it.

HABAKKUK'S TABLES TYPIFIED

MAKE IT PLAIN

Habakkuk 2:1-4

HABAKKUK'S FIRST TABLE

"**I have seen that the 1843 chart was directed by the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed." *Early Writings*, 74.

"As early as **1842**, the direction given in this prophecy, to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. **The publication of this chart was regarded as a fulfillment of the command given by Habakkuk**." *Great Controversy*, 392.

HABAKKUK'S SECOND TABLE

"Monday we returned to Dorchester where our dear Brother Nichols and family live. There in the night God gave me a very interesting vision, the most of which you will see in the paper. God shewed me the necessity of getting out a chart. **I saw it was needed and that the truth made plain upon tables** would effect much and would cause souls to come to the knowledge of the truth." *Manuscript Releases*, volume 15, 210—November 1850.

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FOUNDATION OF THE FAITH

"The warning has come: **Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842**, 1843, and 1844….We do not propose to take our feet off **the platform** on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages**." *General Conference Bulletin*, April 6, 1903.

"God had led them along step by step, until He had placed them upon a solid, **immovable platform**....Some stepped off the platform to examine it and declared it to be laid wrong." *Early Writings*, 258.

[Jeremiah 6:16 Quoted] "**Let none seek to tear away the foundations of our faith**--the foundations that were **laid at the beginning of our work** by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid**." *Testimonies*, volume 8, 296.

ALPHA AND OMEGA

Revelation 1:8; Isaiah 46:10; Ecclesiastes 3:15

THE BEGINNING

"Beginning at Moses, **the very Alpha of Bible history**, Christ expounded in all the Scriptures the things concerning Himself." *Desire of Ages*, 799.

1. *EXODUS 24:10-14*
   They See God (Christ); Eat & Drink; **Tables of Stone**; Tarry

2. *EXODUS 24:16, 18*
   Forty-Six Days on the Mount

3. *EXODUS 25-31*
   Instructions Concerning the Tabernacle

4. *EXODUS 31:18*
   Written With the Finger of God

5. *EXODUS 32:6*
   Sat Down to Eat & to Drink

6. *EXODUS 32: 26-28*
   Sons of Levi Gathered

THE END

1. *REVELATION 18:1*
   Angel Comes Down; Eat & Drink; **Habakkuk's Tables**; Tarrying Time

2. *JOHN 2:20, 21*
   Forty-Six Chromosomes

3. *2 PETER 2:3-6*
   Built up a Spiritual House

4. *EARLY WRITINGS, 74*
   Directed by the Hand of God

5. *LUKE 17:27*
   They Did Eat, They Drank

6. *MALACHI 3:3-5*
   Sons of Levi Purified

THE INCARNATION

CHRIST'S CHARACTER

"God's law is the transcript of His character." *Christ's Object Lessons*, 305.

"We must see in Christ a perfect representation of the law of Jehovah." *Sermons and Talks*, volume 1, 232.

THE ROCK OF AGES

The great principles of the law, of the very nature of God, are embodied in the words of Christ on the mount. **Whoever builds upon them is building upon Christ, the Rock of Ages**. In receiving the word, we receive Christ. And only those who thus receive **His words** are building upon Him. "**Other foundation can no man lay than that is laid, which is Jesus Christ**." 1 Corinthians 3:11. "There is none other name under heaven, given among men, whereby we must be saved." Acts 4:12. Christ, **the Word, the revelation of God**,--the manifestation of His character, His law, His love, His life,--**is the only foundation upon which we can build a character that will endure**. *Thoughts from the Mount of Blessing*, 148.

DIVINITY & HUMANITY

"For four thousand years the race had been decreasing in physical strength, in mental power, and in moral worth; and Christ took upon Him the infirmities of degenerate humanity. Only thus could He rescue man from the lowest depths of his degradation." *Desire of Ages*, 117.

"Christ had just cleansed the temple of those who defiled it with forbidden traffic. Divinity had flashed through humanity, and men had seen the glory and power of God manifested before them." *Review and Herald*, April 9, 1889.

THE PLAN OF REDEMPTION ILLUSTRATED

Exodus 32:16; Genesis 2:7

Exodus 34:1

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. **The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth.** That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. **He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it**. He regarded the sacred Word of God with joy and with the deepest respect and awe." *Early Writings*, 229.

BY BEHOLDING

"Brethren and sisters, it is by beholding that we become changed. By dwelling upon the love of God and our Saviour, by contemplating the perfection of the divine character and claiming the righteousness of Christ as ours by faith, we are to be transformed into the same image." *Testimonies*, volume 5, 744.

THEN SHALL THE SANCTUARY BE CLEANSED

BY: JEFF PIPPENGER

And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

DANIEL 8:14

H6663: tsâdaq—A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense): -cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

THE IMPERFECT FULFILLMENT

"The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. **But the message of the second angel did not reach its complete fulfillment in 1844.** The churches then experienced **a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete**. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that 'Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication.' . . .

"The Bible declares that before the coming of the Lord, Satan will work 'with all power and signs and lying wonders, and with all deceivableness of unrighteousness;' and they that 'received not the love of the truth, that they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9–11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one**, and **the perfect fulfillment of Revelation** 14:8 is yet future." *The Great Controversy*, 389.

CANNOT BE

"The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel's message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, **showing in the line of prophetic history the things that have been and the things that will be**." *Selected Messages*, book 2, 104–105.

THE PERFECT FULFILLMENT

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8)." *Selected Messages*, book 2, 118.

THE FIRST, SECOND AND THIRD MESSAGES REPEATED

"**Many who heard the first and second angels' messages** thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to

every nation, kindred, tongue, and people. But five were wise and five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel's message was needed. **This proclamation was to be made**. Many who went forth to meet the Bridegroom **under the messages of the first and second angels,** refused the third angel's message, **the last testing message to be given to the world**.

"A similar work will be accomplished when that other angel, represented in Revelation 18, gives his message. The **first, second, and third angels' messages will need to be repeated**. The call will be given to the church, [Revelation 18:2–5 quoted]." *Manuscript Releases*, volume 16, 269–270.

TWO DISTINCT CALLS

"So in the last work for the warning of the world, **two distinct calls are made to the churches**. The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.' And in the loud cry of the third angel's message **a voice is heard from heaven saying**, '**Come out of her, my people**.'" *Review and Herald*, December 6, 1892.

FIRST CALL: REVELATION 18:1–3

My sheep hear my voice, and I know them, and they follow me. John 10:27.

SECOND CALL: REVELATION 18:4–6

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. John 10:16.

WHEN—THEN

"Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6–12, the church will have fully reached the condition foretold by the second angel, and **the people of God still in Babylon will be called upon to separate from her communion**. This message is the last that will ever be given to the world; and it will accomplish its work. **When** those that 'believed not the truth, but had pleasure in unrighteousness' 2 Thessalonians 2:12, shall be left to receive strong delusion and to believe a lie, **then** the light of truth will shine upon all whose hearts are open to receive it, and all **the children of the Lord that remain in Babylon** will heed the call: '**Come out of her, my people**.' Revelation 18:4." *Maranatha*, 173.

SEEMED TO BE AN ADDITION

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message, and joined it, **as the midnight cry joined the second angel's message in 1844**. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom.

"The light that was shed upon the waiting ones penetrated everywhere, and those who had any light in the churches, who had not heard and rejected the three messages,

answered to the call, and left **the fallen churches**. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took their stand with those looking for their Lord, and keeping all his commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be **called out from the religious bodies**. A compelling power moves the honest, while the manifestation of the power of God holds in fear and restraint relatives and friends, and they dare not, neither have they power to, hinder those who feel the work of the Spirit of God upon them. The last call is carried even to the poor slaves, and the pious among them, with humble expressions, pour forth their songs of extravagant joy at the prospect of their happy deliverance, and their masters cannot check them; for a fear and astonishment keep them silent. Mighty miracles are wrought, the sick are healed, and signs and wonders follow the believers. God is in the work, and every saint, fearless of consequences, follows the convictions of his own conscience, and unites with those who are keeping all the commandments of God; and they sound abroad the third message with power. **I saw that the third message would close with power and strength far exceeding the midnight cry.**

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through **the religious bodies** answered to the call, and the precious were hurried out of **the doomed churches**, **as Lot was hurried out of Sodom** before her destruction. God's people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices I heard everywhere, saying, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." *Spiritual Gifts*, volume 1, 195–196.

The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him. Isaiah 56:8.

THE EVENTS

"The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages. . . .

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

PARALLEL HISTORIES

"God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. 'After these things,' said John, 'I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.' In this illumination, the light of all the three messages is combined." *The 1888 Materials*, 803–804.

"In the summer of 1844. . . The churches then experienced **a moral fall**, **in consequence of their refusal of the light of the advent message**; **but that fall was not complete**. . . .

"**The change is a progressive one**, **and the perfect fulfillment of Revelation** 14:8 is yet future." *The Great Controversy*, 389.

TWO HORNS

"'And he had two horns like a lamb.' . . . **Republicanism** and **Protestantism** became the fundamental principles of the nation. These principles are **the secret of its power and prosperity**." *The Great Controversy*, 442.

H6663: tsâdaq—A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

THE PERFECT FULFILLMENT

"Some people seem to think that upon entering the church they will have their expectations fulfilled, and meet only with those who are pure and perfect. They are zealous in their faith, and when they see faults in church members, they say, 'We left the world in order to have no association with evil characters, but the evil is here also;' and they ask, as did the servants in the parable, 'From whence then hath it tares?' But we need not be thus disappointed, for the Lord has not warranted us in coming to the conclusion that **the church is perfect**; and all our zeal will not be successful in making the church militant as pure as the church triumphant....

"The **time of the harvest** will fully determine **the character of the two classes** specified under the figure of the tares and the wheat. **The work of separation is given to the angels of God**, and not committed into the hands of any man." *Testimonies to Ministers*, 47.

"The parable of the ten virgins of Matthew 25 also illustrates **the experience of the Adventist people**. . . . **Here is brought to view the church living in the last days**, the same that is pointed out in the close of chapter 24." *The Great Controversy*, 393.

THE PARABLES TEACH

"Both the parable of the **tares** and that of the **net** plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together **until the harvest**. The good and the bad fish are together drawn ashore for a final separation.

"Again, these parables teach that there is to be **no probation after the judgment**. When the work of the gospel is completed, there immediately follows **the separation between the good and the evil, and the destiny of each class is forever fixed**." *Christ's Object Lessons*, 123.

TARES ARE FOOLISH VIRGINS

"There have been and always will be tares among the wheat, the foolish virgins with the wise, those who have no oil in their vessels with their lamps" *Signs of the Times*, October 23, 1879.

LAODICEANS ARE FOOLISH VIRGINS

"The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state." *Review and Herald*, August 19, 1890.

THE TARES ARE TO BE SEPARATED

"Trials are to come upon God's people and **the tares are to be separated from the wheat.**" *Review and Herald*, March 19, 1895.

BY WORDS OF TRUTH

"'Whose **fan** is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.' Matthew 3:12. This was one of the times of purging. **By the words of truth, the chaff was being separated from the wheat.** Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.** When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, **even as** the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" *The Desire of Ages*, 392.

THE THREE ANGELS MESSAGES

"Let both tares and wheat grow together until the harvest. Then it is **the angels that do the work of separation**." *Selected Messages*, book 2, 69.

THE THIRD ANGEL

"I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work, awful is his mission. **He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner**.' These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, 'Let the mind cease to dwell on things of no profit.'" *Manuscript Releases*, volume 5, 425.

THE CLOSING MESSAGES (THE LATTER RAIN)

"To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth." *The Great Controversy*, 341.

THE SUNDAY LAW

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have **step by step** yielded to worldly demands

and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time **the gold will be separated from the dross** in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness." *Testimonies*, volume 5, 81.

IMPERFECT FULFILLMENT—OCTOBER 22, 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." *The Great Controversy*, 426.

BRIDEGROOM

"The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

"I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

MESSENGER OF THE COVENANT

"In the last days of this earth's history, God's covenant with his commandment-keeping people is to be **renewed**." *Review and Herald*, February 26, 1914.

SON OF MAN

"In the tenth chapter of Revelation John was told that 'in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished.' When the seventh angel 'begins to sound,' in the first part of the period of time set apart for his work, the mystery of God would be finished. 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever.' A kingdom can never be truly said to pass into the hands of another power, **while either the territory, the capital, or the subjects**, are beyond its control. **It takes the three: subjects, capital, and territory**, to make the full kingdom. The work of the investigative judgment, **is Christ making up the number of the subjects**, or in other words, taking one-third part of His kingdom; when the judgment is ended, then is given to Him the Holy City, the capital of the kingdom,—the second third part. When He comes to the earth, He takes possession of the territory, and possesses the kingdom in all its fullness forever. The enrollment for the new kingdom is made by Christ in the presence of the

Father, while angels are watching. The books are open, the judgment begins; the measuring reed is applied to character. Christ offers the prayers of all His saints,—those whose names are written in the book of life,—together with the fragrant incense of His own righteous life; in this way the heirs of the kingdom are enrolled." Steven Haskell, *The Story of the Seer of Patmos*, 204.

DANIEL 8:14

H6663: tsâdaq—A primitive root; **to *be* (causatively *make*) *right*** (in a moral or forensic sense): -cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

And let them make me a sanctuary; that I may dwell among them. Exodus 25:8.

MANASSEH'S PROGRESSIVE FALL

677 BC

"From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must **commence** when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. **677**; that the 2300 days **commenced** with the seventy weeks, which the best chronologers dated from B. C. **457**; and that the 1335 days **commencing** with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Daniel 12:11] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. **508**. **Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned**, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up." *Advent Review and Sabbath Herald*, April 18, 1854.

MANASSEH: EARNEST

2 Kings 21:1–16; 2 Kings 23:25–27

"Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. As an **earnest** of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who 'bound him with fetters, and carried him to Babylon,' their temporary capital. This affliction brought the king to his senses; 'he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.' 2 Chronicles 33:11–13. But **this repentance, remarkable though it was, came too late to save the kingdom** from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise." *Prophets ad Kings*, 382.

> **Earnest:** 1. **First fruits**; **that which is in advance**, and gives **promise of something to come**. . . . Hence **earnest or earnest-money** is a first payment or deposit giving promise or assurance of full payment. . . . This sense of the word is primary, denoting **that which goes before, or in advance**. *Webster's 1828 Dictionary.*

PROGRESSIVE FALL OF TWO HORNED POWER—STATE (MANASSEH) & CHURCH (ZEDEKIAH)

SEVEN THUNDERS

"The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels' messages. . . .

"After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: 'Seal up those things which the seven thunders uttered.' These relate to **future events** which will be disclosed in their order." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

1. Manasseh: **H4519:** From H5382; *causing to forget*; **H5382:** to *forget*; figuratively, to *neglect*; causatively, to *remit*, *remove*.
2. Amon: **H526:** The same as H525; **H525: architect, one brought up**
3. Josiah: **H2977:** From the same root as **H803;** *founded of Jah*; **H803: to found, foundation**
4. Jehoahaz (taken captive to Egypt): **H3059:** ***Jehovah seized***
5. Jehoiakim: **H3079:** From H6965; *Jehovah will raise*; **H6965:** to *rise*
6. Jehoiachin: **H3078:** From H3559; *Jehovah will establish*; **H3559:** properly to *be erect* (that is, stand perpendicular);. hence (causatively) **to *set up***, (make) preparation, prepare, **tarry**.
7. Zedekiah: **H6667:** From H6664; *right of Jah*. **H6664:** From H6663; the *right* (natural, moral or legal) **H6663:** A primitive root; to *be* (causatively *make*) *right* (in a moral or forensic sense): - cleanse, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

1798—MANASSEH: TO FORGET

Isaiah 23:15–17; Daniel 11:40

1818—AMON: ONE BROUGHT UP, ARCHITECT; MILLER BEGINS HIS WORK

MAY, 1842—JOSIAH: FOUNDATIONS ESTABLISHED

Habakkuk 2:1–4

APRIL 19, 1844—JEHOAHAZ: JEHOVAH SEIZED; PROTESTANTS PASSED BY

Revelation 14:8

APRIL 19, 1844—JEHOIAKIM: JEHOVAH ARISES; SECOND ANGEL ARRIVES

Revelation 14:8

APRIL 19, 1844—JEHOIACHIN: JEHOVAH TARRIES

Matthew 25:5

OCTOBER 22, 1844—ZEDEKIAH: SANCTUARY MADE RIGHT

THE THREE ANGELS TYPIFIED

Eli, Hophni, Phinehas—Ark Taken; Samuel
Saul, David, Solomon—Kingdom divided; Rehoboam
Cyrus, Darius, Artaxerxes—Ezra Disappointed; Artaxerxes
1st Message, 2nd Message, 3rd Message—Disappointment; 4th Message

Jehoiakim: 2 Kings 24:1–4; **Jehoiachin**: 2 Kings 24:9; **Zedekiah**: 2 Kings 24:19— Captivity; Nebuchadnezzar

THE NUMBER FOUR

BY: JEFF PIPPENGER

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

BIBLICAL ILLUSTRATIONS

PART ONE

THE LAST GENERATION

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.' 1 Peter 1:12. . . .

"The Bible has accumulated and bound up together its treasures for **this last generation**. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days." *Selected Messages*, book 3, 339.

At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. Deuteronomy 17:6.

THE FOURTH GENERATION

COVENANT PROPHECY

Genesis 15:16; 1 Peter 2:9

GENERATION OF THE LATTER RAIN

Joel 1:1–3; Numbers 14:17–23

GOD'S JEALOUSY

Exodus 20:5; Exodus 34:6–17

GOD'S LAW

Deuteronomy 5:9

PROBATIONARY TIME

"Of the Amorites the Lord said: 'In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.' Although this nation was conspicuous because of its idolatry and corruption, it had not yet filled up the cup of its iniquity, and God would not give command for its utter destruction. The people were to see the divine power manifested in a marked manner, that they might be left without excuse. The compassionate Creator was willing to bear with their iniquity **until the fourth generation**. Then, if no change was seen for the better, His judgments were to fall upon them.

"With unerring accuracy the Infinite One **still keeps an account with all nations**. While His mercy is tendered with calls to repentance, this account will remain open; but when the figures reach a certain amount which God has fixed, **the ministry of His wrath commences**. The account is closed. Divine patience ceases. There is no more pleading of mercy in their behalf." *Testimonies*, volume 5, 208.

DAY OF THE LORD ILLUSTRATED

"The retribution to come upon Jerusalem could be delayed only a short time; and as Christ's eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw the retribution that will be visited on the adversaries of God. The scenes that were transacted at the destruction of Jerusalem **will be repeated** at the great and terrible **day of the Lord**, but in a more fearful manner.

"**A world is represented in the destruction of Jerusalem**, and the warning given then comes sounding down along the line to our time." *Review and Herald*, December 7, 1897.

THE DESTRUCTION OF JERUSALEM TYPIFIED

Jeremiah 25:8–38

THE SUNDAY LAW

"The land that has been abundantly blessed of God is fast filling up the cup of its iniquity. The figures on the side of iniquity are rapidly reaching the sum of corruption which was reached by **the Amorites**, and by **the Jewish nation**, once the elect people of God. In the days of Christ they made void the law of God, teaching for doctrines the commandments of men, and this led them to reject the Son of God. When the people accept and exalt a spurious sabbath, and turn souls away from obedience and loyalty to God, they will reach the point that was reached by the people in the days of Christ. Oh, if the world could only know this perilous fact, and turn away from the course which they are pursuing! How short-sighted is the policy that is being brought in by the rulers in the land to restore to the man of sin his lost ascendancy! They are manifesting wonderful zeal in taking this spurious sabbath under the care and protection of their legislatures; but they know not what they are doing. They are placing upon a false sabbath divine honors, and when this is fully done, persecution will break forth upon those who observe the Sabbath that God gave in Eden as a memorial of His creative power. Then the commandment of men will be clothed with sacred garments, and will be pronounced holy." *Manuscript Releases*, volume 13, 69.

FOUR REPRESENTS A PROGRESSIVE DESTRUCTION

Revelation 8: the first four trumpets—Western Rome ends
Revelation 6: the first four seals—from church triumphant to the Dark Ages
Revelation 2: the first four churches—from church triumphant to the Dark Ages

FOUR REPRESENTS THE CONCLUSION OF A KINGDOM

Daniel 11:2—The Medes and Persians
Daniel 11:3, 4—Greece
Revelation 7:1–3—The world

"We hear now of earthquakes in divers places, of fires, of tempests, of disasters by sea and land, of pestilence, of famine. What weight do these signs have upon you? This is only the beginning of what shall be. The description of the day of God is given through John by the Revelator. The cry of the terror-stricken myriads has fallen upon the ear of John. '**The great day of His wrath is come; and who shall be able to stand**?' The apostle himself was awed and overwhelmed.

"If such scenes as this are to come, such tremendous judgments on a guilty world, where will be the refuge for God's people? How will they be sheltered until the indignation be overpast? John sees the elements of nature—earthquake, tempest, and political strife— represented as being held by four angels. These winds are under control until God gives the word to let them go. There is the safety of God's church. The angels of God do His bidding, holding back the winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree, until the servants of God should be sealed in their foreheads. The mighty angel is seen ascending from the east (or sunrising). This mightiest of angels 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 or inscription, to whom shall be granted immortality, eternal life. It is the voice of this highest angel that had authority to command **the four angels to keep in check the four winds until this work was performed, and until he should give the summons to let them loose**." *Testimonies to Ministers*, 444.

EZEKIEL EIGHT

THE IMAGE OF JEALOUSY—EZEKIEL 8:1, 3–4 (1863 CHART)

April 8, 1894

"Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and **jealousy** upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. But **the image of jealousy was long ago set up, and has provoked to jealousy, which has grieved the Spirit of God**." *Pamphlets 150*, 21.

THE SECRET CHAMBER—EZEKIEL 8:10–12 (SPIRITUALISM)

"As one of the signs of **Jerusalem's destruction**, Christ had said, 'Many false prophets shall rise, and shall deceive many.' False prophets did rise, deceiving the people, and leading great numbers into the desert. Magicians and sorcerers, claiming miraculous power, drew the people after them into the mountain solitudes. But **this prophecy was spoken also for the last days.** This sign is given as a sign of the Second Advent. Even now false christs and false prophets are showing signs and wonders to seduce His disciples. Do we not hear the cry, 'Behold, He is in the desert'? Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where **men profess to hold communion with departed spirits** is not the call now heard, 'Behold, **He is in the secret chambers'**? This is the very claim that spiritism puts forth. But what says Christ? 'Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.'" *The Desire of Ages*, 631.

WEEPING FOR TAMMUZ—EZEKIEL 8:14 (FALSE LATTER RAIN MESSAGE)

"The weeping ceremony was connected with **agricultural rites**. Corn deities were weeping deities, **they shed fertilizing tears**; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil 'to die', so that it might spring up as corn. This ancient custom, like many others, contributed to the poetic imagery of the Bible. 'They that sow in tears', David sang, 'shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' In Egypt the priestesses who acted the parts of Isis and Nepthys, mourned for the slain corn god Osiris." *Myths of Babylonia and Assyria*, 83, at sacred-texts.com

SUNDAY WORSHIP—EZEKIEL 8:16

FIRST FOUR CHURCHES

1. **Ephesus—Forgetting, Falling, Left First Love**
   Revelation 2:1–7
2. **Smyrna—Persecution**
   Revelation 2:8–11
3. **Pergamos—Compromise, False Teaching, unholy Alliances & Antipas**
   Revelation 2:12–17

"But the doctrine is now largely taught that the Gospel of Christ has made the Law of God of no effect; that by 'believing' we are released from the necessity of being doers of the word. But this is **the doctrine of the Nicolaitans**, which Christ so unsparingly condemned. To the church of Ephesus he says: 'I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.'

"Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error. They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient; that the righteousness of Christ is to be the sinner's credentials; that this imputed righteousness fulfils the law for us, and that we are under no obligation to obey the law of God. This class claim that Christ came to save sinners, and that he has saved them. 'I am saved,' they will repeat over and over again. But are they saved while transgressing the law of Jehovah?—No; for the garments of Christ's righteousness are not a cloak for iniquity." *Signs of the Times*, February 25, 1897.

4. **Thyatira—Papal Doctrines, Spiritual Formation (the depths of Satan), Sunday law**
   Revelation 2:1–29

FIRST GENERATION:

The image of jealousy—1863 chart; Ephesus: Lost first love (prophecy), fell

SECOND GENERATION:

Spiritualism; Smyrna: persecution from within (those that say they are Jews)

THIRD GENERATION:

Counterfeit latter rain message; Pergamos: false teaching, shaking over papal doctrines, compromise, unholy alliances

THE FINAL GENERATION:

Floor Purged; Thyatira: Sunday law

FOUR REPRESENTS A SCATTERING

Zechariah 1:18–21

1989—MANASSEH: TO FORGET

Daniel 11:40

"And let it be **remembered**, it is the boast of Rome that she never changes. . . .

"God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare." *The Great Controversy*, 581.

SEPTEMBER 11, 2001—JEHOIAKIM (JEHOVAH RISES UP)

Revelation 18:1–3

"Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when **the Lord shall arise** to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled**.'" *Review and Herald*, July 5, 1906.

SEPTEMBER 11, 2001—JEHOIACHIN: JEHOVAH TARRIES & ERECTS

Matthew 25:5; Exodus 40:2, 16–17

SUNDAY LAW—ZEDEKIAH (SANCTUARY MADE RIGHT)

Daniel 8:14; Malachi 3:1–4; Daniel 11:41

"I then saw **the third angel**. Said my accompanying angel, 'Fearful is his work. Awful is his mission. He is the angel that is to select the wheat **from** the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.'" *Early Writings*, 119.

MANASSEH, JEHOIAKIM, JEHOIACHIN, ZEDEKIAH & THE SEVEN TIMES
PART TWO

MANASSEH—(THE TIME OF THE END) 1798—1989

And if ye will not yet for all this hearken unto me, then I will punish you ***seven times*** *more for your sins. And* ***I will break the pride of your power****; and I will make* ***your heaven as iron, and your earth as brass****: And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits*. Leviticus 26:18–20.

THE PRIDE OF POWER

"The government of the kingdom of Israel was completely broken for the first time in the days of Manasseh king of Judah, when the captains of the host of Assyria came to Jerusalem and took it; and took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. Before that, Judah had sometimes been oppressed by their enemies, and sometimes Israel. But one or the other of the two kingdoms remained independent up to that time, when both were carried away captive and **the pride of their power was broken**. This captivity, **according to all chronologers**, was 677 B.C. It was to continue in a tributary and captive state for seven times, or 2520 years. But it is asked, 'did not Manasseh return back to Jerusalem again, and reign many years after that?' I answer, yes.

"But he reigned as a tributary and dependent on the king of Assyria. And so did all the kings 'who succeeded him in Jerusalem', as Nehemiah testifies; Nehemiah 9: 32. After rehearsing the whole history of the church, their establishment of the kingdom and God's covenant of mercy, and the revoltings of Israel, and their punishment according to God's threatening, he then comes down to the great punishment, and records the desolation which had come upon them since the time of the kings of Assyria, unto that day. In this passage he distinctly recognizes the captivity under the Assyrian kings as the great trouble, and testifies that it had continued to his day. And it has continued ever since. The kingdom will be no more, until He comes whose right it is." Josiah Litch, *Prophetic Expositions*, volume 2, 125.

IRON AND BRASS

Brass—Affliction and Judgment

"It was when **the heavens were as brass** over Paul that he trusted most fully in God. More than most men, he knew the meaning of **affliction**; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: 'Our light **affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.' 2 Corinthians 4:17, 18." *Acts of the Apostles*, 363.

"Ahab knew that it was by the word of God that the heavens had become as **brass**, yet he sought to cast upon the prophet the blame for the heavy **judgments** resting on the land." *Prophets and Kings*, 139.

Iron—Severe Servitude

"God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude**

was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by **the yoke of iron**." *Testimonies*, volume 4, 172.

JEHOIAKIM (THE LORD ARISES) APRIL 19, 1844/—9/11/2001

*And if **ye walk contrary unto me**, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins. **I will also send wild beasts among you**, which shall **rob you of your children**, and destroy your cattle, and make you few in number; and **your high ways shall be desolate**.* Leviticus 26:21, 22.

BEASTS AMONG YOU

2 Kings 24:1, 2

"'Seven times,' in Nebuchadnezzar's dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these things themselves,—they, too, like Nebuchadnezzar, **must be driven among the beasts** of the field, (**meaning the kingdoms of the world**,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will." *William Miller's Works*, volume 2, 262.

ROB YOU OF YOUR CHILDREN

2 Kings 20:17, 18; Daniel 1:1–4

YOUR WAYS SHALL BE DESOLATE

Jeremiah 6:16

THE SPIRIT OF PROPHECY: THE FIRST TEST

"One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit**." *Selected Messages*, book 3, 84.

"Have not the hearts of Christ's disciples burned within them as he has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements **that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire.** But this could not destroy the message; for the word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written and added a great deal more to it.

"Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves.

"When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy sent his message, but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who ought to have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God, and show that repentance that needeth not to be repented of." *The New York Indicator*, February 7, 1906.

TESTIMONIES TO THE CHURCH

"In his **testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah's reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation.

"The prophet made plain the fact that our heavenly Father allows His judgments to fall, 'that the nations may know themselves to be but men.' Psalm 9:20. **'If ye walk contrary unto Me, and will not hearken unto Me,' the Lord had forewarned His people, 'I, even I, . . . will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.' Leviticus 26:21, 28, 33.**

"At the very time messages of impending doom were urged upon princes and people, their ruler, Jehoiakim, who should have been a wise spiritual leader, foremost in confession of sin and in reformation and good works, was spending his time in selfish pleasure. 'I will build me a wide house and large chambers,' he proposed; and this house, 'ceiled with cedar, and painted with vermilion' (Jeremiah 22:14), was built with money and labor secured through fraud and oppression.

"The wrath of the prophet was aroused, and he was inspired to pronounce judgment upon the faithless ruler. 'Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,' he declared; 'that useth his neighbor's service without wages, and giveth him not for his work. . . . Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then

it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

"'Therefore thus saith the Lord concerning **Jehoiakim** the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! **He shall be buried with the burial of an ass**, drawn and cast forth beyond the gates of Jerusalem.' Verses 13–19.

"Within a few years this terrible judgment was to be visited upon **Jehoiakim**; but first the Lord in mercy informed the impenitent nation of His set purpose. In the fourth year of Jehoiakim's reign 'Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem,' pointing out that for over a score of years, 'from the thirteenth year of Josiah, . . . even unto this day,' he had borne witness of God's desire to save, but that **his messages had been despised**. Jeremiah 25:2, 3. And now the word of the Lord to them was:

"'Thus saith the Lord of hosts; **Because ye have not heard My words**, behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.' Verses 8–11." *Prophets and Kings*, 428–430.

THE RESTRAINED ASS

*Therefore thus saith the Lord concerning Jehoiakim the son of Josiah king of Judah; They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory! He shall be buried with **the burial of an ass**, drawn and cast forth beyond the gates of Jerusalem*. Jeremiah 22:18–19.

THE EARTH LIGHTENED WITH HIS GLORY

*Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, **to carry him to Babylon***. 2 Chronicles 36:5, 6.

Daniel 3:2, 3.

JEHOIACHIN (THE TARRYING TIME) APRIL 19, 1844—9/11/2001

And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. Leviticus 26:23–26.

THE QUARREL OF THE COVENANT

"The prophet says, 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils' (Revelation 18:1, 2). **This is the same message that was given by the second angel.** Babylon is fallen, 'because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). What is that wine?—Her false doctrines. She has given to the world a false sabbath instead of the Sabbath of the fourth commandment, and has repeated the falsehood that Satan first told Eve in Eden—the natural immortality of the soul. Many kindred errors she has spread far and wide, 'teaching for doctrines the commandments of men' (Matthew 15:9).

"When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel's message is, 'Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication' (Revelation 14:8). And in the loud cry of the third angel's message a voice is heard from heaven saying, '**Come out of her**, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities' (Revelation 18:4, 5)." *Selected Messages*, book 2, 118.

YE SHALL BE DELIVERED INTO THE HAND OF THE ENEMY

2 Kings 24:6–17

***And** when I have **broken the staff of your bread**, **ten** women shall bake your bread in **one** oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied*. Leviticus 26:23–26.

Broken—H7665: to *burst*:— break
Staff— H4294: a branch (as *extending*); figuratively a *tribe*
Ten— H6235: From H6237; *ten*. **H6237:** to *accumulate*; to *tithe*
One— H259: A numeral from H258; properly *united*. **H258:** to *unify*, that is, (figuratively) *collect* (one's thoughts):—go one way or other

COUNTERFEIT MESSAGE

"Against determined opposition Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord was **Hananiah, one of the false prophets** against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: 'Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and **I will bring again to this place Jeconiah the son of Jehoiakim king of Judah**, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.' Jeremiah 28:2–4." *Prophets and Kings*, 443–444.

The wind shall eat up all thy pastors, and thy lovers shall go into captivity: surely then shalt thou be ashamed and confounded for all thy wickedness. O inhabitant of Lebanon, that makest thy nest in the cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail! As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were ***the signet upon my right hand, yet would I pluck thee thence****; And* ***I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans****. And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born; and there shall ye die*. Jeremiah 22:22–26.

Haggai 2:20–23; Zechariah 4:1–10

ZEDEKIAH

Leviticus 26:27–44

ADVENTISM'S FOUR GENERATIONS

PART THREE

FIRST GENERATION—1844 THROUGH 1884: OPEN VISION

Proverbs 29:18

PORTLAND TO PORTLAND—1844 THROUGH 1884

"It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.

"I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, 'Look again, and look a little higher.' At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. **They had a bright light set up behind them at the beginning of the path, which an angel told me was the 'midnight cry.' This light shone all along the path, and gave light for their feet, so that they might not stumble.**

"If they kept their eyes fixed on Jesus, **who was just before them**, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted 'Alleluia!' **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below**." *Christian Experience and Teachings of Ellen G. White*, 57.

"On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, 'Yes, that is always the way, she is always sick and faints away before she has one of her visions.' But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. Her last open vision was in **1884**, on the camp ground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify." J. N. Loughborough, *General Conference Daily7 Bulletin*, January 29, 1893.

REJECTION OF BIBLE AND SPIRIT OF PROPHECY

1884

Review and Herald, January through June 1884, George Butler—ten articles of the *Degrees of Inspiration*, which he conjectured was based on the degree a person is inspired. He suggested the books of Moses and the words of Christ were the highest degree, the writings of the prophets and apostles, with some of the Psalms, Proverbs,

Ecclesiastes, Song of Songs and Job last; and Romans 15:24; 1 Corinthians 1:16; 4:19; 7:7–40; 16:5–9; 2 Corinthians 11:21; Philippians 2:19, 23; 2 Timothy 4:9 "could hardly be inspired." His conclusions were endorsed by Battle Creek Church and College.

WHY

In the **spring 1883**, Uriah Smith had concluded and began to promoted the idea that Sister White's visions were inspired—but her testimonies were not.

"February 12, 1889. As you have asked in your letter if I had anything for you I think it best now to send you this letter, hoping that it will have no bad effect upon you.

"You seem to be surprised that I look at matters in the light that I do. You speak of the resolution that you thought ought to have passed at the General Conference. What did that resolution comprehend? It virtually said that **nothing should be taught in the college but that which had been taught during the past year**. Now my dear brother, I would not wound your feelings, I would not grieve your soul or discourage you; but I must lay some things open before you. I told the conference that had been shown me in the past in reference to resolutions which covered the same ground. **I stated that many things had been taught in the college that was as seed sown in minds and would yield a harvest which would not be pleasant to reap. I stated that I had light in reference to this matter**.

"**Both in the Battle Creek tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college.** When men venture to criticize the word of God they venture on sacred, holy ground and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word selecting some things as inspired and discrediting others as uninspired. **The testimonies have been treated in the same way; but God is not in this.**

"Infidel arguments have been brought into the college for the purpose of instructing our youth how to argue against infidelity. The seeds of infidelity may not at once be developed yet they will manifest their existence when temptation arises. I have been shown that doubts will enter the heart, arguments in favor of infidelity will fasten in the mind that will finally lead to skepticism as a result of this course." *The 1888 Materials*, 238.

1863—THE IMAGE OF JEALOUSY

1863: CEASES TO BE A MOVEMENT

"The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. **The advent movement of 1840-44** was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but **these are to be exceeded by the mighty movement under the last warning of the third angel**." *The Great Controversy*, 611.

A FUTURE MOVEMENT

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great Day of Pentecost. Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844." *Testimonies*, volume 9, 126.

"But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people **by palming off upon them a counterfeit in place of the true work**. As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century." *The Great Controversy*, 186.

A COUNTERFEIT MOVEMENT

"The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in giving up **the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.** Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. **A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure**.

"Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?" *Selected Messages*, book 2, 204–205.

BEFORE THE TRUE

"The enemy of souls desires to hinder this work; and **before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit**. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world." *The Great Controversy*, 464.

1888: THE REBELLION OF KORAH, DATHAN, AND ABIRAM

"**Never before** have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by **the same spirit that inspired Korah, Dathan, and Abiram**. Those men of Israel were determined to resist all evidence that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

"Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were two hundred and fifty princes famous in the congregation, men of renown. What was their testimony? 'all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?' [Numbers 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, 'Ye have killed the people of the Lord' [verse 41], and the plague was upon the congregation, and more than fourteen thousand perished.

"When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: 'Not so; God has a work for you to do in this place. **The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you**; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. **They have shown contempt for the word of the Lord**. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.' These words from God I have not dared to disregard." *The 1888 Materials*, 1067–1070.

LATTER RAIN REJECTED

"**An unwillingness to yield up preconceived opinions**, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by **the action of our own brethren** has been in a great degree kept away from the world." *Selected Messages*, book 3, 235.

A Sinful Generation: 1888 to 1919/spiritualism

Judges 2:10; Mark 8:38

1891—Exiled Down Under: Persecution

"When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not**. I felt no inclination to go and had no light that it was my duty.** The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light." *Manuscript Releases*, volume 2, 150.

Cause to Effect

"Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? **Not one**; and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

"The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. When another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness. Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling." *Manuscript Releases*, volume 14, 109, 110.

Kingly Power—1901

"We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? 'He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' [Micah 6:8]. . . .

"But if all now would only see and confess and repent of their own course of action in departing from the truth of God and **following human devising**, then the Lord would pardon. **Warnings have been coming, but they have been unheeded, but a few who may now seek to bridge the gulf that stands so offensively before God must make haste slowly, else the standard bearers will fail, and who will take their place?**" *Manuscript Releases*, volume 20, 313.

APOSTASIES

Conradi 1901—the Daily
Kellogg 1897 began, published 1903—Pantheism
Ballenger 1905—Sanctuary
Jones, Waggoner, Prescott, Daniells

NOT OFTEN

"In some instances they may rise above the moral level of their teachers, **but not often**." *Review and Herald*, March 18, 1884.

THIRD GENERATION—1919 THROUGH 1989

FOURTH GENERATION MEN

George Knight, considers his small book, *The Apocalyptic Vision and the Neutering of Adventism*, "to be the most important of his career."

According to Knight's study on the apocalyptic visions, the little book in Revelation 10 refers to the 1260-day prophecy and it was the 1260 year prophecy that was sealed up in Daniel 12:4. Knight concludes the 1260 day prophecy was the little book which was opened in Revelation 10. Revelation 10 is then identifying 1798, not 1840.

Knight's see no textual support for the investigative judgment in 1844, only for the date. He further claims that Daniel seven identifies the little horn and the saints are judged at the same time. This is a direct denial of the Spirit of Prophecy.

He rejects that the book of Hebrews relates to Adventism. He states on page 75, "Let me repeat my main points as I sum up. First, we create problems in sanctuary theology by placing undue emphasis on sanctuary geography. Second, we are heading in the wrong direction when we read Hebrews as if it were either propounding Adventist theology or arguing against it. Hebrews has its own agenda. Third, it is wrong-headed to project chronology into Hebrews 9. Most of Adventism's difficulty with its sanctuary theology center on those three areas."

In his book, *Reading Ellen White*: *How to Understand and Apply Her Writings*, on page 110 Knight states, "In summary, it appears that Mrs. White's use of the term infallibility has to do with the Bible being completely trustworthy as a guide to salvation. She does not mix that idea with the concept that the Bible or her writings are free from all possible errors of a factual nature." On page 111 he states, "The writings of God's prophets are infallible as a guide to salvation, but they are not inerrant or without error." And on page 116 he states, "Not only do we need to avoid using Ellen White to 'prove' the details of history, but the same caution must be expressed in the realm of the details of science."

KNIGHT'S MENTOR

In the preface to his book, *The Struggle for the Prophetic Heritage*, Gilbert M. Valentine states on page 14 of George Knight, "I need to also express my sincere appreciation to George Knight, friend and esteemed mentor, who first introduced me to the delights of the study of the Seventh-day Adventists theological development and who still enjoys the excitement of discoveries of his former students. George's suggestions for improving the manuscript have been very helpful. Of course, the mistakes and shortcomings and possible misreadings are entirely the responsibility of the author."

"What occurred in fact during the important decade of the 1930s over the issue of

Mrs. White's spiritual legacy, in **organizational behavior terms**, was a quiet but protracted power struggle at the upper echelons of the organization. This power struggle between two sources of influence, formal and informal, was finally resolved by the General Conference, through the adoption of formal agreements and operating guidelines, **which extended its authority and its exercise of control to include the operation of the Ellen White Estate**. Legal independence was provided for so as to ensure consistency as far as possible with the deed of trust created by Ellen White. Nevertheless, the conflict was resolved by embracing the resources *within* the structures of the church organization **rather that it being permitted to perpetuate itself as an independent power base *external* to the organization as kind of para-church entity as originally envisaged by the text of Ellen White's will.**" Page 25.

THE NEED FOR HISTORICAL DISTANCE

"In **organizational behavior terms** it meant that General Conference leadership would not be able to control a vitally important source of information and influence, which would thus make it difficult to maintain **control** of the "system of theology." **If the management of the resource were ever to become opposed to General Conference leadership, as might at least be possible, their leadership role would be undermined.**

"Resolution of the problem was too difficult for either Daniells or Spicer, both of whom were too close in their personal relationship to W. C. White to take any strong initiatives. Furthermore, while White in no sense had the spiritual gift of his mother, his intimate association with her work meant that he had inherited something of the charismatic and revered leadership side of her role in the minds of many in the church. Daniells in particular may have in any attempt to resolve tension because some of the more sensitive material in the vault dealt with him personally. But **the greater problem was the need for historical distance**." Page 42.

THE COLUMBIAN UNION REBELS

"Closest to home however, was the problem posed by the strained relationship between the local Columbian Union Conference and the General Conference. This sector of the church administration right in the backyard of the General Conference, so to speak, consisted of a number of small but highly politicized conservative conferences. Ever since the General Conference of 1922 the union leadership and other outspoken pastor within the union had developed a high level of animosity toward the General Conference over **doctrinal and administrative issues**. These issues were exaberated during the 1930s as it became clear that the denomination could not afford to continue financing the burden of over-governed small territories. A number of conferences within the Columbia Union with their very small geographical areas and small membership bases were just the kind of conferences that it was felt could and should be combined ion the interests of economic and administrative efficiency.

"As the full weight of the economic slump was felt in 1930, the Autumn Council of 1931, which met at Omaha, Nebraska, recommended that the 12 union conferences be reduced to 48. The savings to be gained from this plan were estimated to be US $225,000, enough to fund the appropriation for one entire overseas division. These attempts to reduce administrative overheads by reducing the number of conferences, however, met with vigorous opposition and shrill underground campaign of slander, vilification and charges of apostasy against General Conference leadership that made

things very difficult and uncomfortable for Watson and his team. The Columbia Union rebels saw no room for compromise. For Washburn and his compatriots it was it was war to the hilt. Such changes were to be resisted at all costs and it seems by any means." Page 38—39.

1915—GOODS PROSCRIBED

"That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. **I knew them well** and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand **a cross**, another **a reed**. And as they approached, the one carrying a reed made a circle around the house, saying three times: 'This house is proscribed. The **goods** must be confiscated. **They have spoken against our holy order**.' Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, **some of whom I knew, but I dared not speak a word to them for fear of being betrayed**. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: 'If I could only understand this! If they will tell me what I have said or what I have done!'

"I wept and prayed much as I saw our goods confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: 'If they would only tell me what I have done or what I have said!' My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me." *Testimonies*, volume 1, 576–578.

BOOKS OF A NEW ORDER (THEY HAVE SPOKEN AGAINST OUR HOLY ORDER)

"The enemy of souls has sought to bring in the supposition that **a great reformation was to take place among Seventh-day Adventists**, and that this reformation would consist in giving up **the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.** Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. **A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.**" *Selected Messages*, book 2, 204–205.

Psalm 78:1–8

First Generation: the image of jealousy—1863 chart; Ephesus: Lost first love (prophecy), fell—1844 through 1888: Open Vision

Second Generation: spiritualism; Smyrna: persecution from within (those that say they are Jews)—1888 through 1919: Sinful Generation

Third Generation: counterfeit latter rain message; Pergamos: false teaching, shaking over papal doctrines, compromise, unholy alliances—1919 through 1989: New Order

The Final Generation: Floor Purged; Thyatira: Sunday law—1989 through the Sunday Law

THE SINS OF THE FATHERS

MANASSEH (OLD PATHS FORGOTTEN)

First Generation: the image of jealousy—1863 chart; Ephesus: Lost first love (prophecy), fell—1844 through 1888: Open Vision

JEHOIAKIM (DRUNKARD'S OF EPHRAIM COVENANT WITH DEATH)

Second Generation: spiritualism; Smyrna: persecution from within (those that say they are Jews)—1888 through 1919: Sinful Generation

JEHOIACHIN (OMEGA APOSTASY)

Third Generation: counterfeit latter rain message; Pergamos: false teaching, shaking over papal doctrines, compromise, unholy alliances—1919 through 1989: New Order

ZEDEKIAH (FOOLISH VIRGINS MANIFESTED)

The Final Generation: Floor Purged; Thyatira: Sunday law—1989 through the Sunday Law

THE DAY OF THE LORD

BY: MARK BRUCE

Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come.

A WARNING REJECTED

PART ONE

MORE FOR OUR TIME

Joel 1:1, 2

"Never are we absent from the mind of God. God is our joy and our salvation. **Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us**. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Peter 1:12). *Selected Messages*, book 3, 338.

THE OLD MEN

H2205

From H2204; old: -aged, ancient (man), elder (-est), old (man, men and…women), senator.

Ezekiel 9:6

"Those who should have been **spiritual leaders** among the people, "**the ancients of the house of Israel**," to the number of seventy, were seen offering incense before the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple court. "The Lord seeth us not," the men of Judah flattered themselves as they engaged in their heathenish practices; "the Lord hath forsaken the earth," they blasphemously declared. Verses 11, 12." *Prophets and Kings*, 448.

Joel 1:3

THE FOURTH GENERATION

Exodus 20:4, 5

HATH THIS?

Joel 1:4; 2 Peter 1:20 ,21

NATURAL FOLLOWED BY THE SPIRITUAL

1 Corinthians 15:46

THE NATURAL: 3 WORMS AND A LOCUST

PALMERWORM

The larva of a moth, *Dichomeris ligulella,* of the eastern U.S., that feeds on the leaves of fruit trees.

CANKERWORM

(Animals) the larva of either of two geometrid moths, *Paleacrita vernata* or *Alsophila pometaria,* which feed on and destroy fruit and shade trees in North America.

CATERPILLER

1. The wormlike larva of a butterfly or moth.

2. Any of various insect larvae similar to those of the butterfly or moth.

LOCUST

1. Any of numerous grasshoppers of the family Acrididae, often migrating in immense swarms that devour vegetation and crops.

2. The seventeen-year locust.

3.

a. Any of several North American deciduous trees of the genus *Robinia,* especially *R. pseudoacacia,* having compound leaves, drooping clusters of fragrant white flowers, and durable hard wood.

b. Any of several similar or related trees, such as the honey locust or the carob.

c. The wood of one of these trees.

THE SPIRITUAL

PALMERWORM H1501

From an unused root meaning **to *devour***; a kind of *locust:* - **palmer-worm**.

Amos 4:9

DEVOUR H398

A primitive root; to *eat* (literally or figuratively): - X at all, burn up, consume, devour (-er, up), dine, eat (-er, up), feed (with), food, X freely, X in . . . wise (-deed, plenty), (lay) meat, X quite.

CANKERWORM H3218

From an unused root meaning to *lick* up; **a *devourer***; specifically the young *locust:* - **cankerworm**, caterpillar.

Nahum 3:15

LOCUST H2625

From **H2628**; the *ravager*, that is, a *locust:* - **caterpillar**.

CATERPILLER H2628

A primitive root; to *eat* off: - **consume.**

GOD SENT THEM

Joel 2:25

"For stricken Israel there was but one remedy--a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, "If I shut up heaven that there be no rain, **or if <u>I command</u> the locusts to devour the land**, or if I send pestilence among My people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and **will heal their land**." 2 Chronicles 7:13, 14. **It was to bring to pass this blessed result that God continued to withhold from them the dew and the rain until a decided reformation should take place**." Prophets and Kings, 128.

A NATION

Joel 1:6

THE LION DEVOURS

1 Peter 5:8; Daniel 7:7; Revelation 17:3; Jeremiah 4:6 ,7; 25:9

NO NEW THING

Ecclesiastes 1:9, 10

DRUNKARDS

Joel 1:5; Isaiah 28:1 -3

THE WINE OF BABYLON

"Canvassers, remember that in the books you handle you are presenting, **not the cup containing the wine of Babylon, <u>doctrines of error</u>** dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption." *Review and Herald*, January 8, 1901.

"Men of faith and prayer will be constrained to go forth with holy zeal, **declaring the words which God gives them. The sins of Babylon will be laid open**. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, **because of her rejection of the truth sent to her from heaven**." *The Great Controversy (1888)*, 606, 607.

"The whole chapter shows that Babylon that has fallen are the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel's messages. **<u>They refused the truth and accepted a lie. They refused the messages of truth</u>**." *Manuscript Releases*, volume 1, 302.

FALSE PROPHETS DRINKING THE WINE

Isaiah 28:7; Ezekiel 22:18; 22:24 , 25

THE VINE

Joel 1:7; John 15:5

SPIRITUAL BABYLON

Joel 1:10

Deuteronomy 28:47-51

Deuteronomy 28:36 -39

THE FRUIT TREES

Joel 1:12; Deuteronomy 28:42; Nahum 3:1 ,4 ,7,15-18

THE VIRGINS

Joel 1:8

"The class represented by **the foolish virgins <u>are not hypocrites. They have a regard for the truth</u>**, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. **This class are represented also by the stony-ground hearers**. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but **the class represented by the foolish virgins have been content with a superficial work.** They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "**They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."** Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5.

"This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. **But character is not transferable. <u>No man can believe for another</u>. <u>No man can receive the Spirit for another</u>**. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20.

"**It is in a crisis that character is revealed.** When the earnest voice proclaimed at midnight, "**Behold, the bridegroom cometh; go ye out to meet him**," and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the

event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. **The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied**.

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall." *Christ's Object Lessons*, 412.

THE FIRST TRUMPET

PART TWO

PROOF TEXTING

Joel 2:1

"The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts." *Education,* 190.

THE TRUMPET

From H8231 in the original sense of incising; a cornet (**as giving a clear sound**) or curved horn: - cornet, trumpet.

Revelation 1:10; 4:1

TWO TRUMPETS

"When Jesus began His public ministry, He **cleansed the temple** from its sacrilegious profanation. Almost the last act of His ministry was to **cleanse the Temple again**. So in the last work for the warning of the world, **two distinct calls are made** to the churches; **the second angel's message**, and **the voice heard in heaven, "Come out of her, my people**. . . . For her sins have reached unto heaven, and God hath remembered her iniquities" (Revelation 18:4, 5). *Selected Messages*, book 3, 405.

Revelation 18:1-3, 4

TWO RAINS

James 5:7

Joel 2:1

ALARM

1. Any sound, outcry or information intended to give notice of approaching danger as, to sound an alarm.
2. A summon to arms.
3. Sudden surprise with fear or terror; as, the fire or the enemy excited an alarm.
4. Terror; a sensation excited by an apprehension of danger, from whatever cause; as, we felt an alarm at the cry of fire.

HOLY MOUNTAIN

Isaiah 66:20

TREMBLE

Joel 2:1

TREMBLE

1. To shake involuntarily, as **with fear**, cold or weakness; to quake; to quiver; to shiver; to shudder.

Frighted Turnus trembled as he spoke.

WITH FEAR

Revelation 14:6, 7

1ST AND 2ND MESSAGES REPEATED AND COMBINED- THE 1ST TRUMPET

"**The whole earth is to be lightened with the glory of the Lord**. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" [Revelation 18:2, 3]. *Manuscript Releases*, volume 16, 40.

"Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one**, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Manuscript Releases*, volume 17, 23.

"And the third angel followed them." **The first and the second angels' messages are of great importance, and are followed by the third angel's message**. **All three should be understood and combined**. The warning contained in these messages means much more to the whole world than the majority of God's people comprehend. **We are in the Lord's great day of preparation.** *Manuscript Releases*, volume 17, 236.

"I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, **proclaim the three messages in their order**." *Life Sketches*, 429.

Revelation 18:1-3

THE 3RD ANGELS MESSAGE-THE 2ND TRUMPET

Revelation 18:4

"I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message…The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet..." *Faith I Live By*, 335.

"...**when the mighty angel <u>will come down</u>** from heaven, and **unite with the third angel** in closing up the work for this world; my message is that **our only safety is in <u>being ready for the heavenly refreshing</u>**, having **our lamps trimmed and burning**. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. **Repent and be converted, that your sins may be blotted out when <u>the times of refreshing</u> shall come from the presence of the Lord**." *Review and Herald*, March 29, 1892.

"**I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" <u>to fit them to stand in the day of the Lord</u>**, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! **They had neglected the needful preparation,** therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God.

"Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "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."

"I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and **be earnestly seeking that preparation necessary to enable us <u>to stand in the battle in the day of the Lord.</u>** Let all remember that God is holy, and that none but holy beings can ever dwell in His presence." *Christian Experience and Teachings*, 113.

THE DAY OF THE LORD IS COMING

Joel 2:1

NIGH

a. [G. A preposition signifying to, on or after, that is, **approaching**, pressing on, making towards; strait, narrow.]

1. Near; **not distant** or remote in place or time.

The loud tumult shows the battle nigh.

When the fig-tree putteth forth leaves, ye know that summer is nigh.

THE APPROACHING DAY

Joel 2:2; Zephaniah 1:14, 15

DAY OF WASTENESS AND DESOLATION /DESTRUCTION OF JERUSALEM

Leviticus 26:27-33

DAY OF DARKNESS AND CLOUDS/PENTECOST

Deuteronomy 4:8-11; Ezekiel 30:3

DAY OF DISTRESS

Obadiah 1:12; Luke 21:20 -24

DAY OF WRATH

Zephaniah 2:1,2; Isaiah 10:1,5,6; Ezekiel 21:25, 31,32

"A corrupt union has been formed to tear down God's memorial of creation --the seventh day, which He hallowed and blessed and gave to man to be a sign between God and His people, to be observed throughout their generations forever. A period is coming when everyone will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin.

"An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. **Thus the Sabbath of the Lord is trampled underfoot**. But the Lord has declared, "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed" [**Isaiah 10:1**]. [**Zephaniah** 1:14-18; **2:1-3**, quoted.]" *Manuscript Releases*, volume 14, 91.

THE DAY AND THE HOUR

PART THREE

NO MAN MAKETH KNOWN

Mark 13:32

"Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand.

"An old English version of the passage reads, "**But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father.**" This is the correct reading, according to several of the ablest critics of the age. **The word know is used in the same sense here that it is by Paul in 1 Cor.2:2:** "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known." *Bible Adventism: Noah's Time, And Ours*, James White, 54.

"But the day and the hour of His coming Christ has not revealed. **He stated plainly to His disciples that He Himself could not <u>make known</u> the day or the hour of His second appearing.** Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery." *Desire of Ages*, 632.

DUAL MEANING

"…Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world**?" Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events.** Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of <u>the two great crises</u>, leaving the disciples to study out the meaning for themselves.** When He referred to the destruction of Jerusalem, **His prophetic words reached beyond that event to the final conflagration** in that day **when the Lord shall rise out of His place** to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, **but for those who should live in the last scenes of this earth's history**. *Desire of Ages*, 628.

THE GREAT CRISIS

"God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey and exalt human laws above the law of God **in the great crisis** before us will receive the mark of the beast." *Evangelism*, 235.

THE FATHER MAKETH KNOWN

John 15:15; Romans 1:17-19

"**The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people**. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory." *Great Controversy*, 640.

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the Advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." [Matthew 24:36]. **A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown.** The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" [Matthew 24:3, 33, 42-51]. Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." [Matthew 24:3, 33, 42-51]. One saying of the Saviour must not be made to destroy another. **Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near**. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, **will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming**. And the parable in the same chapter contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth his coming," shows in what light Christ will regard and reward those whom he finds watching, and teaching his coming, and those denying it. "Watch therefore," he says; "blessed is that servant, whom his Lord when he cometh shall find so doing." [Matthew 24:3, 33, 42-51]. "If therefore thou shalt not watch, I will come on these as a thief, and **thou shalt not know what hour I will come upon thee.**" [Revelation 3:3.] *Great Controversy*, 370.

Matthew 24:29

FULFILLED

Dark Day/Moon Turned to Blood 17th May 1780 & Stars Fell From Heaven Nov 13th 1833

Matthew 24:30

FULFILLED

Daniel 7:10; Daniel 7:13, 14

"**I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him**. Daniel 7:13.

"After His ascension, our Saviour began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. . . .

"For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time . . . our High Priest entered the most holy, to perform the last division of His solemn work--to cleanse the sanctuary. . . .

"**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**." *Faith I Live By*, 207.

3RD WOE

Matthew 24:31; Revelation 7:1-3

"Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one, to come before the people in the closing days of this earth's history**. **All the world will be tested**, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men." *Manuscript Releases*, volume 17, 23.

DAY AND HOUR

Matthew 24:36

THE FLOOD

Matthew 24:37-39

Revelation 12:13-17

"**Kings and rulers and governors** have placed upon themselves the brand of antichrist, **and are represented as the dragon who goes to make war with the saints**--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. *Testimonies to Ministers*, 38.

Jeremiah 46:7, 8

Ezekiel 29:3

TWO CLASSES

Matthew 24:40, 41

Isaiah 4:1-3

Obadiah 1:14, 15

THE THIEF

Matthew 24:42, 43

Daniel 11:14; John 17:12; 2 Thessalonians 2:1-4; John 12:4-6

THE DAY

1 Thessalonians 5:1-3; 2 Peter 3:7-10; Matthew 24:44

THE HOUR

Revelation 3:10; 17:11, 12; Luke 22:47

THE MULTITUDE

"The Israelites were stationed on the brow of a hill overlooking the valley where the hosts of the invaders lay encamped. "And the **Midianites** and the **Amalekites** and all the **children of the east** lay along in the valley **like locusts for multitude**." *Patriarchs and Prophets*, 550.

Mark 14:42, 43; Luke 22:53; Revelation 18:4-10; Matthew 24:45-50

THE SECOND TRUMPET

PART FOUR

Zephaniah 1:14-16

RULES OF INTERPRETATION

Isaiah 46:9, 10; 1 Corinthians 15:46

RULE NUMBER 8

Figures always have a figurative meaning, and are used much in prophecy to represent future things, times, and events; such as mountains, meaning governments; **beasts**, **meaning kingdoms**: **waters**, **meaning people**; **lamp**, **meaning Word of God**; **day**, **meaning year**. (Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6).

A TOWER IS A CHURCH

Genesis 11:4

"Some of the descendants of Noah soon began to apostatize. A portion followed his example, and obeyed God's commandments; others were unbelieving and rebellious. Some of these disbelieved in the existence of God, and in their own minds accounted for the flood from natural causes. Others believed that God existed, and that he destroyed the antediluvian race by a flood; and their hearts, like that of Cain, rose in rebellion against God, because he had destroyed the people from the earth, and **cursed it the third time by a flood**.

"Those who were enemies of God felt daily reproved by the righteous conversation and godly lives of those who loved, obeyed, and exalted him.

"The unbelieving consulted among themselves, and agreed to separate from the faithful, whose righteous lives were a continual restraint upon their wicked course. They journeyed a distance from them, and selected a large plain wherein to dwell. **There they built a city, and then conceived the idea of erecting a large tower to reach unto the clouds**, that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God **to join with them in their idolatry**. Before the work of building was accomplished, people dwelt in the tower. **Rooms gorgeously furnished and decorated were devoted to their idols**. Those who did not believe in God, imagined that if their tower could reach unto the clouds they would be able to discover reasons for the flood." *Signs of the Times*, March 20, 1879.

"The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And **as the tower in the vineyard, God placed in the midst of the land his holy temple**. In the temple his glory dwelt in the holy Shekinah above the mercy-seat." *Review and Herald*, January 25, 1906.

A CITY IS A NATION

Revelation 11:8; 18:10; 21:2

A FENCED CITY REFERS TO MILITARY MIGHT

"The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "**fenced cities in Judah**" that he had built, **with "walls, and towers, gates, and bars**," **nor in the strength of his carefully trained army**, "that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God." *Review and Herald*, July 31, 1913.

Isaiah 2:12-15

"The utter wasting of the land and the horrible suffering of the people during the siege of Jerusalem under Titus centuries later, were vividly portrayed: "He shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. . . . And he shall besiege thee in all thy gates, **until thy high and fenced walls come down**, **<u>wherein thou trustedst</u>**, throughout all thy land." *Patriarchs and Prophets*, 467.

Isaiah 30:25, 26

SHOW DEPICTION: PASSOVER, UNLEAVENED BREAD, FIRST FRUITS

Hosea 6:1-3

THE TRUMPET

Hosea 8:1-3; Deuteronomy 28:47-51; Ezekiel 17:1-3; 17:11,12; Joel 2:1-3

A DESOLATE WILDERNESS SET ON FIRE

Isaiah 27:8-13; Joel 2:3

NONE SHALL ESCAPE

1 Thessalonians 5:1-3

SOME WILL ESCAPE

Isaiah 4:1-4; Matthew 24:38-43; Obadiah 1:13-15; Revelation 18:4-6

OTHERS WILL ESCAPE ALSO

Daniel 11:41

HORSES AND CHARIOTS

Joel 2:4, 5

Nahum 3:1-4

A GREAT SLAUGHTER

Isaiah 30:25; Revelation 6:9-11; 20:4

FALSE FIRE

Joel 1:19, 20; Deuteronomy 28:42; Isaiah 1:7

FIRE IN THE TEMPLE

2 Chronicles 7:1; Leviticus 10:1, 2

WHY?

"Daniel was but a youth when carried away captive into Babylon. He was about fifteen or sixteen years old, for he is called a child, which means that he was in his youth. Why did Daniel refuse to eat at the king's luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king's command that it was placed before him? He knew that, by use, wine would become to him a pleasant thing, and would be preferred before water.

"Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. . . . The wine of itself, they decided, was a snare. They were acquainted with the history of Nadab and Abihu that had come to them in parchments. In these men the use of wine had encouraged their love for it. They drank wine before their sacred services in the sanctuary. Their senses were confused. **They could not distinguish the difference between the sacred and the common fire.** In their brain-benumbed state they did that which the Lord had charged all who served in holy office not to do. . . ." *Christ Triumphant*, 173.

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . ." *Last Day Events*, 179.

"Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled." *Education*, 74.

Revelation 13:11-15

NO EFFECT

Daniel 3:14, 15, 19, 25

THE SCATTERING (PART A)

PART FIVE

"The long years amid desert solitudes were not lost. Not only was Moses gaining a preparation for the great work before him, but during this time, under the inspiration of the Holy Spirit, **he wrote the book of Genesis and also the book of Job, which would be read with the deepest interest by the people of God until the close of time**." *SDA Bible Commentary*, 1140.

Job 1:1; Revelation 14:6, 7

FIRST ANGEL

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, "**Doth Job fear God for naught**? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" [Job 1:9, 10.] The agency by which God protects his people is presented in the words of the psalmist, "**The angel of the Lord encampeth round about them that fear him, and delivereth them.**" [Psalm 34:7.] Said the Saviour, speaking of those that believe in him, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father." [Matthew 18:10.] The angels appointed to minister to the children of God have at all times access to his presence." *Great Controversy*, 512.

SECOND ANGEL

"How many who profess to believe the word of God are, **day by day, with earnest faith and prayer, gathering the precious light from Jesus**, and letting it shine forth to the world so brightly **that the darkness and evil are rebuked**, and **the world is forced to give glory to God?** Are you bringing the purity, the patience, and the love of Jesus into your life? Is your light shining in clear, steady rays? If not, your profession is only mockery. Have the mists of worldliness gathered about your soul, so that your light is growing feeble and obscure? Come close to the great Source of light, that they may be dispelled. Why remain in darkness? Why talk gloom? "Light is sown for the righteous, and gladness for the upright in heart." *Sings of the Times*, September 28, 1891.

THIRD ANGEL

"**The "time of trouble such as never was," is soon to open upon us**; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but **this is not true of the crisis before us**. The most vivid presentation cannot reach the magnitude of the ordeal. **In that time of trial, every soul must stand for himself before God**. Though **Noah**, Daniel, and **Job** were in the land, "as I live, saith the Lord God, **they shall deliver neither son nor daughter;** they shall but deliver their own souls **by their righteousness**." [Ezekiel 14:20.]" *Great Controversy (1888)*, 622.

2 Timothy 3:12

"The apostle Paul declares that "all that will live godly in Christ Jesus shall suffer persecution." Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore

awakens no opposition. The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. **Let there be a revival of faith and power of the early church, and the spirit of persecution will be revived, and <u>the fires of persecution will be rekindled</u>**." *Great Controversy*, 48.

"Here **the great crisis** is coming upon the world. **The Scriptures teach that popery is to regain its lost supremacy, and that <u>the fires of persecution will be rekindled</u>** through the time-serving concessions of the so-called Protestant world. In this time of peril we can stand only as we have the truth and the power of God. **Men can know the truth only by being themselves partakers of the divine nature**. We have need now for more than human wisdom in reading and searching the Scriptures; and if we come to God's Word with humble hearts, He will raise up a standard for us against the lawless element." *Selected Messages*, book 2, 367.

Job 1:2-4

A CONTRADICTION

Joe 1:14, 15

THE WICKED WILL NOT UNDERSTAND

Matthew 24:37-39

"The world had become so corrupt through indulgence of appetite and debased passions in the days of Noah that God was provoked to destroy its inhabitants by the waters of **the flood**. As men again multiplied upon the earth, the **indulgence of wine** to intoxication **perverted the senses**, and prepared the way for excessive meat-eating and the strengthening of the animal passions. Men lifted themselves up against the God of Heaven. And **their faculties and opportunities were devoted to glorifying themselves rather than honoring their Creator.** Satan found easy access to the hearts of men. **He is a diligent student of the Bible, and is much better acquainted with the prophecies than many religious teachers**. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite. So infidels study the Scriptures frequently more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth, and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the word of God, **through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth**, that they may turn souls away from the counsel of God in his word." *Review and Herald*, March 3, 1874.

SPIRITUAL WINE

Isaiah 28:1, 7

WINE OF BABYLON

Revelation 18:2, 3; Jeremiah 51:7

A WARNING

Ecclesiastes 7:2; Jeremiah 16:1-12

THE WISE

Matthew 5:6; Hosea 10:12; Psalms 78:24

"**We are to feed upon Christ, the living bread from heaven**. Our souls are to thirst for the waters of salvation, and we are to study the Scriptures, and practice the truths they teach in our daily life. Those who do this will reveal the fact that they are **feasting** upon the bread of life, **eating** the flesh of the Son of God, and **drinking** daily of the waters of salvation. If we closely study the words of Christ, and take heed to his lessons, we shall feed upon his flesh; for the Word became flesh, and dwelt among us. Christ says: "**The words that I speak unto you, they are spirit, and they are life**." *Youth Instructor*, June 27, 1895.

Mark 2:18-20

FAMINE

Amos 8:8-13

NEED FOR CHRIST'S RIGHTEOUSNESS

Job 1:5

"Though **Noah**, Daniel, and **Job** were in the land, "as I live, saith the Lord God, **they shall deliver neither son nor daughter;** they shall but deliver their own souls **by their righteousness**." [Ezekiel 14:20.]" *Great Controversy (1888)*, 622.

Job 1:6-12

A HEDGE

"The happiness of human beings is in their obedience to the laws of God**. In their obedience to God's law they are surrounded as with a hedge and kept from the evil.** No one can be happy and depart from God's specified requirements, and set up a standard of their own, which they decide they can safely follow. *Manuscript Releases*, vol. 6, 338.

"What a God is our God! He rules over His kingdom with diligence and care, and **He has built a hedge--the Ten Commandments--about His subjects to preserve them from the results of transgression**. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can be attained only by becoming familiar with His word." *Counsels to Parents, Teachers, and Students*, 454.

SATAN'S POWER

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and **he uses all his power to control the elements as far as God allows**. **When he was suffered to afflict Job**, how quickly flocks and herds, servants, houses, children, were swept away, **one trouble**

succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. **But the Christian world have shown contempt for the law of Jehovah**, and the Lord will do just what He has declared that He would--**He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same**. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs; and he will bring trouble upon others and lead men to believe that it is God who is afflicting them." *Counsels on Health*, 460.

Job 1:13; Matthew 24:43-51; Job 1:14

CLEAN AND UNCLEAN

Leviticus 11:3; Isaiah 1:3

"Both the parable of the tares and that of the net plainly teach that **there is no time when all the wicked will turn to God**. The wheat and the tares grow together until the harvest. **The good and the bad fish are together drawn ashore for a final separation**.

"Again, these parables teach that **there is to be no probation after the judgment**. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and **the destiny of each class is forever fixed.**" *Christ's Object Lessons,* 123.

Daniel 5:21

PLOWING

Deuteronomy 22:10

"**Christ has linked His teaching**, not only with the day of rest, but with the week of toil. . . . **In the plowing** and sowing, the tilling and reaping, He teaches us to see an illustration of His work of grace in the heart." *Adventist Home*, 144.

Hosea 10:12

THE SCATTERING (PART B)

PART SIX

THE SABEANS

Job 1:15; Ezekiel 23:2-5; 23:10

"Babylon is said to be "the mother of harlots." **By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world.** The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, "Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." **But they fell by the same desire which was the curse and ruin of Israel**,—the desire of imitating the practices and courting the friendship of the ungodly. "**Thou didst trust in thine own beauty, and playedst the harlot because of thy renown.**" *Great Controversy (1888)*, 382.

Ezekiel 23:11, 12; 23:16-18; 23:35; 23:40; 23:42

SABEAN = DRUNKARD

For while ***they be*** **folden together** *as* thorns, and **while they are drunken** ***as*** **drunkards**, they shall be devoured as stubble fully dry. Nahum 1:10.

H5433

A primitive root; to *quaff* to satiety, that is, *become tipsy:* - drunkard, fill self, **Sabean**, [wine-] bibber.

BEAUTIFUL CROWNS

Revelation 17:12

"In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the papacy, **those who have drunk of the wine of the wrath of her fornication**. [Revelation 17:1-4 quoted.]

"Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, **deceives all nations**;

promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth."

"What is it that gives its kingdom to this power? **Protestantism**, a power which, while professing to have the temper and spirit of a lamb and to be allied to Heaven, **speaks with the voice of a dragon**. It is moved by a power from beneath." *SDA Bible Commentary*, 983.

TO ESCAPE

Job 1:15; Daniel 11:41

H4422

A primitive root; properly to *be smooth*, that is, (by implication) **to *escape* (as if by *slipperiness*);** causatively to *release* or *rescue*; specifically to *bring forth* young, *emit* sparks: - deliver (self), escape, lay, leap out, let alone, let go, preserve, save, X speedily, X surely.

"**The time of God's destructive judgments** is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; **his hand is still stretched out to save, while the door is closed to those who would not enter**. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability." *Review and Herald*, July 5, 1906.

"In vision I saw two armies in terrible conflict. One army was led by banners bearing the world's insignia; the other was led by the blood-stained banner of Prince Emmanuel. Standard after standard was left to trail in the dust, as company after company from the Lord's army joined the foe, and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God. An angel flying in the midst of heaven put the standard of Emmanuel into many hands, **while a mighty general cried out with a loud voice**: "Come into line. Let those who are loyal to the commandments of God and the testimony of Christ now take their position. Come out from among them, and be ye separate, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters. Let all who will, come up to the help of the Lord, to the help of the Lord against the mighty." *Christian Experience and Teachings*, 228.

FALSE FIRE

Job 1:16; Job 1:12

FALSE PROPHET BRINGS DOWN FALSE FIRE

Revelation 13:11-14

"Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that Spiritualism is a merely human imposture; **when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them <u>as the great power of God</u>.**

"These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by Satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar manifestations of Satanic power. The coming of the Lord is to be preceded by "the working of Satan with **all power and signs and lying wonders**, and with all deceivableness of unrighteousness." [2 Thessalonians 2:9, 10.] And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "**He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do**." [Revelation 13:13, 14.] **<u>No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do</u>**." *Great Controversy (1888),* 553.

Joel 2:3; 1:18, 19

3 BANDS

Job 1:17; Revelation 16:13, 14

"Through the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and **under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.**" *Great Controversy*, 588.

CAMELS

Job 1:17; Daniel 11:42, 43; Isaiah 60:1-6; Ezekiel 29:19-21

Job 1:18, 19

THE HOUSE

Matthew 24:42-44

THE THIEF

Revelation 16:13-15; Matthew 7:21-27

THE RAIN

"Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . ." *Last Day Events*, 179.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. **At every revival of God's work the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and His followers.** The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight**. So closely will the counterfeit resemble the true that it will be impossible to distinguish between them except by the Holy Scriptures**. By their testimony every statement and every miracle must be tested." *Darkness Before Dawn*, 36.

"**Rebellion and apostasy are in the very air we breathe**. We shall be affected by it unless we by faith hang our helpless souls upon Christ**. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles?** Who will be unmoved by his misrepresentations, professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ? **What will hold God's people from giving their allegiance to false christs**? "Go ye not ... after them" (Luke 21:8).

"**The doctrines must be plainly understood**. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase.

"Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of His Word. If we have not a deep experience in the things of God, **if we have not a thorough knowledge of His Word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. <u>False doctrines will sap the foundations of many, because they have not learned to discern truth from error.</u>** Our only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation." *Selected Messages*, book 2, 58.

THE FLOOD

Jeremiah 46:7,8

THE WIND

Psalms 1:4; Daniel 2:34,35

Job 1:20-22

COVENANT LINES

COUNTING THE STARS

BY: JEFF PIPPENGER

And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

GOD'S APPOINTED WAY

PART ONE

THE FOURTH GENERATION

"As **Enoch**, **Noah**, **Abraham**, and **Moses** each declared the truth for his time, so will Christ's servants now give **the special warning for their generation**." *The Desire of Ages*, 634.

Revelation 10:9

"The comprehension of truth, the glad reception of the message, is represented in the eating of the little book." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

Jeremiah 15:16–21; Ezekiel 2:1–3:11

PERGAMOS AND THYATIRA

"We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.

"In the thirtieth verse a power is spoken of that 'verses thirty through thirty-six quoted.'

"Scenes similar to those described in these words will take place." *Manuscript Releases*, number 13, 394.

THE THIRD AND FORTH SEAL

"The same spirit is seen today that is represented in **Revelation 6:6–8**. History is to be repeated. That which has been will be again." *Manuscript Releases*, volume 9, 7.

508 TO 538

Daniel 12:11

"'And from the time that the daily sacrifice shall be taken away to set up [or in order to set up] the abomination that maketh desolate, there shall be a thousand two hundred and ninety days.' The daily has already been shown to be, not the daily sacrifice of the Jews, but the daily or continual abomination, that is, paganism. This had to be taken away to **prepare** the way for the papacy. For the historical events showing how this was accomplished in 508, see on chapter 11:31. We are not told directly to what event these 1290 days reach; but inasmuch as their commencement is marked by a work which takes place **to prepare the way for the setting up of the papacy**, it would be most natural to conclude that their end would be marked by the cessation of papal supremacy. Counting back, then, 1290 years from 1798, we have the year 508, where it has been shown that paganism was taken away, thirty years before the setting up of the papacy." Uriah Smith, *Thoughts on Daniel and the Revelation*, 341.

PERGAMOS

*He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will **I give to eat of the hidden manna**, and will give him a white stone, and in the stone **a new name written**, which no man knoweth saving he that receiveth it*. Revelation 2:17.

ABRAM/ABRAHAM & JACOB/ISRAEL

COVENANT

Isaiah 56:5, 6

A NEW NAME

Isaiah 62:1–3

THE NEW NAME OF GOD AND HIS CITY

Revelation 3:12, 13

FOREHEAD

Revelation 14:1; Revelation 22:4

THE FOURTH GENERATION

"For **His church in every generation God has a special truth and a special work**." *Christ's Object Lessons*, 79.

ABEL

"Abel brought of the firstlings of the flock, as God had commanded, and with full faith in the Messiah to come he presented the offering. God had respect unto this sacrifice, and **fire came down from Heaven and consumed it**. But Cain saw no manifestation that his offering was accepted.

"**Abel came in God's appointed way**, while Cain followed the promptings of his own heart, in opposition to the command of God. 'By faith, Abel offered unto God a more excellent sacrifice than Cain." *Signs of the Times*, February 6, 1879.

CAIN (THE END FROM THE BEGINNING)

"I have tried in the fear of God to set before his people their danger and their sins; and have endeavored to the best of my feeble powers to arouse them. I have stated startling things, which, if they had believed, would have caused them distress and terror, and led them to zeal in repenting of their sins and iniquities. I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth, would eventually be saved—not because they cannot be saved, but because **they will not be saved in God's own appointed way**. **The way marked out by our divine Lord was too narrow and the gate too strait** to admit them with their grasp upon the world, or while cherishing selfishness, or any corruption. All these there was no room for, and there are but few who will consent to part with these things, that they may pass the narrow way, and enter the strait gate.

"The words of Christ have been plain and positive: 'Agonize to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able.' Professed Christians are not all so at heart. There are sinners in Zion now, as there were anciently. Isaiah speaks of them in referring to **the day of God**: 'The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high; his defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure.'

"There are hypocrites now who will tremble **when** they obtain a view of themselves. Their own vileness will terrify them in **the day of God** which is soon to come upon us, **when** the Lord 'cometh out of his place to punish the inhabitants of the earth for their iniquity.' Oh! that terror may now get hold upon them, that they may have a vivid sense of their condition, and arouse while there is mercy and hope, confess their sins, and humble their souls greatly before God, that he may pardon their transgressions, and heal their backslidings. **The people of God are unready for the fearful, trying scenes before us, unready to stand pure from evil and lust amid the perils and corruptions of this degenerate age.**" *Pamphlets 11,* 10, 11.

PREPARE A PEOPLE TO STAND IN THE DAY OF THE LORD

"**In every stage of this earth's history God has had his agencies to carry forward his work, which must be done in his appointed way**. John the Baptist had a **special work**, for which he was born and **to which he was appointed**,—the work of **preparing** the way of the Lord. . . .

"**In this age**, just prior to the second coming of Christ in the clouds of heaven, God calls for **men who will prepare a people to stand in the great day of the Lord**. Just such a work as that which John did, is to be carried on in these last days. **The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends.** The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' **Our message is not to be one of peace and safety**. As a people who believe in Christ's soon appearing, we have a definite message to bear,—'**Prepare** to meet thy God.'" *Southern Watchman*, March 21, 1905.

THE DAY OF THE LORD'S PREPARATION

"**This is the day of the Lord's preparation**. He says: 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' **The great work from which the mind should not be diverted**, is the consideration of our safety in the sight of God. **The storm is coming**, relentless in its fury. Are we prepared to meet it? Are our feet on the Rock of Ages? **Are we one with Christ**, as he is one with the Father?" *Review and Herald*, December 27, 1898.

PREPARING FOR THE DAY OF THE LORD

"We must no longer remain upon the enchanted ground. We are fast approaching **the close of our probation**. Let every soul inquire, How do I stand before God? We know not how soon our names may be taken into the lips of Christ, and our cases be finally decided. What, oh, what will these decisions be! Shall we be counted with the righteous, or shall we be numbered with the wicked?

""**Let the church arise, and repent of her back-slidings** before God. Let the watchmen **awake**, and give **the trumpet a certain sound**. It is **a definite warning that we have to proclaim**. God commands his servants, 'Cry aloud, spare not, lift up thy voice like a **trumpet**, and **show my people their transgression, and the house of Jacob their sins**.' The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church

must **arouse** to action. The Spirit of God can never come in **until she prepares the way**. There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

"The work is before us; will we engage in it? We must work fast, we must go steadily forward. **We must be preparing for the great day of the Lord**." *Review and Herald*, March 22, 1887.

THE HOUSE OF JACOB

"The third angel's message is to be given with power. The power of the proclamation of the first and second messages is to be intensified in the third. In the Revelation John says of the heavenly messenger who unites with the third angel: 'I saw another angel come down from heaven, having great power; and **the earth was lightened with his glory**. And he cried mightily with a strong voice.' Revelation 18:1, 2. We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless. At our camp meetings a mistake has been made. The Sabbath question has been touched upon, but has not been presented as the great test for this time. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us: '**Show My people their transgression, and the house of Jacob their sins**.' Isaiah 58:1. The trumpet is to give a certain sound." *Testimonies*, volume 6, 60.

THE TEMPLE CLEANSED

"I have been shown in regard to the individuals mentioned that God loves them and would save them **if they would be saved in His appointed way**. 'And He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.' **This is the process, the refining, purifying process, which is to be carried on by the Lord of hosts. The work is most trying to the soul, but it is only through this process that the rubbish and defiling impurities can be removed.**" *Testimonies*, volume 3, 541.

ALL WHO CHOOSE

"The heart of God never yearned toward His earthly children with deeper love and more compassionate tenderness than now. There **never** was a time when God was ready and waiting to do more for His people than now. And **He will instruct and save all who choose to be saved in His appointed way**." *Testimonies*, volume 3, 456.

THE WAYS OF DEATH

Proverbs 14:12

IS IT REASONABLE TO THINK?

"The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is **no message to make ready a people to stand in the day of God's**

preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's message to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that **it is time** that a vivifying, heavenly influence **should be brought to bear upon our churches**. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks." *The 1888 Materials*, 423.

WILL NOT CONSENT

"One of the greatest reasons for the declension of the church at Battle Creek is **their measuring themselves by themselves and comparing themselves among themselves**. There are but few who have the living principle in the soul and who serve God with an eye single to His glory. Many at Battle Creek **will not consent to be saved in God's appointed way**. They will not take the trouble to work out their own salvation with fear and trembling. The latter they do not experience; and, rather than be at the trouble of obtaining an experience through individual effort, **they will run the risk of leaning upon others and trusting in their experience**. They cannot consent to watch and pray, to live for God and Him only. It is more pleasant to live in obedience to self." *Testimonies*, volume 2, 396.

CONTRARY TO HUMAN PLANNING

"Unless those who can help in New York are aroused to a sense of their duty**,** they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that **the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.** There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Minsters*, 300.

THE CURRENT DANGER

"When the Holy Spirit works the human agent, it does not ask us **in what way it shall operate**. Often it moves in **unexpected** ways. Christ did not come as the Jews expected. **He did not come in a manner to glorify them as a nation.** His forerunner came to prepare the way for Him by calling upon the people to repent of their sins, and be converted, and be baptized. Christ's message was, 'The kingdom of God is at hand: repent ye, and believe the gospel.' The Jews refused to receive Christ, **because He did not come in accordance with their expectations**. The ideas of finite men were held as infallible, because **hoary** with age.

"**This is the danger to which the church is now exposed**—that the inventions of finite men shall mark out **the precise way for the Holy Spirit to come**. Though they would not care to acknowledge it, some have already done this. And because the Spirit is

to come, not to praise men or to build up their erroneous theories, but to reprove the world of **sin**, and of **righteousness**, and of **judgment**, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is **pure, unadulterated truth**. The Holy Spirit flatters no man, neither does it work according to the devising of any man. Finite, sinful men are not to work the Holy Spirit. When it shall come as a reprover, through any human agent whom God shall choose, it is man's place to hear and obey its voice." *Testimonies to Ministers*, 64.

NO MATTER WHO OR WHAT

"No matter who you are or what your life has been, **you can be saved only in God's appointed way.**" *Testimonies*, volume 5, 218.

THEY SEEK ME DAILY

"Again, the command is given: 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' It is not the wicked world, but **those whom the Lord designates as 'my people,' that are to be reproved for their transgressions**. He declares further: 'Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God.' Isaiah 58:1, 2. Here is brought to view **a class who think themselves righteous and appear to manifest great interest in the service of God**; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts." *The Great Controversy*, 452.

WE SHALL HAVE APOSTASIES

"I think of the meditation of Christ and the promise, 'I will not leave you comfortless: I will come to you' (John 14:18). The agency of the Holy Spirit is to combine with human effort, and **all heaven is engaged in the work of preparing a people to stand in these last days**. The end is near, and we want to keep the future world in view. The burden of my prayer is that the churches may be **aroused** from their moral torpor and **awaken** to earnest, interested endeavor. Oh, that they could see and understand that in this last conflict the Captain of the Lord's host is leading on the armies of heaven, and mingling in the ranks and fighting our battles for us. **We shall have apostasies; we expect them**. 'They will go out from us, because they were not of us' [1 John 2:19]. 'Every plant, which My heavenly Father has not planted, shall be rooted up' (Matthew 15:13).

"The angel, the mighty angel from heaven, is to lighten the earth with his glory, while he cries mightily with a loud voice, 'Babylon the great is fallen, is fallen' (Revelation 18:2). Oh, how I wish the church to **arise and shine** because **the glory of the Lord has risen upon her**." *Manuscript Releases*, volume 14, 286, 287.

"If after a sufficient period of trial it is found that any of the workers have not a conscientious **regard for sacred things**; if they **slight the messengers** whom God sends; if they **turn their hearts away from the message** and show **no interest in the special work** for this time, they should be separated from the work, and others should be chosen to engage in it who will receive the light God sends to His people **and** will walk in the light." *Publishing Ministry*, 59.

MERIT

"**We must not trust in our own merits at all, but in the merits of Jesus of Nazareth**. Our eyes must be anointed with eye-salve. We must draw nigh to God, and he will draw nigh to us, if **we come in his own appointed way**. O that you may go forth as the disciples did after the day of **Pentecost**, and then your testimony will have a living ring, and souls will be converted to God." *Review and Herald*, March 11, 1890.

MERIT: 1. Desert; goodness or excellence which entitles one to honor or regard; worth; any performance or worth which claims regard or compensation; applied to morals, to excellence in writing, or to valuable services of any kind. Thus we speak of the inability of men to obtain salvation by their own merits. We speak of the merits of an author; the merits of a soldier, etc. 2. Value; excellence; applied to things; as the merits of an essay or poem; the merits of a pointing; the merits of a heroic achievement. 3. Reward deserved; that which is earned or merited.

"**Let us trust in the merits of Jesus Christ of Nazareth**. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? **Will we come in God's appointed way?** May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of **Pentecost**; and there were souls converted; they could not resist the testimony." *Sermons and Talks*, volume 1, 137.

THE EVERLASTING GOSPEL

PART TWO

THE EVERLASTING GOSPEL—GENESIS 3:15

"The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Selected Messages*, book 2, 106.

A PROPHECY

"The spirit which put Christ to death moves the wicked to destroy His followers. All this is foreshadowed in **that first prophecy**: 'I will put enmity between thee and the woman, and between thy seed and her seed.' And this will continue to the close of time." *The Great Controversy*, 507.

THE GOSPEL

"**The first gospel sermon** was preached in Eden, when God said to the serpent, 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.'" *Youth Instructor*, February 22, 1900.

EVERLASTING

"Cain and Abel represent two classes that will exist in the world till the close of time." *Patriarchs & Prophets*, 72.

THE PHARISEE AND THE PUBLICAN

"The Pharisee and the publican represent two great classes into which those who come to worship God are divided. Their first two representatives are found in the first two children that were born into the world." *Christ's Object Lessons*, 152.

PETER THE PHARISEE

"For each of the classes represented by the Pharisee and the publican there is a lesson in the history of the apostle Peter. In his early discipleship Peter thought himself strong. Like the Pharisee, in his own estimation he was 'not as other men are.' When Christ on the eve of His betrayal forewarned His disciples, 'All ye shall be offended because of Me this night,' Peter confidently declared, 'Although all shall be offended, yet will not I.' Mark 14:27, 29. Peter did not know his own danger. Self-confidence misled him. He thought himself able to withstand temptation; but in a few short hours **the test came**, and with cursing and swearing he denied his Lord." *Christ's Object Lessons*, 152.

THRICE TESTED

Mark 14:29, 30

PROGRESSIVE

"The evil that led to Peter's fall and that shut out the Pharisee from communion with God is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable.

"Peter's fall was not instantaneous, but gradual." *A New Life*, 41.

PETER THE PUBLICAN

"At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, 'Lovest thou Me?' (John 21:15–17), had been restored to his place among the Twelve. His work had been appointed him; he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep." *Acts of the Apostles*, 515.

THREE TESTS

"Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's word declares, **'Many shall be purified, and made white, and tried.' Daniel 12:10.** Only he who endures the trial will receive the crown of life. (James 1:12.)" *Christ's Object Lessons*, 154, 155.

PURIFIED, MADE WHITE, AND TRIED—THE MILLERITES

Daniel 12:3, 4, 9, 10; Hosea 4:6

"Many who went forth to meet the Bridegroom under the messages of the **first** and **second** angels, refused the third, **the last testing message** to be given to the world, and a similar position will be taken when the last call is made.

"**Every specification of this parable should be carefully studied**. We are represented either by the wise or by the foolish virgins." *Review and Herald*, October 31, 1899.

THE TURNING POINT OF JUDAS

"Notwithstanding the Savior's own teaching, Judas was continually **advancing the idea that Christ would reign as king in Jerusalem**. At the feeding of the five thousand he tried to bring this about. . . . Judas was first to take advantage of the enthusiasm excited by the miracle of the loaves. It was he who set on foot the project to take Christ by force and make Him king. His hopes were high. His disappointment was bitter.

"Christ's discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas**. He heard the words, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' **John 6:53.** . . .

"From **that time** he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. **All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel,**

Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. **Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed.** His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas.

"**When** Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, **he could suggest many plans for the advantage of the little church.** His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ.

"In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence **the leaven of disaffection** was fast doing its work. The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus opening up a channel through which to influence the other disciples. This, **a year before the betrayal**, Christ declared. 'Have not I chosen you twelve,' He said, 'and one of you is a devil?' John 6:70.

"Yet Judas made no open opposition, nor seemed to question the Savior's lessons. He made no outward murmur **until the time of the feast in Simon's house**. When Mary anointed the Savior's feet, Judas **manifested** his covetous disposition. At the reproof from Jesus his very spirit seemed turned to gall. Wounded pride and desire for revenge broke down the barriers, and the greed so long indulged held him in control. **This will be the experience of everyone who persists in tampering with sin**. The elements of depravity that are not resisted and overcome, respond to Satan's temptation, and the soul is led captive at his will.

"But Judas was not yet wholly hardened. **Even after he had twice pledged himself to betray the Savior, there was opportunity for repentance.** At the Passover supper Jesus proved His divinity by revealing the traitor's purpose. He tenderly included Judas in the ministry to the disciples. But the last appeal of love was unheeded. **Then the case of Judas was decided**, and the feet that Jesus had washed went forth to the betrayer's work.

"Judas reasoned that if Jesus was to be crucified, the event must come to pass. His own act in betraying the Savior would not change the result. If Jesus was not to die, it would only force Him to deliver Himself. At all events, Judas would gain something by his treachery. He counted that he had made a sharp bargain in betraying his Lord.

"Judas did not, however, believe that Christ would permit Himself to be arrested. In betraying Him, it was his purpose to teach Him a lesson. He intended to play a part that would make the Savior careful thenceforth to treat him with due respect. But Judas knew not that he was giving Christ up to death. How often, as the Saviour taught in parables, the scribes and Pharisees had been carried away with His striking illustrations! How often they had pronounced judgment against themselves! Often when the truth was brought home to their hearts, they had been filled with rage, and had taken up stones to

cast at Him; but again and again He had made His escape. Since He had escaped so many snares, thought Judas, He certainly would not now allow Himself to be taken.

"Judas decided to put the matter to the **test**. If Jesus really was the Messiah, the people, for whom He had done so much, would rally about Him, and would proclaim Him king. This would forever settle many minds that were now in uncertainty. **Judas would have the credit of having placed the king on David's throne.** And this act would secure to him the first position, next to Christ, in the new kingdom.

"The false disciple acted his part in betraying Jesus. In the garden, when he said to the leaders of the mob, 'Whomsoever I shall kiss, that same is He: hold Him fast' (Matthew 26:48), he fully believed that Christ would escape out of their hands. Then if they should blame him, he could say, Did I not tell you to hold Him fast?

"Judas beheld the captors of Christ, acting upon his words, bind Him firmly. In amazement he saw that the Savior suffered Himself to be led away. Anxiously he followed Him from the garden to the trial before the Jewish rulers. At every movement he looked for Him to surprise His enemies, by appearing before them as the Son of God, and setting at nought all their plots and power. But as hour after hour went by, and Jesus submitted to all the abuse heaped upon Him, a terrible fear came to the traitor that he had sold his Master to His death.

"As the trial drew to a close, Judas could endure the torture of his guilty conscience no longer. **Suddenly a hoarse voice rang through the hall**, sending a thrill of terror to all hearts: He is innocent; spare Him, O Caiaphas!

"The tall form of Judas was now seen pressing through the startled throng. His face was pale and haggard, and great drops of sweat stood on his forehead. Rushing to the throne of judgment, he threw down before the high priest the pieces of silver that had been the price of his Lord's betrayal. Eagerly grasping the robe of Caiaphas, he implored him to release Jesus, declaring that He had done nothing worthy of death. Caiaphas angrily shook him off, but was confused, and knew not what to say. The perfidy of the priests was revealed. It was evident that they had bribed the disciple to betray his Master.

"'I have sinned,' again cried Judas, 'in that I have betrayed the innocent blood.' But the high priest, regaining his self-possession, answered with scorn, 'What is that to us? see thou to that.' Matthew 27:4. The priests had been willing to make Judas their tool; but they despised his baseness. When he turned to them with confession, they spurned him.

"Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Savior did not reproach His betrayer. He knew that Judas did not repent; his confession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, **For this hour came I into the world**.

"A murmur of surprise ran through the assembly. With amazement they beheld the forbearance of Christ toward His betrayer. Again there swept over them the conviction that this Man was more than mortal. But if He was the Son of God, they questioned, why did He not free Himself from His bonds and triumph over His accusers?

"Judas saw that his entreaties were in vain, and he rushed from the hall exclaiming, **It is too late! It is too late!** He felt that he could not live to see Jesus crucified, and in despair went out and **hanged himself**.

"Later that same day, **on the road from Pilate's hall to Calvary**, there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the

place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. **In falling**, his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus." *The Desire of Ages*, 718–722.

FIRST TEST REJECTED

"The look that Jesus cast upon the selfish Judas convinced him that the Master had penetrated his hypocrisy, and read his base, contemptible character. This was a more direct reproof than Judas had before received. He was provoked by it, and thus **a door was opened** through which Satan entered to control his thoughts. Instead of repenting, he planned revenge. Stung by the knowledge of his sin, and provoked to madness because his guilt was known, **he rose from the table, and went to the palace of the high priest, where he found the council assembled.** He was imbued with the spirit of Satan, and acted like one bereft of reason. The reward promised for the betrayal of his Master was thirty pieces of silver; and for a far less sum than the box of ointment cost he sold the Saviour.

"**In spirit and practice many resemble Judas**." *Youth Instructor*, July 12, 1900.

THE SECOND TEST

"Before the Passover Judas had met **a second time** with the priests and scribes, and had **closed the contract to deliver Jesus into their hands**. . . . Judas was now offended at Christ's act in washing the feet of His disciples. If Jesus could so humble Himself, he thought, He could not be Israel's king. All hope of worldly honor in a temporal kingdom was destroyed. Judas was satisfied that there was nothing to be gained by following Christ. After seeing Him degrade Himself, as he thought, he was confirmed in his purpose to disown Him, and confess himself deceived. **He was possessed by a demon, and he resolved to complete the work he had agreed to do in betraying his Lord**." *The Desire of Ages*, 645.

THE FINAL DECISION

"In surprise and confusion at the exposure of his purpose, **Judas** rose hastily to leave the room. 'Then said Jesus unto him, **That thou doest, do quickly**. . . . He then having received the sop went immediately out: and **it was night**.' Night it was to the traitor as he turned away from Christ into the outer darkness.

"**Until this step was taken**, Judas had not passed beyond the possibility of repentance. But when he left the presence of his Lord and his fellow disciples, the final decision had been made. He had passed the boundary line.

"Wonderful had been the long-suffering of Jesus in His dealing with this tempted soul. Nothing that could be done to save Judas had been left undone. **After he had twice covenanted to betray his Lord, Jesus still gave him opportunity for repentance.** By reading the secret purpose of the traitor's heart, Christ gave to Judas **the final, convincing evidence of His divinity**. This was to the false disciple **the last call to repentance**. No appeal that the divine-human heart of Christ could make had been spared. The waves of mercy, beaten back by stubborn pride, returned in a stronger tide of subduing love. But although surprised and alarmed at the discovery of his guilt, **Judas**

became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

"In pronouncing the woe upon Judas, Christ also had a purpose of mercy toward His disciples. He thus gave them **the crowning evidence of His Messiahship**. '**I tell you before it come**,' He said, '**that, when it is come to pass, ye may believe that I AM**.' Had Jesus remained silent, in apparent ignorance of what was to come upon Him, the disciples might have thought that their Master had not **divine foresight**, and had been surprised and betrayed into the hands of the murderous mob. **A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.** Now His words to Judas, showing that his treachery was fully known to his Master, would strengthen the faith of Christ's true followers during His humiliation. And when Judas should have come to his dreadful end, they would remember the woe that Jesus had pronounced upon the betrayer." *The Desire of Ages*, 653–655.

"And I saw that **there were some like Judas** among those who profess to be waiting for their Lord. **Satan controls them, but they know it not**." *Early Writings*, 268.

TWO CLASSES OF WORSHIPPERS

"John and **Judas** are **representatives of those who profess to be Christ's followers**. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only. One, daily dying to self and overcoming sin, was sanctified through the truth; the other, resisting the transforming power of grace and indulging selfish desires, was brought into bondage to Satan." *Acts of the Apostles*, 559.

"**Lesson after lesson fell unheeded on the ears of Judas. How many today follow in his steps**." *Review and Herald*, March 17, 1891.

TURNING POINTS

CAPERNAUM—JUDAS

"Christ's discourse in the synagogue concerning the bread of life was **the turning point in the history of Judas**. He heard the words, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' **John 6:53.**" *The Desire of Ages*, 719.

CAPERNAUM—CHRIST

"When Christ forbade the people to declare Him king, He knew that **a turning point in His history** was reached." *The Desire of Ages*, 385.

9/11: TURNING POINT & A CRISIS

"There are periods which are **turning points in the history of nations and of the church**. In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is **spiritual progress**; if it is rejected, **spiritual declension** and shipwreck follow." *Bible Echo*, August 26, 1895.

"The **Crisis** in Galilee

"When Christ forbade the people to declare Him king, He knew that **a turning point** in His history was reached. Multitudes who desired to exalt Him to the throne today

would turn from Him tomorrow. The **disappointment** of their selfish ambition would turn their love to hatred, and their praise to curses. Yet knowing this, He took no measures to avert the **crisis**. From the first He had held out to His followers no hope of earthly rewards. **To one who came desiring to become His disciple** He had said, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Matthew 8:20. If men could have had the world with Christ, multitudes would have proffered Him their allegiance; but such service He could not accept. Of those now connected with Him there were many who had been attracted by the hope of **a worldly kingdom**. These must be **undeceived**. The deep spiritual teaching in **the miracle of the loaves** had not been comprehended. This was to be made plain. And this new revelation would bring with it **a closer test**." *The Desire of Ages*, 383.

JOSEPH—THE MESSENGER OF THE COVENANT

Genesis 37:3–11

"Then his thoughts turned to his father's God. In his childhood he had been taught to love and fear Him. Often in his father's tent he had listened to the story of the vision that Jacob saw as he fled from his home an exile and a fugitive. He had been told of the Lord's promises to Jacob, and how they had been fulfilled—how, **in the hour of need, the angels of God had come to instruct, comfort, and protect him.** And he had learned of the love of God in providing for men a Redeemer. Now all these precious lessons came vividly before him. Joseph believed that the God of his fathers would be his God. He then and there gave himself fully to the Lord, and he prayed that the Keeper of Israel would be with him in the land of his exile.

"His soul thrilled with the high resolve to prove himself true to God—under all circumstances to act as became a subject of the King of heaven. He would serve the Lord with undivided heart; he would meet the trials of his lot with fortitude and perform every duty with fidelity. One day's experience had been **the turning point in Joseph's life**. Its terrible calamity had transformed him from a petted child to a man, thoughtful, courageous, and self-possessed." *Patriarchs and Prophets*, 213, 214.

Genesis 37:17–36

Conspiracy; leadership past by; covenant of death based upon lies (Isaiah 28 & 29); eating bread; first torn coat; disappointment (Jacob); Islam—9/11; old paths (*Patriarchs and Prophets*, 213); fornication with Potiphar's wife—the Sunday law; loud cry; last torn coat; disappointment (Potiphar); captivity or scattering

THE EVERLASTING GOSPEL

"While Joseph was still confined in prison, an event occurred which formed **a turning-point in his life.**" *Signs of the Times*, January 15, 1880.

Genesis 39–41

Captivity; the baker and butler; everlasting prophetic gospel; three days; lifting up; disappointment (Joseph); forgetting (the butler); prophecy of seven times; 9/11; understanding east wind; one world government.

THE BUTLER'S DREAM

Genesis 40:8–15

THE VINE

"So God had planted Israel **as a goodly vine** by the wells of life. He had made His vineyard 'in a very fruitful hill.' He had 'fenced it, and gathered out the stones thereof, and planted it with the choicest vine.' Isaiah 5:1, 2." *Christ's Object Lessons*, 214.

RESTORATION

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until ***the times of restitution of all things****, which God hath spoken by the mouth of all his holy prophets since the world began*. Acts 3:19–21.

THE BUD AND FRUIT

For as ***the rain*** *cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it* ***bring forth and bud****, that it may give seed to the sower, and bread to the eater*: Isaiah 55:10.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for ***the precious fruit*** *of the earth, and hath long patience for it, until he receive* ***the early and latter rain***. James 5:7.

THE BAKER AND JUDAS

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. Galatians 3:13.

FORGETTING

But think on me when it shall be well with thee*, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house*. Genesis 40:14.

AN EXCLUSIVE INTERNAL GOSPEL

PART THREE

TWENTY YEARS AGO

"The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving **manna** fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers **the scroll is being unrolled to the world.** Instructors in our schools should never be bound about by being told that **they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak.** Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled **in accordance with the messages God sends**. **That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time**." *The 1888 Materials*, 133.

THE BEGINNING OF ANCIENT ISRAEL: FORTY DAYS AND FORTY YEARS

Numbers 14:22–39

BROKEN COVENANT

"The Lord declared that the children of the Hebrews should wander in the wilderness forty years, **reckoning from the time they left Egypt**, because of the rebellion of their parents, until their parents should all die. Thus should they bear and suffer the consequence of their iniquity **forty years**, according to **the number of days** they were searching the land, a day for a year. 'And ye shall know my breach of promise.' They should fully realize that it was the **punishment** for their idolatry, and rebellious murmurings, which had obliged the Lord to **change his purpose concerning them**. Caleb and Joshua were promised a reward in preference to all the host of Israel, because **the latter had forfeited all claim to God's favor and protection**." *Spirit of Prophecy*, volume 1, 294.

MANNA

Exodus 16:1, 35

ELEVEN DAYS

"A distance of only eleven days' journey lay between Sinai and Kadesh, on the borders of Canaan; and it was with the prospect of speedily entering the goodly land that the hosts of Israel resumed their march when the cloud at last gave the signal for an onward movement." *Patriarchs and Prophets*, 376.

ANCIENT AND MODERN

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and

proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

"**It was not the will of God that Israel should wander forty years in the wilderness**; He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and **others were raised up to enter the Promised Land**. **In like manner**, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out." *The Great Controversy*, 457, 458.

THE BEGINNING AND ENDING (WILDERNESS TO WILDERNESS)

"When Christ said to the tempter, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,' He repeated the words that, more than fourteen hundred years before, He had spoken to Israel: 'The Lord thy God led thee these **forty years** in the wilderness. . . . And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.' Deuteronomy 8:2, 3. In the **wilderness**, when all means of sustenance failed, God sent His people manna from heaven; and a sufficient and constant supply was given. **This provision was to teach them that while they trusted in God and walked in His ways He would not forsake them.** The Savior now practiced the lesson He had taught to Israel. By the word of God succor had been given to the Hebrew host, and by the same word it would be given to Jesus. **He awaited God's time to bring relief.** He was in the wilderness in obedience to God, and He would not obtain food by following the suggestions of Satan. In the presence of the witnessing universe, He testified that it is a less calamity to suffer whatever may befall than to depart in any manner from the will of God." *The Desire of Ages*, 121.

VICTORY IN JERICHO

"Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. **Blow the trumpet in Zion; sound an alarm in the holy mountain**. Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. **Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated.** Let no soul complain of the servants of God who have

come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, 'They are too positive; they talk too strongly.' They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God." *Testimonies to Ministers*, 409, 410.

REBELLION AT KADESH

Numbers 14:40–45

"The decree that Israel was not to enter Canaan for forty years was **a bitter disappointment** to **Moses** and **Aaron**, **Caleb** and **Joshua**; yet without a murmur they accepted the divine decision. But those who had been complaining of God's dealings with them, and declaring that they would return to Egypt, wept and mourned greatly when the blessings which they had despised were taken from them. They had complained at nothing, and now God gave them cause to weep. Had they mourned for their sin when it was faithfully laid before them, this sentence would not have been pronounced; but they mourned for the judgment; their sorrow was not repentance, and could not secure a reversing of their sentence.

"The night was spent in lamentation, but with the morning came a hope. They resolved to redeem their cowardice. When God had bidden them go up and take the land, they had refused; and now when He directed them to retreat they were equally rebellious. They determined to seize upon the land and possess it; it might be that God would accept their work and change His purpose toward them.

"**God had made it their privilege and their duty to enter the land at the time of His appointment,** but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now **they presumed upon their own strength to accomplish the work independent of divine aid**. 'We have sinned against the Lord,' they cried; 'we will go up and fight, according to all that the Lord our God commanded us.' Deuteronomy 1:41. So terribly **blinded** had they become by transgression. The **Lord had never commanded them to 'go up and fight.'** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.

"Though their hearts were unchanged, the people had been brought to confess the sinfulness and folly of their rebellion at the report of the spies. They now saw the value of the blessing which they had so rashly cast away. They confessed that it was their own unbelief which had shut them out from Canaan. 'We have sinned,' they said, acknowledging that the fault was in themselves, and not in God, whom they had so wickedly charged with failing to fulfill His promises to them. Though their confession did not spring from true repentance, it served to vindicate the justice of God in His dealings with them. . . .

"Regardless of the divine sentence, the Israelites prepared to undertake **the conquest of Canaan.** Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and His sorrowful servants. When, nearly forty years later, the Lord directed Israel to go

up and take Jericho, He promised to go with them. The ark containing His law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy." *Patriarchs and Prophets*, 392, 393.

HUMAN STRENGTH AND FORTY YEARS

"Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God's special providence had raised him up to deliver them. But **God did not design to deliver the children of Israel by warfare, as Moses thought**; but by his own mighty power, that the glory might be ascribed to him alone." *Spirit of Prophecy*, volume 1, 167.

FORTY YEARS

"**When Moses was forty years old**, 'he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren." *Spirit of Prophecy*, volume 1, 166.

BEFORE

"'Come up to Me into the mount,' God bids us. To Moses, **before** he could be God's instrument in delivering Israel, **was appointed the forty years of communion with Him in the mountain solitudes. Before** bearing God's message to Pharaoh, he spoke with the angel in the burning bush. **Before** receiving God's law as the representative of His people, he was called into the mount, and beheld His glory. **Before** executing justice on the idolaters, he was hidden in the cleft of the rock, and the Lord said, 'I will proclaim the name of the Lord before thee,' 'merciful and gracious, slow to anger, and abundant in loving-kindness and truth; . . . and that will by no means clear the guilty.' Exodus 33:19; 34:6, 7, A.R.V. **Before** he laid down, with his life, his burden for Israel, God called him to the top of Pisgah and spread out before him the glory of the Promised Land.

"**Before** the disciples went forth on their mission, they were called up into the mount with Jesus. **Before** the power and glory of Pentecost, came the night of communion with the Savior, the meeting on the mountain in Galilee, the parting scene upon Olivet, with the angel's promise, and the days of prayer and communion in the upper chamber.

"Jesus, when **preparing for some great trial or some important work**, would resort to the solitude of the mountains and spend the night in prayer to His Father. A night of prayer **preceded the ordination of the apostles** and **the Sermon on the Mount**, **the transfiguration**, **the agony of the judgment hall and the cross**, and **the resurrection glory**." *The Ministry of Healing,* 508, 509.

Jesus Christ the same yesterday, and today, and forever. Hebrews 13:8.

ISAAC AND FORTY YEARS

"Isaac was highly honored by God in being made inheritor of the promises through which the world was to be blessed; yet **when he was forty years of age he submitted to his father's judgment** in appointing his experienced, **God-fearing servant** to choose a wife for him." *Patriarchs and Prophets*, 175.

Eliezer: H461—From H410 and H5828; *God of help*. **H410:** *strength*; as adjective *mighty*; especially the *Almighty* (but used also of any *deity*). **H5828:** to *surround*, that is, *protect* or *aid*.

Romans 8:25, 26

And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was ***comforted*** *after his mother's death*. Genesis 24:67.

And Isaac was forty years old when he took Rebekah to wife, the daughter of ***Bethuel the Syrian of Padanaram****, the sister to Laban the Syrian*. Genesis 25:20.

THE ENDING OF ANCIENT ISRAEL: 27AD TO 34:AD

"'Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel**.' Mark 1:14, 15. . . .

"**If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation.** The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.**

"As **the light and life of men was rejected by the ecclesiastical authorities** in the days of Christ, **so it has been rejected in every succeeding generation**. Again and again the history of Christ's withdrawal from Judea has been repeated. . . .

"The burden of Christ's preaching was, 'The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.' Thus the gospel message, as given by the Savior Himself, **was based on the prophecies**. The 'time' which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. 'Seventy weeks,' said the angel, 'are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.' Daniel 9:24. . . . From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. 'The time is fulfilled.'

"**Then, said the angel, 'He shall confirm the covenant with many for one week [seven years].' For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles.** 'In the midst of the week He shall cause the sacrifice and the oblation to cease.' Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had

come for the earthly sacrifice and oblation to cease.

"**The one week—seven years—ended in A. D. 34. Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution 'went everywhere preaching the word' (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles**.

"**The time of Christ's coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out. It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus.** Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel **in regard to their time**, He said, 'Whoso readeth, let him understand.' Matthew 24:15. After His resurrection He explained to the disciples in 'all the prophets' 'the things concerning Himself.' Luke 24:27. The Savior had spoken through all the prophets. 'The Spirit of Christ which was in them' 'testified beforehand the sufferings of Christ, and the glory that should follow.' 1 Peter 1:11.

"It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, 'His angel,' whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Revelation 1:3.

"'The Lord God will do nothing, but He revealeth His secret unto His servants and prophets.' While 'the secret things belong unto the Lord our God,' 'those things which are revealed belong unto us and to our children forever.' Amos 3:7; Deuteronomy 29:29. God has given these things to us, and His blessing will attend the reverent, prayerful study of the prophetic scriptures.

"As the message of Christ's first advent announced the kingdom of His grace, so the message of His second advent announces the kingdom of His glory. And the second message, like the first, is based on the prophecies. The words of the angel to Daniel relating to the last days were to be understood in the time of the end. At that time, 'many shall run to and fro, and knowledge shall be increased.' 'The wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.' Daniel 12:4, 10. The Savior Himself has given signs of His coming, and He says, 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.' 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.' 'Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Luke 21:31, 34, 36.

"**We have reached the period foretold in these scriptures**. The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord's coming in glory as near at hand.

"**The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation**. The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord's messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men's thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.

"'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of

darkness.' While we are not to know the hour of our Lord's return, we may know when it is near. 'Therefore let us not sleep, as do others; but let us watch and be sober.' 1 Thessalonians 5:4–6." *The Desire of Ages*, 235.

"'And He shall confirm the covenant with many for one week.' The 'week' here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, **Christ, at first in person and afterward by His disciples**, extended **the gospel invitation especially to the Jews**. As the apostles went forth with the good tidings of the kingdom, the Savior's direction was: 'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.' Matthew 10:5, 6. . . .

"**The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.** The disciples, forced by persecution to flee from Jerusalem, 'went everywhere preaching the word.' 'Philip went down to the city of Samaria, and preached Christ unto them.' Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings 'far hence unto the Gentiles.' Acts 8:4, 5; 22:21." *The Great Controversy*, 328.

A SCATTERING IN THE WILDERNESS IN THE BEGINNING OF ANCIENT ISRAEL

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their **carcasses strewn in the wilderness** because of their unwillingness to submit to God's wise arrangements,—this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them." *Gospel Workers*, 159.

A SCATTERING IN THE WILDERNESS IN THE BEGINNING OF MODERN ISRAEL

723BC to 1798 and 677BC to 1844 A Scattering at the end of Ancient Israel

"**After the death of Stephen** there arose against the believers in Jerusalem a persecution so relentless that 'they were all **scattered** abroad throughout the regions of Judea and Samaria.'" *Acts of the Apostles*, 104.

A SCATTERING AT THE END OF MODERN ISRAEL

"There is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved. The time is soon coming when God's people, because of persecution, will be scattered in many countries. Those who have received an all-round education will have the advantage where they are. The Lord reveals divine wisdom in thus leading His people to the training of all their faculties and capabilities for the work of disseminating truth." *Manuscript Releases*, volume 5, 280.

"This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the blessings of salvation. **As yet none of the disciples had preached the gospel to the Gentiles.** In their minds the middle wall of partition, broken down by the death of Christ, still existed, and **their labors had been confined to the Jews**, for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan.

"Many of the Gentiles had been interested listeners to the preaching of Peter and the other apostles, and many of the Greek Jews had become believers in Christ, but **the conversion of Cornelius** was to be **the first of importance among the Gentiles**.

"**The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open.** And the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision." *Acts of the Apostles*, 136.

AN EXCLUSIVE INTERNAL GOSPEL CONTINUED

PART FOUR

MODERN ISRAEL'S BEGINNING: 1844 THROUGH 1850

1844

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, **after the passing of the time in 1844**, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. . . .

"**During this whole time I could not understand the reasoning of the brethren**. **My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying.** This was one of the greatest sorrows of my life. I was in this condition of mind **until all the principal points of our faith were made clear to our minds**, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

"**For two or three years my mind continued to be locked to an understanding of the Scriptures**. In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up, and walked about the room, praising God, and saying, 'I never saw it on this wise before. Angels of God are in this room.' The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God." *Selected Messages*. Book 1, 206, 207.

1846

"In **the autumn of 1846 we began to observe the Bible Sabbath**, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year." *Testimonies* volume 1, 75.

DECEMBER 1849

"Until his death in **December 1849**, Miller expressed confidence in the divine guidance of the Advent movement of the 1840s and felt that some minor error in the calculations would explain the Disappointment." Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 134.

1849

"**July 28, 1849, my second child, James Edson White, was born**. When he was six weeks old we went to **Maine**. September 14, a meeting was appointed at Paris." *Life Sketches*, 261.

EARLY DECEMBER 1850

"For **two or three years** my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time **after my second son** was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.

"I was at that time [**early December 1850**] in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up and walked about the room, praising God, and saying, 'I never saw it on this wise. Angels of God are in this room.' The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God." *Manuscript Releases*, volume 3, 413, 414.

AFTER 1849

"**After 1849** various Sabbatarian Adventists realized that **the scattering time had passed and the gathering time had commenced**. . . .

"In **the beginning of 1850** E. G. White stressed **the necessity for mission among other Adventists** but not their leaders, stating that 'our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray.' It seems that meetings were held among these Adventists which were also attended by some interested non-Adventists. The result was that even a few non-Adventists joined the Sabbatarian Adventists to that in **February 1850** E. G. White could report that in Oswego, New York, 'souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844.'" Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 271.

NOVEMBER, 1850

"September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached." *Review and Herald*, November 1, 1850.

1850/1851

"The Third Angel's Message to be Made Plain by a Chart

"In **mid-September** James White laid aside publishing the *Advent Review*, as there were conferences to attend at Sutton, Vermont, September 26 to 29; at Topsham, Maine,

October 12 and 13; and at Fairhaven, Massachusetts, October 19 and 20. The Whites could not visit Massachusetts without spending a little time at the Otis Nichols home, in Dorchester, near Boston. So on Monday, the day after the Fairhaven conference, they made their way there. That night, while in the home of a man whose business was lithographing, Ellen White was given instruction in vision. She wrote of it to Reuben Loveland and his wife, whom she had recently met on a visit to Vermont:

"'There in the night God gave me a very interesting vision, the most of which you will see in the paper.—Letter 26, 1850.' In her letter to the Hastings family she went into more detail concerning this vision and its call for an advance step in proclaiming the third angel's message: 'On our return to Brother Nichols' the Lord gave me a vision and showed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the third angel's message, with the two former being made plain upon tables.—Letter 28, 1850.'

"In this vision she was also shown that which would give James White courage to continue publishing: 'I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those that hear, and then the truth would not fade from the mind. And that the paper would go where the messengers could not go.—Ibid.'

"Work on the new chart was begun at once, and opportunity was given to tell the brethren about it in the issue of *Present Truth* that James got out the next month: 'The Chart. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.—*Present Truth*, **November, 1850**.'

"By late **January, 1851**, the chart was ready and advertised for $2. James White was much pleased with it and offered it free to 'those whom God has called to give the message of the third angel' (*Review and Herald*, **January, 1851**). Some generous donations had helped meet the expense of publication." Arthur White, *Ellen White Biography*, volume 1, 185.

ABRAM: PATRIARCHS AND PROPHETS, 126–154.

FIRST TEST

"There was given to Abraham the promise, especially dear to the people of that age, of a numerous posterity and of national greatness: 'I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing.' And to this was added the assurance, precious above every other to the inheritor of faith, that of his line the Redeemer of the world should come: 'In thee shall all families of the earth be blessed.' Yet, as the first condition of fulfillment, there was to be a test of faith; a sacrifice was demanded. . . .

"It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. . . .

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence….

"The call from heaven first came to Abraham while he dwelt in 'Ur of the Chaldees' and in obedience to it he removed to Haran. . . .

UR: flame, hence the East (as being the region of light). Chaldees: astrologer

TIME OF THE END

Here Abraham remained till the death of Terah. But **from his father's grave** the divine Voice bade him go forward. . . .

"The place where they first tarried was Shechem. Under the shade of the oaks of **Moreh**, in a wide, grassy valley, with its olive groves and gushing springs, between Mount **Ebal** [curse] on the one side and Mount **Gerizim** [blessing] on the other, Abraham made his encampment. . . .

"'The Canaanite was then in the land.' Abraham had reached the goal of his hopes to find a country occupied by an alien race and overspread with idolatry. In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighboring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent. Then '**the Lord appeared unto Abram**, and said, Unto thy seed will **I give this land**.' His faith was strengthened by this assurance that **the divine presence was with him**, that he was not left to the mercy of the wicked. 'And there builded he an altar unto the Lord, who **appeared** unto him.' Still a wayfarer, he soon removed to a spot near **Bethel**, and again erected an altar, and called upon the name of the Lord. . . .

MESSAGE EMPOWERED

SHECHEM: to *incline* (the shoulder to a burden); literally to *load up* (on the back of man or beast), that is, to *start early* in the morning: (arise, rise up) early morning. **MOREH:** an *archer*; also *teacher* or *teaching*; also the *early rain* to *flow* as water (that is, to *rain*)..

EVERLASTING GOSPEL

*And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having **Bethel** on the west, and **Hai** on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord*. Genesis 12:8.

BETHEL: house of God. HAI: a ruin, do amiss, bow down, make crooked, commit iniquity, pervert, do wickedly, do wrong.

SECOND TEST

"Abraham continued to journey southward, and **again his faith was tested**. The heavens **withheld their rain**, **the brooks ceased to flow** in the valleys, and the grass withered on the plains. . . .

"Abraham could not explain the leadings of Providence; he had not realized his expectations; but he held fast the promise, 'I will bless thee, and make thy name great; and thou shalt be a blessing.' With earnest prayer he considered how to preserve the life of his people and his flocks, but **he would not allow circumstances to shake his faith in God's word**. . . .

"The Lord in His providence had brought this trial upon Abraham to teach him lessons of submission, patience, and faith—lessons that were to be placed on record for the benefit of all who should afterward be called to endure affliction. God leads His

children by a way that they know not, but He does not forget or cast off those who put their trust in Him. He permitted affliction to come upon Job, but He did not forsake him. He allowed the beloved John to be exiled to lonely Patmos, but the Son of God met him there, and his vision was filled with scenes of immortal glory. God permits trials to assail His people, that by their constancy and obedience they themselves may be spiritually enriched, and that their example may be a source of strength to others. 'I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.' Jeremiah 29:11. The very trials that task our faith most severely and make it seem that God has forsaken us, are to lead us closer to Christ, that we may lay all our burdens at His feet and experience the peace which He will give us in exchange.

"God has always tried His people in **the furnace of affliction**. It is in the heat of the furnace that **the dross is separated from the true gold** of the Christian character. Jesus watches the **test**; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, **testing** trials that God disciplines His servants. . . .

A LIE

"During his stay in Egypt, Abraham gave evidence that he was not free from human weakness and imperfection. In concealing the fact that Sarah was his wife, he betrayed a distrust of the divine care, a lack of that lofty faith and courage so often and nobly exemplified in his life. . . .

THE MIDNIGHT CRY

"But the Lord, in His great mercy, protected Sarah **by sending judgments upon the royal household**. By this means the monarch learned the truth in the matter, and, indignant at the deception practiced upon him, he reproved Abraham and **restored to him his wife**. . . .

"At this time laws were made prohibiting the Egyptians from intercourse with foreign shepherds in any such familiarity as eating or drinking with them. . . .

"There is an interesting similarity between Abraham's experience in Egypt and that of his posterity, centuries later. Both went down into Egypt on account of a famine, and both sojourned there. Through the manifestation of divine judgments in their behalf, the fear of them fell upon the Egyptians; and, enriched by the gifts of the heathen, they went out with great substance. . . .

WISE AND WICKED SEPARATED (DANIEL 12:10)

And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; Unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. Then Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other. But the men of Sodom were wicked and sinners before the Lord exceedingly. Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord. Genesis 13:3, 4, 8, 9, 11, 13, 18.

MAMRE: **H4471:** From H4754 (in the sense of *vigor*); *lusty*. **H4754:** to *rebel*; be filthy, **lift up self**. **HEBRON**: **H2275**: From H2267; **seat of *association* H2267**: From H2266; a ***society***. **H2266: to *join*** (literally or figuratively); **have fellowship with**, join together, **league**.

"Rich in faith, noble in generosity, unfaltering in obedience, and humble in the simplicity of his pilgrim life, Abraham was also wise in diplomacy and brave and skillful in war. Notwithstanding he was known as the teacher of a new religion, **three royal brothers**, rulers of the Amorite plains in which he dwelt, manifested their friendship by inviting him to enter into an alliance with them for greater security; for the country was filled with violence and oppression. An occasion soon arose for him to avail himself of this **alliance**. . . .

THREE-ONE COMBINATION

*And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of **Mamre** the Amorite, brother of **Eshcol**, and brother of **Aner**: and these were confederate with Abram*. Genesis 14:13.

TOKENS OF THE COVENANT

"Then he was led outside his tent, and told to look up to the unnumbered stars glittering in the heavens; and as he did so, the words were spoken, '**So shall thy seed be**.' 'Abraham believed God, and it was counted unto him for righteousness.' Romans 4:3.

"Still the patriarch **begged for some visible token as a confirmation of his faith and as an evidence to after-generations that Gods gracious purposes toward them would be accomplished**.

TOKEN: 1. **A sign**; something intended to represent or indicate another thing or an event. Thus **the rainbow** is a token of God's covenant established with Noah. **The blood** of the paschal lamb, sprinkled **on the doors** of the Hebrews, was a token to the destroying angel of God's will that he should pass by those houses. Genesis 9:12–13; Exodus 12:13. Show me a token for good. Psalm 86:17.

TWO SYMBOLS OF THE DIVINE PRESENCE: HABAKKUK 2:1–4

"The Lord condescended to enter into a **covenant** with His servant, employing such forms as were customary among men for the ratification of a solemn engagement. **By divine direction**, Abraham sacrificed a heifer, a she-goat, and a ram, each three years old, dividing the bodies and laying the pieces a little distance apart. To these he added a turtledove and a young pigeon, which, however, were not divided. This being done, he reverently passed between the parts of the sacrifice, making a solemn vow to God of perpetual obedience. Watchful and steadfast, he remained beside the carcasses till the going down of the sun, to guard them from being defiled or devoured by birds of prey. About sunset he sank into a deep sleep; and, 'lo, a horror of great darkness fell upon him.' And the voice of God was heard, bidding him not to expect immediate possession of the Promised Land, and pointing forward to the sufferings of his posterity before their establishment in Canaan. The plan of redemption was here opened to him, in the death of **Christ**, the great sacrifice, and His coming in glory. Abraham saw also **the earth restored** to its Eden beauty, to be given him for an everlasting possession, as the final and complete fulfillment of the promise.

"As **a pledge of this covenant** of God with men, **a smoking furnace** and **a burning lamp**, **symbols of the divine presence**, passed between the severed victims, totally consuming them. And again a voice was heard by Abraham, confirming **the gift of the land** of Canaan to his descendants, 'from the river of Egypt unto the great river, the river Euphrates.'

ISHMAEL ARRIVES

THE ENSIGN

"When Abraham had been nearly twenty-five years in Canaan, the Lord appeared unto him, and said, 'I am the Almighty God; **walk before Me, and be thou perfect**.' In awe, the patriarch **fell upon his face**, and the message continued: 'Behold, My covenant is with thee, and thou shalt be a father of many nations.' In **token of the fulfillment of this covenant, his name, heretofore called Abram, was changed to Abraham**, which signifies, 'father of a great multitude.' Sarai's name became Sarah—'princess;' for, said the divine Voice, 'she shall be a mother of nations; kings of people shall be of her.'

"At this time the rite of **circumcision** was given to Abraham as '**a seal of the righteousness** of the faith which he had yet being uncircumcised.' Romans 4:11. It was to be observed by the patriarch and his descendants as **a token** that they were devoted to the service of God and thus separated from idolaters, and **that God accepted them as His peculiar treasure**. **By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham.** They were **not to contract marriages with the heathen**; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry.

SODOM AND GOMORRAH (SECOND COMING)

ABIMELECH AND PHICOL

HAGAR & THE TARRYING TIME

"Abraham had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way**. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife." *Patriarchs and Prophets*, 146.

Galatians 4:22–31

"**Both Abraham and Sarah distrusted the power of God, and it was this error that led to the marriage with Hagar**.

"God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But **his faith had not been perfect**. He had shown distrust of God **in concealing the fact that Sarah was his wife, and again in his marriage with Hagar.** That he might reach the highest standard, God subjected him to **another test, the closest which man was ever called to endure**. In **a vision of the night** he was directed to repair to **the land of Moriah**, and there offer up his son as a burnt offering upon a mountain that should be shown him.

TO SEE GOD: 9/11

MORIAH—H4179: From H7200 and H3050; *seen of Jah*; **H7200:** to *see*, literally or figuratively: discern, **gaze**, stare, view, **visions**. **H3050**: ***Jah*,** the sacred name.

"At the time of receiving this command, Abraham had reached the age of **a hundred and twenty years**. He was regarded as an old man, even in his generation. In his earlier years he had been strong to endure hardship and to brave danger, but now the ardor of his youth had passed away. One in the vigor of manhood may with courage meet difficulties and afflictions that would cause his heart to fail later in life, when his feet are faltering toward the grave. But God had reserved His **last, most trying test** for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil.

"The patriarch was dwelling at Beersheba, surrounded by prosperity and honor.

BEERSHEBA—H884: From H875 and H7651 (in the sense of H7650); *well of an oath*. **BEER—H875:** From H874; a *pit*; especially a *well*. **H874:** to *dig*; by analogy to *engrave*; figuratively to *explain:* declare, (make) plain. **SHEBA—H7651:** From H7650; a primitive cardinal number; *seven* (as the sacred *full* one); also (adverbially) *seven times.*

LAODICEA

"He was very rich, and was honored as a mighty prince by the rulers of the land. Thousands of sheep and cattle covered the plains that spread out beyond his encampment. On every side were the tents of his retainers, the home of hundreds of faithful servants. The son of promise had grown up to manhood by his side. Heaven seemed to have crowned with its blessing a life of sacrifice in patient endurance of hope deferred.

THE TEST OF FAITH

"The command was expressed in words that must have wrung with anguish that father's heart: 'Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering.' Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. The loss of such a son by accident or disease would have been heart rending to the fond father; it would have bowed down his whitened head with grief; but he was commanded to shed the blood of that son with his own hand. It seemed to him a fearful impossibility.

"Satan was at hand to suggest that he must be deceived, for the divine law commands, 'Thou shalt not kill,' and God would not require what He had once forbidden. Going outside his tent, Abraham looked up to the calm brightness of the unclouded heavens, and recalled the promise made nearly fifty years before, that **his seed should be innumerable as the stars**. If this promise was to be fulfilled through Isaac, **how** could he be put to death? Abraham was tempted to believe that he might be under a **delusion**. In his doubt and anguish he bowed upon the earth, and prayed, as he had never prayed before, for some confirmation of the command if he must perform this terrible duty. **He remembered the angels** sent to reveal to him God's purpose to destroy Sodom, and who bore to him the promise of this same son Isaac, and he went to the place where he had several times met the heavenly messengers, hoping to meet them again, and receive some further direction; but none came to his relief. Darkness seemed to shut him in; but the command of God was sounding in his ears, 'Take now thy son, thine only son Isaac, whom thou lovest.' That command must be obeyed, and he dared not delay. Day was approaching, and he must be on his journey.

"Returning to his tent, he went to the place where Isaac lay sleeping the deep, untroubled sleep of youth and innocence. For a moment the father looked upon the dear face of his son, then turned tremblingly away. He went to the side of Sarah, who was also sleeping. Should he awaken her, that she might once more embrace her child? Should he tell her of God's requirement? He longed to unburden his heart to her, and share with her this terrible responsibility; but he was restrained by the fear that she might hinder him. Isaac was her joy and pride; her life was bound up in him, and the mother's love might refuse the sacrifice.

9/11

"Abraham at last summoned his son, telling him of the command to offer sacrifice upon a distant mountain. Isaac had often gone with his father to worship at some one of the various altars that marked his wanderings, and this summons excited no surprise. The preparations for the journey were quickly completed. The wood was made ready and **put upon the ass**, and with **two menservants** they set forth.

"Side by side the father and the son journeyed in silence. The patriarch, pondering his heavy secret, had no heart for words. His thoughts were of the proud, fond mother, and the day when he should return to her alone. Well he knew that **the knife would pierce her heart when it took the life of her son**.

"That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother. But no relief came to his tortured soul. Another long day, another night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and

unbelief, but Abraham resisted his suggestions. As they were about to begin **the journey of the third day**, the patriarch, looking northward, **saw the promised sign, a cloud of glory hovering over Mount Moriah**, and he knew that the voice which had spoken to him was from heaven.

"Even now he did not murmur against God, but strengthened his soul by dwelling upon the evidences of the Lord's goodness and faithfulness. This son had been unexpectedly given; and had not He who bestowed the precious gift a right to recall His own? Then faith repeated the promise, '**In Isaac shall thy seed be called**'—a seed numberless as the grains of sand upon the shore. Isaac was the child of a miracle, and could not the power that gave him life restore it? Looking beyond that which was seen, Abraham grasped the divine word, 'accounting that God was **able to raise him up**, even from the dead.' Hebrews 11:19.

"Yet none but God could understand how great was the father's sacrifice in yielding up his son to death; Abraham desired that none but God should witness the parting scene. He bade his servants remain behind, saying, 'I and the lad will go yonder and worship, and come again to you.' The wood was laid upon Isaac, the one to be offered, the father took the knife and the fire, and together they ascended toward the mountain summit, the young man silently wondering whence, so far from folds and flocks, the offering was to come. At last he spoke, 'My father,' 'behold the fire and the wood: but where is the lamb for a burnt offering?' Oh, what a test was this! How the endearing words, 'my father,' pierced Abraham's heart! Not yet—he could not tell him now. 'My son,' he said, 'God will provide Himself a lamb for a burnt offering.'

"At the appointed place they built the altar and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate, but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those **three terrible days**, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar.

"And now the last words of love are spoken, the last tears are shed, the last embrace is given. The father lifts the knife to slay his son, when suddenly his arm is stayed. An angel of God calls to the patriarch out of heaven, '**Abraham**, **Abraham**!' He quickly answers, 'Here am I,' And again the voice is heard, 'Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.'

"Then Abraham saw 'a ram caught in a thicket,' and quickly bringing the new victim, he offered it 'in the stead of his son.' In his joy and gratitude Abraham gave a new name to the sacred spot—'Jehovah-jireh,' 'the Lord will provide.'

"On Mount Moriah, **God again renewed His covenant**, confirming with a solemn oath the blessing to Abraham and to his seed through all coming generations: 'By myself have I sworn, saith Jehovah, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply **thy seed as the stars of the heaven, and as the sand which is upon the seashore**; and **thy seed shall possess the gate of his enemies**; and in thy seed shall **all the nations of the earth be blessed**; because thou hast obeyed My voice.' . . .

"In the last days of this earth's history, **God's covenant with his commandment-keeping people is to be renewed**." *Review and Herald*, February 26, 1914.

"Abraham's great act of faith stands like a pillar of light, **illuminating the pathway** of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. **During that three days' journey** he had sufficient time to reason, and to doubt God, if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised; and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter. . . .

"Through **type and promise** God 'preached before the gospel unto Abraham.' Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. 'Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.' John 8:56, R.V., margin." *Patriarchs and Prophets*, 154.

THE FULLNESS OF TIME

ABRAHAM TO MOSES TO CHRIST

"But like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Genesis 15:14. Against that word, all the power of Pharaoh's proud empire battled in vain. On 'the self-same day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Exodus 12:41. So in heaven's council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.

"'When the fullness of the time was come, God sent forth His Son.' Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer." *The Desire of Ages*, 32.

WOULD HAVE HONORED THEM

"If the leaders in Israel had received Christ, He would have honored them as **His messengers to carry the gospel to the world**. To them **first** was given the opportunity to become heralds of the kingdom and grace of God. But **Israel knew not the time of her visitation**. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message**, and to gather out those who should carry the gospel to all nations." *The Desire of Ages*, 232.

THE PROTESTANTS

"The watchmen upon the walls of Zion should have been the first to catch the tidings of the Savior's advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. **A backsliding church closed their eyes to the signs of the times**. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. **As they refused to comply with the conditions, His promises were not fulfilled to them.**

"Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. **This truth has been repeatedly illustrated in the history of the church.** God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, **knew not the time of their visitation**. Luke 19:44. Because of their pride and unbelief **the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received**." *The Great Controversy*, 315, 316.

THE MILERITES

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods**. Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts**. . . .

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844**." *Early Writings*, 235–237.

ADVENTISM TO HIS OTHER CHILDREN IN BABYLON

"Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and **the ingratitude of His chosen people**. He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation.** Their day of privilege was ending, yet they were so blinded by sin that they knew it not.

"Jesus looked down through the centuries even to the close of time, and, taking in the cases of all who had repaid His love and admonitions with selfishness and neglect, and all who would thus repay Him, He addressed to them those solemn words, declaring that **they knew not the time of their visitation.** The Jews were gathering about themselves the dark clouds of retribution, and **many today, in like manner, are drawing upon themselves the wrath of God**, because of opportunities unimproved, the counsels and love of Jesus scorned, and His servants despised and hated for speaking the truth." *Testimonies*, volume 4, 191, 192.

ADVENTISM

"The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people.**" *The Great Controversy*, 393.

MOVING THE WAYMARKS

"The proclamation of the **first**, **second**, and **third** angels' messages has been **located** by the word of Inspiration. **Not a peg or pin is to be removed**. No human authority has any more right **to change the location** of these messages than to substitute the New Testament for the Old." *Counsels to Writers and Editors*, 26–27.

"The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down, and replaced with theories that would bring confusion rather than genuine light." *Selected Messages*, book 2, 101–102.

THE TIME OF OUR VISITATION

"We should study the great **waymarks** that **point out the times in which we are living**." *Last Day Events*, 14.

THE ONLY PATH

"God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God's providence**. Said Paul, 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.' God's people are not left to depend on man's wisdom. **With prophetic guideposts God has marked out the way he wishes them to take**. These great **waymarks** show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but **God changes not**. His word will abide the same forever." *Review and Herald*, February 6, 1900.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 1 Corinthians 15:46.

MILLER'S RULES

LINE UPON LINE

RULE VI- God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

SYMBOLS ARE FIGURATIVE

RULE VIII- Figures **always** have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

RULE IX- Parables are used as companions to illustrate subjects, and **must be explained in the same way as figures** by the subject and Bible. Mark 4:13.

RULE X- Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

LITERAL TOWERS

"**There are tower builders in our time**. Infidels **construct their theories from the supposed deductions of sciences**, and reject the revealed word of God." *Patriarchs and Prophets*, 118–123.

ZEPHANIAH'S TOWERS

"An idol sabbath **has been set up**, as the golden image was **set up** in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation **will be made** that all who will not reverence the Sunday institution will be punished with imprisonment and death. Thus the Sabbath of the Lord is trampled underfoot. But the Lord has declared, 'Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed' Isaiah 10:1. The great day of the Lord *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the Lord: the mighty man shall cry there bitterly. That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, **A day of the trumpet and alarm against the fenced cities, and against the high towers**. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land. **Gather yourselves together**, yea, **gather together**, O nation not desired; **Before** the decree bring forth, ***before*** the day pass as the chaff, **before** the fierce anger of the Lord come upon you, **before** the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. Zephaniah 1:14–18; 2:1–3." *Manuscript Releases*, volume 14, 91.

GREAT SLAUGHTER (PAST TENSE)

Joshua 10:10, 20; Judges 11:33, 15:8; 1 Samuel 4:10, 17, 6:19, 19:8, 23:5; 2 Samuel 18:7; 1 Kings 20:21; 2 Chronicles 13:17, 28:5

9/11? (FUTURE TENSE)

And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in ***the day of the great slaughter, when the towers fall.*** Isaiah 30:25.

Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, ***he hath delivered them to the slaughter****. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and* ***a great slaughter in the land of Idumea***. Isaiah 34:1–6.

THIS IS AN HARD SAYING; WHO CAN HEAR IT?

PART SIX

***THE DESIRE OF AGES*, 383–394.**

"The **Crisis** in Galilee (turning)

"When Christ forbade the people to declare Him king, He knew that **a turning point** in His history was reached. Multitudes who desired to exalt Him to the throne today would turn from Him tomorrow. The **disappointment** of their selfish ambition would turn their love to hatred, and their praise to curses. Yet knowing this, **He took no measures to avert the crisis**. From the first He had held out to His followers no hope of earthly rewards. To **one who came desiring to become His disciple** He had said, 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' Matthew 8:20. If men could have had the world with Christ, multitudes would have proffered Him their allegiance; but such service He could not accept. Of those now connected with Him there were many who had been attracted by **the hope of a worldly kingdom**. These must be **undeceived**. The deep spiritual teaching in the miracle of the loaves had not been comprehended. This was to be made plain. And this new revelation would bring with it **a closer test**. . . .

"After a time He went to the synagogue, and there those who had come from Bethsaida found Him. They learned from His disciples how He had crossed the sea. The fury of the storm, and the many hours of fruitless rowing against adverse winds, the appearance of Christ walking upon the water, the fears thus aroused, His reassuring words, the adventure of Peter and its result, with **the sudden stilling of the tempest** and landing of the boat, were all faithfully recounted to the wondering crowd. Not content with this, however, many gathered about Jesus, questioning, 'Rabbi, when camest Thou hither?' They hoped to receive from His own lips a further account of the miracle.

"Jesus did not gratify their curiosity. He sadly said, 'Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.' They did not seek Him from any worthy motive; but as they had been fed with the loaves, **they hoped still to receive temporal benefit by attaching themselves to Him**. The Saviour bade them, 'Labor not for the meat which perisheth, but **for that meat which endureth** unto everlasting life.' Seek not merely for material benefit. Let it not be the chief effort to provide for the life that now is, but **seek for spiritual food**, even that wisdom which will endure unto everlasting life. This the Son of God alone can give; 'for **Him hath God the Father sealed**.'

"For the moment the interest of the hearers was **awakened**. They exclaimed, 'What shall we do, that **we might work the works of God**?' They had been performing many and burdensome works in order **to recommend themselves to God**; and they were ready to hear of **any new observance by which they could secure greater merit**. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come? . . .

"The fact that He claimed to be the Sent of God, and yet **refused to be Israel's king**, was a mystery which they could not fathom. **His refusal was misinterpreted**. Many concluded that He dared not assert His claims because He Himself doubted as to the divine character of His mission. Thus they opened their hearts to unbelief, and the seed which Satan had sown bore fruit of its kind, in misunderstanding and defection.

"Now, half mockingly, a rabbi questioned, 'What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.'

"The Jews honored Moses as the giver of the manna, ascribing praise to the instrument, and losing sight of Him by whom the work had been accomplished. Their fathers had murmured against Moses, and had doubted and denied his divine mission. Now **in the same spirit** the children rejected the One who bore the message of God to themselves. 'Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.' The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. **That food was a type of the real bread from heaven.** The life-giving Spirit, flowing from the infinite fullness of God, is the true manna. Jesus said, 'The bread of God is that which cometh down out of heaven, and giveth life unto the world.' John 6:33, R. V.

"Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, 'Lord, evermore give us this bread.' Jesus then spoke plainly: 'I am the bread of life.'

"The figure which Christ used was **a familiar one** to the Jews. Moses, by the inspiration of the Holy Spirit, had said, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' And **the prophet Jeremiah** had written, 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.' Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was **the study of the law and the practice of good works**; and it was often said that at the Messiah's coming all Israel would be fed. **The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves.** This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, 'I am the bread of life.' Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. 'He that cometh to Me,' He said, 'shall never hunger; and he that believeth on Me shall never thirst.' But He added, 'Ye also have seen Me, and believe not.'

"They had seen Christ by the witness of the Holy Spirit, by the revelation of God to their souls. The living evidences of His power had been before them day after day, yet they asked for still another sign. Had this been given, they would have remained as unbelieving as before. If they were not convinced by what they had seen and heard, it was useless to show them more marvelous works. Unbelief will ever find excuse for doubt, and will reason away the most positive proof.

"Again Christ appealed to those stubborn hearts. 'Him that cometh to Me I will in nowise cast out.' All who received Him in faith, He said, should have eternal life. Not one could be lost. No need for Pharisees and Sadducees to dispute concerning the future life. No longer need men mourn in hopeless grief over their dead. 'This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and **I will raise him up at the last day**.' . . .

"The prejudice of the Pharisees lay deeper than their questions would indicate; it had its root in the perversity of their hearts. Every word and act of Jesus aroused antagonism in them; for the spirit which they cherished could find in Him no answering chord.

"'**No man can come to Me, except the Father which hath sent Me draw him**: and I will **raise him up** at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father,

cometh unto Me.' None will ever come to Christ, save those who respond to the drawing of the Father's love. But God is drawing all hearts unto Him, and only those who resist His drawing will refuse to come to Christ.

"In the words, 'They shall be all taught of God,' Jesus referred to the prophecy of Isaiah: 'All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Isaiah 54:13. **This scripture the Jews appropriated to themselves**. It was their boast that God was their teacher. But Jesus showed how vain is this claim; for He said, 'Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.' Only through Christ could they receive a knowledge of the Father. Humanity could not endure the vision of His glory. Those who had learned of God had been listening to the voice of His Son, and in Jesus of Nazareth they would recognize Him who through nature and revelation has declared the Father.

"'Verily, verily, I say unto you, He that believeth on Me hath everlasting life.' Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, 'This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, '**I will raise him up at the last day**.' Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.

"The people had referred Christ to the manna which their fathers ate in the wilderness, as if the furnishing of that food was a greater miracle than Jesus had performed; but He shows how meager was that gift when compared with the blessings He had come to bestow. The manna could sustain only this earthly existence; it did not prevent the approach of death, nor insure immortality; but the bread of heaven would nourish the soul unto everlasting life. The Savior said, 'I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.' To this figure Christ now adds another. Only through dying could He impart life to men, and in the words that follow He points to His death as the means of salvation. He says, 'The bread that I will give is My flesh, which I will give for the life of the world.'

"The Jews were about to celebrate the Passover at Jerusalem, in commemoration of the night of Israel's deliverance, when the destroying angel smote the homes of Egypt. In the paschal lamb God desired them to behold the Lamb of God, and through the symbol receive Him who gave Himself for the life of the world. But the Jews had come to make **the symbol all-important, while its significance was unnoticed**. They discerned not the Lord's body. The same truth that was symbolized in the paschal service was taught in the words of Christ. But it was still **undiscerned**.

"Now the rabbis exclaimed angrily, 'How can this Man give us His flesh to eat?' They affected to understand His words in **the same literal sense as did Nicodemus** when he asked, 'How can a man be born when he is old?' John 3:4. **To some extent they comprehended the meaning of Jesus, but they were not willing to acknowledge it. By misconstruing His words, they hoped to prejudice the people against Him.**

"**Christ did not soften down His symbolical representation**. He reiterated the truth in yet **stronger language**: 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and

drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.' . . .

"The unbelieving Jews **refused to see any except the most literal meaning** in the Savior's words. By **the ritual law they were forbidden** to taste blood, and they now construed Christ's language into **a sacrilegious speech**, and disputed over it among themselves. Many even of the disciples said, 'This is **an hard saying; who can hear it**?'

"The Savior answered them: 'Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.'

"The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Savior desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.' Matthew 4:4.

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'

"In His promises and warnings, **Jesus means me**. God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. **The experiences related in God's word are to be my experiences**. Prayer and promise, precept and warning, are mine. 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Galatians 2:20. As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.

"By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. **As they feed upon His word, they find that it is spirit and life**. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live 'by every word that proceedeth out of the mouth of God.' **This is eating the Bread that comes down from heaven**.

"Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. **He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished**

ambitions. It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven.

"**The test was too great**. The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him.

"Jesus told them plainly, 'There are some of you that believe not;' adding, 'Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.' He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit. 'The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.' 1 Corinthians 2:14. **It is by faith that the soul beholds the glory of Jesus. This glory is hidden**, until, through the Holy Spirit, faith is kindled in the soul.

"By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Savior and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. **Their decision was never afterward reversed; for they walked no more with Jesus.**

"'Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.' Matthew 3:12. This was one of the times of purging. By the words of truth, the chaff was being separated from the wheat. Because they were too vain and self-righteous to receive reproof, too world-loving to accept a life of humility, many turned away from Jesus. Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum.** When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. **They go away offended, even as the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'**

"Praise and flattery would be pleasing to their ears; but the truth is unwelcome; they cannot hear it. When the crowds follow, and the multitudes are fed, and the shouts of triumph are heard, their voices are loud in praise; but when the searching of God's Spirit reveals their sin, and bids them leave it, they turn their backs upon the truth, and walk no more with Jesus.

"As those disaffected disciples turned away from Christ, **a different spirit took control of them.** They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned

against Him; and such indignation was stirred up by these false reports that His life was in danger.

"The news spread swiftly that by His own confession Jesus of Nazareth was not the Messiah. And thus in Galilee the current of popular feeling was turned against Him, as, the year before, it had been in Judea. Alas for Israel! **They rejected their Saviour, because they longed for a conqueror who would give them temporal power**. They wanted the meat which perishes, and not that which endures unto everlasting life.

"With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible. It was such developments as these that made Him a man of sorrows, and acquainted with grief.

"**Without attempting to hinder those who were leaving Him**, Jesus turned to the twelve and said, 'Will ye also go away?'

"Peter replied by asking, 'Lord, to whom shall we go?' 'Thou hast the words of eternal life,' he added. 'And we believe and are sure that Thou art that Christ, the Son of the living God.'

"'To whom shall we go?' . . .

"Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, all would appear important, complete, and in harmony with His mission. . . .

"When Jesus presented the testing truth that caused so many of His disciples to turn back, He knew what would be the result of His words; but He had a purpose of mercy to fulfill. **He foresaw that in the hour of temptation every one of His beloved disciples would be severely tested.** His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. **Had no previous test been given, many who were actuated by merely selfish motives would have been connected with them.** When their Lord was condemned in the judgment hall; when the multitude who had hailed Him as their king hissed at Him and reviled Him; when the jeering crowd cried, 'Crucify Him!'—when their worldly ambitions were disappointed, these self-seeking ones would, by renouncing their allegiance to Jesus, have brought upon the disciples a bitter, heart-burdening sorrow, in addition to their grief and disappointment in the ruin of their fondest hopes. **In that hour of darkness**, the example of those who turned from Him might have carried others with them. But **Jesus brought about this crisis** while by His personal presence He could still strengthen the faith of His true followers.

"Compassionate Redeemer, who in the full knowledge of the doom that awaited Him, tenderly smoothed the way for the disciples, prepared them for their crowning trial, and strengthened them for the final test!"

ABRAHAM: DOES GOD FORBID, WHAT HE ONCE REQUIRED?

"Satan was at hand to suggest that he must be deceived, for the divine law commands, 'Thou shalt not kill,' and **God would not require what He had once forbidden**." *Patriarchs and Prophets*, 148.

ISAAC: SUBMITTED TO HIS FATHER'S JUDGMENT

"Isaac was highly honored by God in being made inheritor of the promises through which the world was to be blessed; yet **when he was forty years of age he submitted**

to his father's judgment in appointing his experienced, **God-fearing servant** to choose a wife for him." *Patriarchs and Prophets*, 175.

JACOB: UNWILLING TO THE MATTER TO GOD

"Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word **would have been fulfilled in His own time** had they waited in faith for Him to work for them. But like many who now profess to be children of God, **they were unwilling to leave the matter in His hands."** *Patriarchs and Prophets*, 180.

JOSEPH: MESSENGER OF THE COVENANT

MOSES: FORTY YEARS

"**When Moses was forty years old**, 'he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren. . . .

"Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God's special providence had raised him up to deliver them. But **God did not design to deliver the children of Israel by warfare, as Moses thought**; but by his own mighty power, that the glory might be ascribed to him alone." *Spirit of Prophecy*, volume 1, 166, 167.

THE REBELS OF THE WILDERNESS: NOT GOD'S WILL

"**God had made it their privilege and their duty to enter the land at the time of His appointment,** but . . . They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now **they presumed upon their own strength to accomplish the work independent of divine aid**. 'We have sinned against the Lord,' they cried; 'we will go up and fight, according to all that the Lord our God commanded us.' Deuteronomy 1:41. So terribly **blinded** had they become by transgression. The **Lord had never commanded them to 'go up and fight.'** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands." *Patriarchs and Prophets*, 393.

CHRIST: BY EVERY WORD

"He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the **relinquishment** of their cherished ambitions." *The Desire of Ages*, 391.

THE REBELS OF CAPERNAUM

"Many are still doing the same thing. Souls are tested today as were those disciples in the synagogue at Capernaum. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, 'This is an hard saying; who can hear it?'" *The Desire of Ages*, 392.

THE DISCIPLES: TARRY IN JERUSALEM

"Christ told His disciples that they were to begin their work at Jerusalem. . . . In Jerusalem were many who secretly believed Jesus of Nazareth to be the Messiah, and many who had been deceived by priests and rulers. To these the gospel must be proclaimed. They were to be called to repentance." *Acts of the Apostles*, 32.

THE MILLERITES: THE GLAD RECEPTION

"The comprehension of truth, the glad reception of the message, is represented in the eating of the little book." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

TODAY: TO THE HOUSE OF ISRAEL

Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to ***eat*** *that roll.*

And he said unto me, Son of man, cause thy belly to ***eat****, and fill thy bowels with this roll that I give thee. Then did I* ***eat*** *it; and it was* ***in my mouth as honey*** *for sweetness.*

And he said unto me, Son of man, go, ***get thee unto the house of Israel, and speak with my words unto them****. For thou art not sent to a people of a strange speech and of an hard language, but to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are impudent and hardhearted*. Ezekiel 3:1–6.

MILLER'S DILEMMA

THE PREMILLENNIAL VIEW OF THE SECOND ADVENT

BY: DUANE DEWEY

But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

THE END WAS NEAR

A WASTE SCRAP OF PAPER

"Mr. Miller dwelt upon the prophecies comparing them with Bible history, that the end of the world was near. I attended these meetings in company with my friends and listened to the strange doctrines of the preacher. Four years previous to this, on my way to school, I had picked up a scrap of paper containing an account of a man in England, who was preaching that the earth would be consumed in about thirty years from that time. I took this paper home and read it to the family.

"In contemplating the event predicated, a great terror seized me; for the time seemed so short for the conversion and salvation of the world. I had been taught that a temporal millennium would take place prior to the coming of Christ in the clouds of heaven. Such a deep impression was made upon my mind by the little paragraph on the waste scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came.

"But now I was listening to the most solemn and powerful sermons to the effect that Christ was coming in 1843, only a few short years in the future. The preacher traced down the prophecies with a keen exactitude that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and piled up proof to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spell-bound." *Life Sketches*, 137.

AN AMERICAN REFORMER

"Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, "The entrance of Thy words giveth light; it giveth understanding unto the simple." [Psalm 119:130.]

"With intense interest he studied the book of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures; and when thus explained were to be literally understood. "Thus I was satisfied," he says, "that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein." Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of Heaven were

guiding his mind and opening the Scriptures to his understanding.

"Taking the manner in which the prophecies had been fulfilled in the past, as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the Word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the terrors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and his apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world; [Matthew 13:30, 38-41.] that "evil men and seducers shall wax worse and worse;" [2 Timothy 3:13, 1.] that "in the last days perilous times shall come;" [2 Timothy 3:13, 1.] and that the kingdom of darkness shall continue until the advent of the Lord, and shall be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming. [2 Thessalonians 2:8.] The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord, and prevented them from giving heed to the signs heralding his approach. It induced a feeling of confidence and security that was not well founded, and led many to neglect the preparation necessary in order to meet their Lord.

"Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." [1 Thessalonians 4:16.] And the Saviour declares: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [Matthew 24:30, 27.] He is to be accompanied by all the hosts of Heaven. "The Son of man shall come in his glory, and all the holy angels with him." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect." [Matthew 25:31; 24:31.]

"At his coming the righteous dead will be raised, and the righteous living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." [1 Corinthians 15:51-53.] And in his letter to the Thessalonians, after describing the coming of the Lord, he says: "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." [1 Thessalonians 4:16, 17.]

"Not until the personal advent of Christ can his people receive the kingdom. The Saviour said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Matthew 25:31-34.] We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible, and the living are changed. By this great change they are prepared to receive the kingdom; for Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." [1 Corinthians 15:50.]

Man in his present state is mortal, corruptible; but the kingdom of God will be incorruptible, enduring forever. Therefore man in his present state cannot enter into the kingdom of God. But when Jesus comes, he confers immortality upon his people; and then he calls them to inherit the kingdom, of which they have hitherto been only heirs.

"These and other scriptures clearly proved to Miller's mind, that the events which were generally expected to take place before the coming of Christ, such as the universal reign of peace, and the setting up of the kingdom of God upon the earth, were to be subsequent to the second advent. Furthermore, all the signs of the times and the condition of the world corresponded to the prophetic description of the last days. He was forced to the conclusion, from the study of Scripture alone, that the period allotted for the continuance of the earth in its present state was about to close.

"Another evidence that vitally affected my mind," he says, "was the chronology of the Scriptures. I found that predicted events, which had been fulfilled in the past, often occurred within a given time. The one hundred and twenty years to the flood, Genesis 6:3; the seven days that were to precede it, with forty days of predicted rain, Genesis 7:4; the four hundred years of the sojourn of Abraham's seed, Genesis 15:13; the three days of the butler's and baker's dreams, Genesis 40:12-20; the seven years of Pharaoh's, Genesis 41:28-54; the forty years in the wilderness, Numbers 14:34; the three and a half years of famine, 1 Kings 17:1; [See Luke 4:25.] the seventy years' captivity, Jeremiah 25:11; Nebuchadnezzar's seven times, Daniel 4:13-16; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Daniel 9:24-27; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions."

"When, therefore, he found in his study of the Bible, various chronological periods that, according to his understanding of them, extended to the second coming of Christ, he could not but regard them as the "times before appointed," which God had revealed unto his servants. "The secret things," says Moses, "belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever," [Deuteronomy 29:29.] and the Lord declares by the prophet Amos, that he "will do nothing, but he revealeth his secret unto his servants the prophets." [Amos 3:7.] The students of God's Word may then confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth." *The Great Controversy (1888)*, 323.

A WARNING REJECTED

"The first angel's message of Revelation 14, announcing the hour of God's Judgment, and calling upon men to fear and worship him, was designed to separate the professed people of God from the corrupting influences of the world, and to arouse them to see their true condition of worldliness and backsliding. In this message, God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from him. Had they received the message from Heaven, humbling their hearts before the Lord, and seeking in sincerity a preparation to stand in his presence, the Spirit and power of God would have been manifested among them. The church would again have reached that blessed state of unity, faith, and love, which existed in apostolic days, when the believers were of "one heart and of one soul," and "spake the word of God with boldness," when "the Lord added to the church daily such as should be saved." [Acts 4:32, 31; 2:47.]

"If God's professed people would receive the light as it shines upon them from his Word, they would reach that unity for which Christ prayed, that which the apostle

describes, “the unity of the Spirit in the bond of peace.” “There is,” he says, ”one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism.” [Ephesians 4:3-5.]

“Such were the blessed results experienced by those who accepted the Advent message. They “came from different denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shivered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. If this doctrine did this for the few who did receive it, it would have done the same for all, if all had received it.”

“But the churches generally did not accept the warning. Their ministers, who as “watchmen unto the house of Israel,” should have been the first to discern the tokens of Jesus’ coming, had failed to learn the truth, either from the testimony of the prophets or from the signs of the times. As worldly hopes and ambitions filled the heart, love for God and faith in his Word had grown cold, and when the Advent doctrine was presented, it only aroused their prejudice and unbelief. The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's Word was met with the inquiry, “Have any of the rulers or of the Pharisees believed?” And finding how difficult a task it was to refute the arguments drawn from the prophetic periods, many discouraged the study of the prophecies, teaching that the prophetic books were sealed, and were not to be understood. Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be “put out of the synagogue.” The message which God had sent for the testing and purification of the church, revealed all too surely how great was the number who had set their affections on this world rather than upon Christ. The ties which bound them to earth were stronger than the attractions heavenward. They chose to listen to the voice of worldly wisdom, and turned away from the heart-searching message of truth.

“In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844.

“In Revelation 14, the first angel is followed by a second, proclaiming, “Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” [Revelation 14:8.] The term Babylon is derived from Babel, and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17, Babylon is represented as a woman, a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

“In the Bible the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, he promising to be their God, and they pledging themselves to be his, and his alone. He declares, “I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.” [Hosea 2:19.] And again, “I am married unto you.” [Jeremiah 3:14.] And Paul employs the same figure in the New Testament, when he says, “I have espoused you

to one husband, that I may present you as a chaste virgin to Christ." [2 Corinthians 11:2.]

"The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed. "I sware unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." "And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband." [Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.]

"In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

"The woman, Babylon, of Revelation 17, is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. . . . And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." [Revelation 17:4-6.] Babylon is further declared to be "that great city, which reigneth over the kings of the earth." [Revelation 17:18.] The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

"Babylon is said to be "the mother of harlots." By her daughters must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14 announcing the fall of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the Judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the principles of the gospel. In the words of the prophet to Israel, "Thy renown went forth among the heathen for thy beauty; for it was perfect through my

comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown."

"Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth;" the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

"Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics.

"A Romish work—the "Catholic Christian Instructed"— makes the charge: "If the Church of Rome was ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."

"And Mr. Hopkins, in a treatise on the Millennium, declares: "There is no reason to consider the antichristian spirit and practices confined to what is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from corruption and wickedness."

"Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question, "Did they come clean out of Babylon?"

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidelity which dares still go into the pulpit and call itself Christian."

"What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel?—By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The mystery of iniquity doth already work." [2 Thessalonians 2:7.] During the lives of the apostles the church remained comparatively pure. "But toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts . . . came forward and new-modeled the cause." [ROBINSON, IN HISTORY OF BAPTISM.] To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols." [GAVAZZI'S LECTURES, P. 290.] As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshiping in secret their idols." [GAVAZZI'S LECTURES, P. 290.]

"Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and

renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, "carries with it its customs, practices, and idols."

"Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous and expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous or expensive furniture; in costly pictures, painting, gilding." "Lay out nothing to gratify the pride of life, to gain the admiration or praise of men." "'So long as thou doest well unto thyself, men will speak good of thee.' So long as thou art 'clothed in purple and fine linen, and farest sumptuously every day,' no doubt many will applaud thine elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God." But in many churches of our time, such teaching is disregarded." *Great Controversy (1888)*, 385.

THE IMPENDING CONFLICT

"Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

"Through the two great errors, the immortality of the soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

"As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation

of divine power.

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium." *Great Controversy (1888)*, 588.

OUR FIRM FOUNDATION

CHRIST, OUR GREAT HIGH PRIEST

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fastour profession." Hebrews 4:14. The emphasis in this reference is on the special rank given to Christ as our high priest. He is referred to as a "great" high priest. Ultimate greatness in the high priesthood is limited to Jesus the Son of God. He alone is worthy to "receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Revelation 5:12. He only has been "highly exalted," and to Him alone has been given a name "which is above every name" that "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2:9-11.

"There are three things that designate Christ as our great high priest. First, He was "made" an high priest. The initiative in that respect came from God the Father; it did not come from Christ Himself. For "Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee." Hebrews 5:5. It was God who called Christ and made Him high priest. (Hebrews 5:10; 6:20.) There was no spirit of self-exaltation in the heart of Christ. He laid no claim to this high position. Although He met all the conditions, and measured up to all the qualifications, He remained humble even after His resurrection. Not until after the Father had given the command: "Let all the angels of God worship him" (Hebrews 1:6), did He take His place at the right hand of His Father as our great high priest.

"The next act designating Christ as our great high priest was the confirmation of His calling by an oath. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Hebrews 6:17. In adding His oath to the promise of salvation through Christ, God put forth two unchangeable things which forever settled the position given to His Son. The two unchangeable things are "the immutability of his counsel," or "unchangeable character of his purpose" (RSV.), and the adding of His oath. In both God presented things that are a part of His character. They both remain true and unchangeable because God's purpose does not change, and He is faithful to His oath. God cannot lie.

"In further consideration of this oath we read, "The law makes men high priests which have infirmity; but the word of the oath, which was since the law, makes the Son, who is consecrated for evermore. " Hebrews 7:28. The word of the oath which made Christ high priest came since the law, or after the giving of the law. When was that? The answer is found in Acts 13:32,33: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God has fulfilled the same unto us their children, in that he has raised up Jesus again. As it is also written in the second psalm, Thou art my Son, this day have I begotten thee." Here the apostle brings the promise and

the oath together, and also designates the time of the confirmation by the oath. It was at the time of Christ's resurrection. As the Son of God came forth through the portals of the grave the Father claimed Him by the oath: "This day have I begotten thee." Thus Jesus was "declared to be the Son of God with power by the resurrection from the dead" (Romans 1:4), and as the Son of God, Jesus was made our great high priest (Hebrews 4:14).

"The third factor designating Christ as our great high priest was the fact of His endless life. Isaiah had foretold it when he said, "It pleased the Lord to bruise him. He has put him to grief: when thou shall make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Isaiah 53:10. Note the statement, "He shall prolong his days." The "seed" of the promise could not be held in the grave. There was endless life in that Seed, and His days would be prolonged. "For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there arises another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life." Hebrews 7:14-16. It was the power of an endless life that entered into the making of the priesthood of Christ. God had purposed to save the world through His Son, and that purpose was based upon the power of endless life.

"In order to emphasize the endlessness of the life and office of Christ as our great high priest, the example of Melchizedek is cited. In office, character, genealogy, and calling he was "made like unto the Son of God." Verse 3. Christ rose after the "similitude of Melchisedec." In Psalms 110:4 it is stated, "The Lord has sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." As "King of righteousness," and "King of peace," and as "priest of the most high God" Melchizedek was a type of Christ. The fact that Melchizedek's genealogy was not known did not hinder his call to the priesthood. Like Christ he had the necessary qualifications for the office, and there was no need for genealogic lineage.

"The fact that Christ sprang from Judah, "of which tribe Moses spoke nothing concerning priesthood," was no more a hindrance to the Son of God being called to the priesthood than was the absence of a genealogy a hindrance to Melchizedek's call to the priesthood. The type therefore fits perfectly, the main point being the power of an endless life, inherent in the Seed, whose days would be prolonged, and typified by the absence of a genealogy of Melchizedek, giving "neither beginning of days, nor end of life," but making him a priest forever." *Our Firm Foundation*, SDA Bible Conference, 1952, 13 (PDF).

Dual Attacks Upon Millennium Prove Effective

"We must not, however, oversimplify the progressive development of sound prophetic interpretation. Throughout the centuries sound prophetic interpretation has been constantly assailed by pagan, Jew, Catholic, and infidel. As noted, in the third century Origen and others substituted for the basic outline prophecies the idea of great spiritual forces or advances. At the same time they replaced the literal first resurrection of the righteous at the Second Advent with a spiritual resurrection of souls to spiritual life. Next, God's coming kingdom of glory was construed as the present, carnal, dominant church extending its material sway over the earth. And these substitutes for the true came to be widely accepted during the fourth and fifth centuries.

"But the crowning perversion in this series of three great departures was the so-called Augustinian theory of the thousand years, introduced during the fifth century.

Building upon and embracing the previous departures, Augustine simply popularized and won the dominant church over to the basic theory of Tichonius, that the thousand years of Revelation 20-an indefinite period-began at the first Advent, and span the Christian Era from the first to the Second Advent. This theory included the concept that the resurrection marking its beginning was spiritual, and that the Holy City coming down from God out of heaven, or the camp of the saints, is simply the Catholic Church extending its sway over the earth. And this crowning perversion, and reversal of all early church teaching on the millennium, fastened itself upon the Christian church for some thirteen long centuries.

"Not until the Reformation was far advanced was the is false Augustinian theory and its misplaced millennium repudiated, and the true millennial period placed again in the future, where it belongs, as allocated by the early church. This period was to be introduced by the personal, literal, Second Advent of Christ and the literal resurrection of the righteous dead. But, alas, this restored millennial exposition was no sooner established than Daniel Whitby (died 1726 AD), Anglican rector of Salisbury, England, introduced an entirely new millennial hypothesis-the radical theory that Christ does not return until after a thousand years of gradual world betterment, world conversion, and world peace, to be accomplished by human endeavor blended with the effusion of the Spirit. [19]

"This pleasing postmillennial prospect captivated the rationalistic-minded clergy, and was soon accepted by a large sector of Protestantism. So the pre-millennial truth of the early church was perverted first by apostate Catholicism and took firm possession of that dominant wing of Christendom. It was now matched by a different but equally fallacious millennial theory, adopted by a slowly apostatizing Protestantism. Both alike misplaced the millennial period. Both placed it before the Second Advent. Both spiritualized the first resurrection. And both based their accomplishments upon human endeavor instead of divine interposition at the Second Advent. It was plainly righteousness by works.

"This all complicated the latter-day giving of the designated message of the Second Advent. The warning against the beast is no longer commonly, or automatically, recognized as in some way applying to the papal power, as was formerly understood by virtually all Protestants. And that, of course, involves one of the vital features in our commissioned message to mankind. We now have first to establish the identity of the historical beast. So both the "revised" Protestant concept of the millennium, in relation to the Second Advent and the faith of Jesus, and the identification of the beast itself, in relation to the commandments of God and the change of the Sabbath, have been profoundly affected and complicated by this popular shift in interpretation. There is correspondingly greater need of understanding the why, the when, and the wherefore of these changes and their basic fallacies, so as to stand on vantage ground." *Our Firm Foundation*, SDA Bible Conference, 1952, 35 (PDF).

FURTHER COMPLICATED BY COUNTER INTERPRETATIONS

"But there is still more to this story. The situation became much more complex under the impact of Roman Catholic Counter Reformation developments. Many in the early church had thought of the coming Antichrist as an individual, to appear before the Second Advent. Time was foreshortened to their eager gaze, as they looked and longed for the speedy return of Christ. Only in medieval times did the true concept of an Antichristian system become apparent, a system spanning a dozen centuries, rather than of an individual, with the 1260 days symbolizing the corresponding years of that

extended system. This will be noted in our next study.

"But the moral pressure of the Reformation charge against Roman Catholicism increased as every Protestant group pointed an incriminating finger undeviatingly at the Papacy. And the charge was leveled squarely against her that she was none other than the predicted man of sin, Babylon, beast, little horn, and Antichrist of the prophecies. This was amazingly general.

"The pressure upon Rome from this multiple Protestant accusation became unbearable. And the arguments used were based upon the alleged specifications of the prophecies. Something must be done about it. These prophecy arguments must be parried and neutralized. Then it was that two clever Spanish Jesuits-Francisco Ribera and Luis de Alcazar-rose to the occasion and sought to deflect the Protestant contention through counter systems of interpretation. [20] Ribera sought to redirect the charge of Antichrist toward some future individual infidel Jew, and thus away from a medieval system of apostate Christianity. He sought to center it at Jerusalem instead of Rome, and asserted it would hold sway for only 31/2 literal years at the end of the age-not for 1 260 years extending over medieval times.

"On the contrary, Alcazar confined the fulfillment of prophecy mostly to the early centuries, to the overthrow of paganism and the destruction of Jerusalem. [21] Either countering concept would do, so long as the accusing finger was diverted from the Papacy. An institution of the middle Ages would be freed from suspicion. And this dual distracting device succeeded beyond the fondest dreams of its projectors. Catholicism generally holds the Futurist view. And in the course of time Protestants began to accept one or the other of these counter interpretations, designed by Rome for the very purpose of Protestant division and frustration, so as to shield the papal church.

"Protestants ultimately split into their well-known modernist and fundamentalist wings. And modernism, with its characteristic skepticism, when it has any interest or credence in prophecy at all, has usually followed Alcazar's Preterist lead and sought to push all valid prophecy back into the early centuries and look upon Nero, Domitian, or possibly Diocletian as the Antichrist. [22]

"On the other hand, militant fundamentalism, holding tenaciously to an inspired Bible, and clinging loyally to the verities of the virgin birth, miracles, atoning death, and literal resurrection of Christ has nevertheless fallen a prey to Ribera's Jesuit Futurism. That group has almost to a man inserted a fatal gap from the cross up to a brief period just before the end of the age, when, they now hold, an atheistic dictator will appear and fulfill all the specifications attached to the malign Antichrist. "Thus the Catholic Counter Reformation's projection of conflicting counter interpretations, designed to accomplish division and di version, has accomplished the confusion of Protestantism in the field of prophecy. Both groups have tragically departed from the common prophetic faith of all of our Reformation forefathers. That is why we stand in contrast to, and often in conflict with, both wings of Protestantism." *Our Firm Foundation*, SDA Bible Conference, 1952, 36 (PDF).

STEPPING INTO OUR RIGHTFUL ROLE AS EXPOSITORS

"Herein lies our supreme opportunity of now stepping into our rightful place as the avowed restorers of the true Protestant positions of the founding fathers of all branches of Protestantism as it formerly obtained in all Protestant lands in both hemispheres. Instead of meekly accepting an unjust consignment to the ranks of modern heretics, as concerns our prophetic faith, we should humbly but effectively assert and establish, by

sound reasoning and irrefutable evidence, our actual position as the champions and sustainers of the true, historical interpretations now regrettably abandoned by most of Protestantism's spiritual descendants. We should now rise to our full and allotted place as the revivers and continuers of the true Protestant interpretation of the Reformation. This is our rightful heritage. We are simply the last segment in God's sevenfold true church of the centuries. These former expositors of the true interpretations were of God's true church and were true expositors in their time. We are in the line of true succession.

"Such a role for us is an utterly new concept to most Protestants, and reverses the whole historical situation. And it is the truth. When grasped, it radically changes Protestant's entire understanding of relationships. It is now coming increasingly to be seen that it is not we who have departed from the platform of the Protestant prophetic faith, but they. It is not we who have become modern heretics on prophecy, but they. We are actually the orthodox, they the heretics. Protestants can no longer justly charge us with prophetic interpretation fantasies. This so alters the situation that it seals their lips. And this change is being reflected in the attitude of many open-minded students, as they read the evidence, and of noted religious and educational leaders in both the Old World and the New. There is increasing silence concerning former charges of heresy or freakishness, and a new and wholesome respect is developing for Seventh day Adventists as true Protestant Christians and legitimate expositors.

"This new concept, I firmly believe, is destined to make possible the reaching of minds that could not be favorably touched by any other channel or approach. Many of these religious leaders are destined to yet become our friends and defenders, and to stand in the breach for us in the time of approaching crisis. Others, I am similarly persuaded, will, under the impulse of the loud cry, take their stand openly with us.

"As the gulf between the growing departures of their own churches and their unchanging conceptions of truth grows wider and deeper, many honest, godly men, scattered in posts of leadership throughout the various communions, will take their stand with the remnant church. God hasten that day! And yet that will probably only be when the final issues have been clearly drawn and the loud cry is actually sounding. Meantime, we are tactfully and faithfully to sow the seeds of truth beside all waters, and to present our understanding of prophecy before the world in clear and winsome and telling ways." *Our Firm Foundation*, SDA Bible Conference, 1952, 37 (PDF).

For more information see History of the Second Advent Message by Isaac Wellcome, pages 36-61 and 508-511. You may get this and other helpful PDFs on CD by request from Duane Dewey.

The Parable of the Talents

A Prophetic View: Matthew 25:14-30

By: Daniel Fontenot

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

THE PARABLE OF THE TEN VIRGINS OF MATTHEW 25:1-13 AND THE PARABLE OF THE TALENTS OF MATTHEW 25:13-30 ARE CONNECTED PROPHETICALLY.

THE FIRST WORD OF THE PARABLE OF THE TALENTS IS "FOR". FOR CONNECTS THE TWO PARABLES.

VERSE 13 TELLS US TO "WATCH THEREFORE, FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH." WHY SHOULD WE "WATCH"? "FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH." FOR...OR BECAUSE... "THE KINGDOM OF HEAVEN IS AS A MAN TRAVELING INTO A FAR COUNTRY, WHO CALLED HIS OWN SERVANTS, AND DELIVERED UNTO THEM HIS GOODS."

THE WORD "THEREFORE" EXPRESSES THE CONCLUSION OF THE PARABLE OF THE TEN VIRGINS. THE WORD "THEREFORE" MEANS "FOR THAT OR THIS REASON." FOR WHAT REASON? FOR THE REASON OF THE PRIOR EXPERIENCE OF THE TEN VIRGINS.

HOW ARE THE TWO PARABLES CONNECTED PROPHETICALLY? THE PARABLE OF THE TEN VIRGINS WAS FULFILLED DURING THE MILLERITE MOVEMENT 1840-1844. IN MATT. 25:10 THE DOOR TO THE HOLY PLACE WAS SHUT, WHILE THE DOOR TO THE MOST HOLY WAS OPENED. THE FIVE WISE VIRGINS ENTERED BY FAITH WITH CHRIST INTO THE MOST HOLY PLACE, WHILE THE FIVE FOOLISH VIRGINS WERE SHUT OUT BY THEIR OWN CHOICE AND REMAINED BOWED DOWN TO SATAN IN THE HOLY PLACE.

SO WE ARE COMMANDED TO "WATCH THEREFORE", WATCH BECAUSE WE ARE TO LEARN FROM THE EXPERIENCE OF THE TEN VIRGINS, FOR THE EXPERIENCE WILL BE FULFILLED AGAIN JUST PRIOR TO THE COMING OF THE SON OF MAN.

THE MILLERITE VIRGINS WERE TO WATCH FOR THE COMING OF THE SON OF MAN. DID THE SON OF MAN COME IN THE CLOUDS OF HEAVEN ON OCTOBER 22, 1844? YES, HE DID.

Daniel 7:9-13

"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." *Great Controversy,* 426.

"The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. **At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom.** "They that were ready went in with Him to the marriage: and the door was shut." They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when He will return from the wedding." Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." *Great Controversy,* 427.

SO THE FIRST WORD OF THE PARABLE OF THE TALENTS IS "FOR". WATCH "FOR" THE COMING OF THE SON OF MAN, "FOR" THE KINGDOM OF HEAVEN IS AS A MAN TRAVELING INTO A FAR COUNTRY, WHO CALLED HIS OWN SERVANTS, AND DELIVERED UNTO THEM HIS GOODS."

WHAT IS MEANT BY "A MAN TRAVELING INTO A FAR COUNTRY"?

Hebrews 11:6

"The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven. The "bondservants" (R.V.), or slaves, of the parable, represent the followers of Christ." *Christ's Object Lessons,* 326.

A TWO-FOLD MEANING.

1. DURING THE TIME OF CHRIST AND THE APOSTLES, CHRIST ASCENDED FROM EARTH TO HEAVEN AND BEGAN HIS WORK AS OUR HIGH PRIEST IN THE HOLY PLACE.
2. ON OCTOBER 22, 1844 CHRIST "TRAVELED" FROM THE HOLY PLACE TO THE MOST HOLY PLACE IN THE HEAVENLY SANCTUARY.

"In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests, to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb. Matthew 22:11; Revelation 7:14. He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on are accepted of God and accounted worthy of a share in His kingdom and a seat upon His throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing of work in the sanctuary above.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with Him to the marriage: and the door was shut," we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed.

"In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the Day of Atonement entered the most holy place, the ministration in the first apartment ceased. God commanded: "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he comes out." Leviticus 16:17. **So when Christ entered the holy of holies to perform the closing work of the atonement, He ceased His ministration in the first apartment. But when the ministration in the first apartment ended, the ministration in the second apartment began.** When in the typical service the high priest left the holy on the Day of Atonement, he went in before God to present the blood of the sin offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of His work as our intercessor, to enter upon another portion of the work, and He still pleaded His blood before the Father in behalf of sinners." *Great Controversy,* 429.

"I saw the Father rise from the throne, [SEE PAGE 92.] and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying**, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself."** Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was

borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace." *Early Writings,* 55.

WHAT DID CHRIST DO WHEN HE "TRAVELED INTO A FAR COUNTRY" IN 31 A.D. DURING THE TIME OF THE APOSTLES?

Acts 2:1-4; Ephesians 4:8-14

"**The talents that Christ entrusts to His church represent especially the gifts and blessings imparted by the Holy Spirit.** "To one is given by the Spirit the word of **wisdom**; to another the word of **knowledge** by the same Spirit; to another **faith** by the same Spirit; to another the gifts of **healing** by the same Spirit; to another the working of **miracles**; to another **prophecy**; to another **discerning of spirits**; to another **divers kinds of tongues**; to another the **interpretation of tongues**: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Corinthians 12:8-11. All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised.

"Before He left His disciples, Christ "breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. Again He said, "Behold, I send the promise of My Father upon you." Luke 24:49. But not until after the ascension was the gift received in its fullness. Not until through faith and prayer the disciples had surrendered themselves fully for His working was the outpouring of the Spirit received. **Then in a special sense the goods of heaven were committed to the followers of Christ.** "When He ascended up on high, He led captivity captive, and gave gifts unto men." Ephesians 4:8. "Unto every one of us is given grace, according to the measure of the gift of Christ," the Spirit "dividing to every man severally as He will." Ephesians 4:7; 1 Corinthians 12:11. The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God.

"The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. On the other hand, if they are connected with Christ, if the gifts of the Spirit are theirs, the poorest and most ignorant of His disciples will have a power that will tell upon hearts. God makes them the channel for the outworking of the highest influence in the universe." *Christ's Object Lessons,* 328.

SO WHEN THE MAN WHO TRAVELED INTO A FAR COUNTRY CALLED HIS OWN SERVANTS HE DELIVERED UNTO THEM HIS GOODS. AND IN THE CONTEXT OF THESE VERSES HIS GOODS ARE THE SAME AS HIS TALENTS.

TWO QUESTIONS:

1. WHAT DOES IT MEAN THAT HE "CALLED" HIS OWN SERVANTS?
2. WHAT ARE THE GOODS OR TALENTS?

"CALLED"

Matthew 2:15; Hosea 11:1; Isaiah 48:12

WHOM GOD CALLS HE ALSO REDEEMS.

Exodus 6:6; 2 Samuel 7:23; Deuteronomy 7:8; 15:15; 9:26; 13:5

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea." *Great Controversy,* 457.

WE MUST REMEMBER THAT WHEN GOD CALLS A PEOPLE HE ALSO GIVES THEM HIS TRUTH-HIS MESSAGE. HE MAKES THEM REPOSITORIES OF HIS TRUTH.

"**God has called His church in this day, as He called ancient Israel, to stand as a light in the earth.** By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. **He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time.** Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth." *Testimonies*, volume 5, 456.

1 Peter 2:9-10

"God has chosen a people and made them the repositories of truth weighty with eternal results. To them has been given the light that must illuminate the world." *SDA Bible Commentary*, 962.

"Theories will be continually agitated to divert the mind, to unsettle the faith**. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies.** They are to stand with their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end." *Selected Messages,* book 2, 116.

"No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us **a peculiar people.** The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast." *Testimonies*, volume 1, 22.

"Those who are living amid the perils of the last days, days which are characterized by the masses turning from the truth of God to fables, will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon unpopular truth. Those who turn from these fables to truth are despised, hated, and persecuted by those who are presenting fables to the people for their reception. Satan is

at war with the remnant who are endeavoring to keep the commandments of God and the testimony of Jesus. Evil angels are commissioned to employ men as their agents upon the earth. These can the most successfully exert an influence to make Satan's attacks effective against the remnant whom God calls **"a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."** This, Satan is determined to hinder. He will employ everyone who will engage in his service to hinder **the chosen people of God from showing forth the praises of Him who has called them from darkness into His marvelous light.** To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host. While Jesus is purifying His people unto Himself, redeeming them from all iniquity, Satan will employ his forces to hinder the work and prevent the perfection of the saints. He does not exert his power upon those who are all covered up with deception and walled in by fables and error, and who make no effort to receive and obey the truth. He knows he is sure of them; but those who are seeking for truth, that they may obey it in the love of it, are the ones who excite his malice and stir his ire. He can never weaken them while they keep close to Jesus; therefore he is pleased when he can lead them in a course of disobedience." *Testimonies,* volume 2, 105.

"I was shown that those who are trying to obey God and purify their souls through obedience to the truth are God's chosen people, His modern Israel. God says of them, through Peter: **"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."** *Testimonies,* volume 2, 109.

"Seventh-day Adventists, who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. These are no criterion for commandment keepers. Neither should they pattern after first-day Adventists, who refuse to acknowledge the claims of the law of God and trample it under their feet. This class should be no criterion for them. Commandment-keeping Adventists occupy a peculiar, exalted position. John viewed them in holy vision and thus described them: "Here are they that keep the commandments of God, and the faith of Jesus."

"The Lord made a special covenant with ancient Israel: **"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."** He addresses His commandment-keeping people in these last days: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." *Testimonies,* volume 2, 450.

AND WHEN GOD CALLS HIS PEOPLE, OR AS THE PARABLE SAYS IN MATT. 25:14, "HE CALLED HIS OWN SERVANTS," HE AT THE SAME TIME GATHERS HIS PEOPLE.

"September 23, the Lord showed me that He had stretched out His hand the second time to **recover** the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this **gathering** time. In the scattering, Israel was smitten and torn, but now in the **gathering** time God will heal and bind up His people. In the scattering, efforts

made to spread the truth had but little effect, accomplished but little or nothing; but in the **gathering**, when God has set His hand to **gather** His people, efforts to spread the truth will have their designed effect." *Early Writings,* 74.

TALENTS AND WHAT THEY REPRESENT:

TALENTS ARE GOLD AND SILVER. 1 KINGS 20:39; 2 KINGS 5:22; 2 KINGS 23:33

THE WORDS OF THE LORD ARE SILVER. PSALMS 12:6

7 = COMPLETE

"The names of the seven churches are symbolic of the church in different periods of the Christian Era. **The number 7 indicates completeness, and is symbolic of the fact that the messages extend to the end of time,** while the symbols used reveal the condition of the church at different periods in the history of the world." *Acts of the Apostles,* 585.

"The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844. It opened to view **a complete system of truth, connected and harmonious,** showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people." *Great Controversy, 423*

SO TALENTS ARE GOD'S WORD. GOD'S WORD IS A COMPLETE SYSTEM OF TRUTH.

PRESENT TRUTH A PRECIOUS TALENT

"A message from the Lord has been given me for the churches that claim to believe the truth for these days. I am bidden to say to you, **Study carefully the parable of the talents.** This parable, spoken by the lips of the greatest of teachers, was given us as an object-lesson.

"The light of present truth is a precious talent lent to God's people by him who is truth. It is not to be hoarded, but constantly imparted. The Lord desires that his professed people shall themselves profit by the truths received. It is given, first for their own development--of heart and mind and affections; then for the help and enlightenment of those in the darkness of unbelief.

"In this age the Lord is sending his servants with no ordinary message, but with special truths that must come before believers of every rank and tongue**. Many of our church-members have never studied fully into the more sure word of prophecy, and do not understand the facts that have made us what we are.** All should bring into exercise the powers of the intellect, that they may clearly understand the different phases of present truth, and especially the subjects of prophecy which were opened to us when the message of Christ's soon coming was first heralded.

"We are living in a time when, the Word of God declares, Satan will come down with great power, to work with all deceivableness of unrighteousness in them that perish. He will work with such subtilty and power that, if it were possible, he would deceive the very elect. God's professed people need to heed the danger signals, and ever be on the watch.

"A great danger threatens us in the influence of some who have not followed on step by step to know the Lord. False doctrines have come into our ranks in some places, doctrines that are creating a careless neglect to keep the way of the Lord. There are among us men who in the past God has used to his name's glory, but who are now being ensnared by

Satan's deceptions. Many who once prized the truth, because they have refused to heed the instruction God has sent, have become independent and full of self-justification. These men are not to be entrusted as guides for us or for our youth."*Review and Herald*, April 2, 1908.

Matt. 25:16-19- "**After A Long Time**"

WHEN DID THE "LONG TIME" BEGIN? BY THE CONTEXT OF THE VERSES AND THE THINGS WE HAVE LEARNED THUS FAR--OCTOBER 22, 1844.

WHEN DOES THE "LONG TIME" END? IT ENDS WHEN THE LORD COMES AND RECKONS WITH HIS OWN SERVANTS--THOSE WHOM HE CALLED IN VERSE 14 ON OCTOBER 22, 1844. WHEN DID HE BEGIN TO RECKON WITH HIS OWN SERVANTS?

VERSE 19

"After a long time the lord of those servants cometh, and reckoneth with them." When the Lord takes account of His servants, the return from every talent will be scrutinized. The work done reveals the character of the worker.

"Those who have received the five and the two talents return to the Lord the entrusted gifts with their increase. In doing this they claim no merit for themselves. Their talents are those that have been delivered to them; they have gained other talents, but there could have been no gain without the deposit. They see that they have done only their duty. The capital was the Lord's; the improvement is His. Had not the Saviour bestowed upon them His love and grace, they would have been bankrupt for eternity." *Christ's Object Lessons,* 361.

THE SERVANTS ADDED. THE LORD MULTIPLIED. MATTHEW 25:21, 23

"Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of **addition** in obtaining the Christian graces have the assurance that God will work upon the plan of **multiplication** in granting them the gifts of His Spirit."*Sanctified Life*, 95.

"The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to co-operate with Him, putting forth persevering efforts in the cultivation of right habits. **He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication.** Our Saviour is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to His faithful ones. Gladly He grants them the blessings they need in their struggle against the evils that beset them." *Acts of the Apostles,* 532.

THIS IS TRUE ALSO IN REGARDS TO LIGHT.

"Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own

necessity. The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. **Only those who are living up to the light they have will receive greater light.** Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." *Testimonies to Ministers*, 507.

"Do you desire to become a follower of Christ, yet know not how to begin? Are you in darkness and know not how to find the light? Follow the light you have. Set your heart to obey what you do know of the word of God. His power, His very life, dwells in His word. As you receive the word in faith, it will give you power to obey. **As you give heed to the light you have, greater light will come.** You are building on God's word, and your character will be builded after the similitude of the character of Christ." *Thoughts from the Mount of Blessing*, 150.

"Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible will find abundant evidence that it is God's word, and they may gain an understanding of its truths that will make them wise unto salvation.

"Christ has said, "If any man willeth to do His will, he shall know of the teaching." John 7:17, R.V. **Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light.** By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt." *Steps to Christ*, 111.

"It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. **Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light;** to that soul some star of heavenly radiance will be sent to guide him into all truth." *Great Controversy*, 312.

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. **It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them.** The present attitude of the church is not pleasing to God. There has come in a self-confidence that has led them to feel no necessity for more truth and greater light. We are living at a time when Satan is at work on the right hand and on the left, before and behind us; and yet as a people we are asleep. God wills that a voice shall be heard arousing His people to action." *Testimonies*, volume 5, 709.

"God has made full provision in the Scriptures for our equipment against deception, and we shall be without excuse, if, through neglect of God's word, we are unable to resist the errors of the evil one. We need to watch unto prayer. We need daily to search the Scriptures diligently, that we may not be ensnared by some delusive error that seems like truth.

"I found in traveling through Europe, that I was not acquainted with some of the minor laws of the country, and I was under the necessity of being informed as to the customs of the people lest I should be found a transgressor. But how particular we should be to understand the law of God, so that we may not be under condemnation as law-breakers. It is the willing and obedient that God will bless. If we are desirous of understanding the law of earthly Governments, how much more should we desire to know what God requires of us. If we are anxious to understand our duty, he will not leave us to be enshrouded in darkness, but will enlighten our understanding so that we shall know for ourselves what is truth.

"We do not want to be found receiving dangerous error as truth. We do not wish to imperil our souls by rejection of God's messages of warning and counsel. Our greatest danger lies in our tendency to refuse increased light, and our only safety is to see and understand for ourselves "what saith the Lord." *Signs of the Times,* April 22, 1889.

THE RECKONING BEINGS WHEN KNOWLEDGE IS INCREASED.

"The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). When the book was opened, the proclamation was made, "Time shall be no longer." (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days."** *Selected Messages*, book 2, 105.

"In the first angel's message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, **but there is to be an increase of knowledge on this subject."** *Selected Messages*, book 2, 106.

AT THE TIME OF THE END KNOWLEDGE IS INCREASED. THE TIME OF THE NED IS 1798 AND 1989. SEE MANUSCRIPT RELEASES PAGE 394.

Reckon: 4868- to compute an account-reckon. *Strong's*
Reckon: to settle accounts with. *English Dictionary*

IN ESSENCE THESE VERSES ARE TELLING US THAT AFTER A LONG TIME, 1844-9/11, WHILE JESUS IS IN THE FAR COUNTRY, THE MOST HOLY PLACE, PERFORMING THE WORK OF INVESTIGATIVE JUDGMENT-AFTER A LONG TIME JESUS COMES TO SETTLE ACCOUNTS WITH HIS SERVANTS.

WHAT IS THE "JOY" IN VERSES 21 AND 23? CONSIDER THESE VERSES AND STATEMENTS.

Luke 15:7, 10; John 15:11; 1 Thessalonians 2:19-20; Matthew 13:44; Psalms 30:5; 43:1-4 & 126:5; Isaiah 52:1-9; Acts 13:52; Romans. 14:17; 15:13; 1 Thessalonians 1:6

"The Christian laborer knows no drudgery in his heaven-appointed work. He enters into the joy of His Lord in seeing souls emancipated from the slavery of sin; and this joy repays him for every self-denial." *Southern Watchman*, April 2, 1903.

"Those who hunger for knowledge that they may bless their fellow men will themselves receive blessing from God. Through the study of His word their mental powers will be aroused to earnest activity. There will be an expansion and development of the faculties, and the mind will acquire power and efficiency." *Christ's Object Lessons*, 334.

"I looked into the casket, but my eyes were dazzled with the sight. **They shone with ten times their former glory.** I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. **I shouted with very joy,** and that shout awoke me." *Early Writings*, 83.

5+2+1=8 TALENTS

PETER'S LADDER HAS 8 RUNGS. FAITH, VIRTUE, KNOWLEDGE, TEMPERANCE, PATIENCE, GODLINESS, BROTHERLY KINDNESS, CHARITY.

CHARITY/LOVE IS THE 8TH RUNG. 1 CORINTHIANS 13:1-13

WHAT KIND OF LOVE? DIVINE OR HUMAN? DIVINE.

"Those who study the Bible, counsel with God, and rely upon Christ will be enabled to act wisely at all times and under all circumstances. Good principles will be illustrated in actual life. Only let the truth for this time be cordially received and become the basis of character, and it will produce steadfastness of purpose, which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's own clamors for self-indulgence are powerless to influence. Conscience must be first enlightened, the will must be brought into subjection. **The love of truth and righteousness must reign in the soul, and a character will appear which heaven can approve."** *Testimonies*, volume 5, 43.

THE LOVE OF THE TRUTH. 2 THESSALONIANS 2:10-12

SPECIFICALLY WHAT TRUTH? 2 THESSALONIANS 2:3-9

THE MAN WITH THE ONE TALENT DIDN'T HAVE THE LOVE OF THE TRUTH--THE PRESENT TRUTH OF 2 THESSALONIANS 2:3-9, WHICH IS CONNECTED WITH DANIEL 11:40-45.

> [2 Thessalonians 2:7, 8; Ezekiel 28:2, 6-10 quoted.] "The time is fast approaching when this scripture will be fulfilled. The world and the professedly Protestant churches are in this our day taking sides with the man of sin. . . . The great issue that is coming will be on the seventh-day Sabbath." *Review and Herald*, April 19, 1898.

READ MANUSCRIPT RELEASES, VOLUME 13 PAGE 394.

> "It is the faithfulness, the loyalty to God, the **loving service**, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended." *Christ's Object Lessons,* 361.

THE MAN WITH ONE TALENT DIDN'T HAVE A LOVE FOR THE OTHER 7 TALENTS.

> "The man who received the one talent "went and digged in the earth, and hid his lord's money."
>
> "It was the one with the smallest gift who left his talent unimproved. In this is given a warning to all who feel that the smallness of their endowments excuses them from service for Christ. If they could do some great thing, how gladly would they undertake it; but because they can serve only in little things, they think themselves justified in doing nothing. In this they err. The Lord in His distribution of gifts is testing character. The man who neglected to improve his talent proved himself an unfaithful servant. **Had he received five talents, he would have buried them as he buried the one. His misuse of the one talent showed that he despised the gifts of heaven."** *Christ's Object Lessons,* 355.

Matthew 25:24

REAPING AND SOWING, GATHERING AND STREWING.

WHAT DID THE LORD SOW? THE TALENTS. WHAT ARE THE TALENTS SYMBOLIZING PROPHETICALLY? THE WORD OF GOD--THE MESSAGES COMMITTED TO SEVENTH-DAY ADVENTISTS.
AND WITHIN THESE MESSAGES ARE THE 7 TALENTS--THE 7 TIMES OF LEV. 26. THE LORD SOWED THEM.

> "By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to **scatter** the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were **sown**. Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed **cast into the soil,** Christ desires to lead our minds to the gospel seed, **the sowing** of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth." *Christ's Object Lessons,* 33.
>
> **"The sower soweth the word."** Christ came to sow the world with truth. Ever since the fall of man, Satan has been sowing the seeds of error. It was by a lie that he first

gained control over men, and thus he still works to overthrow God's kingdom in the earth and to bring men under his power. A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, "the word of God, which liveth and abideth forever," is communicated to men.

1 Peter 1:23. In that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. But it is to His personal ministry among men and to the work which He thus established that the parable of the sower especially applies." *Christ's Object Lessons,* 38.

Mark 4:13

Matt. 25:25

"The jewels of truth lie scattered over the field of revelation; but they have been **buried beneath human traditions, beneath the sayings and commandments of men,** and the wisdom from heaven has been practically ignored. Satan has succeeded in making the world believe that the words and achievements of men are of great consequence. There are veins of truth yet to be discovered, but spiritual things are spiritually discerned. One passage of Scripture will prove a key to unlock other passages, and in this way light is shed upon the hidden meaning of the word. By comparing different texts treating on the same subject, viewing their bearing on every side, the true meaning of the Scriptures will be made evident." *Counsels to Parents, Teachers, and Students,* 437.

"Many think that they must consult commentaries on the Scriptures in order to understand the meaning of the word of God, and we would not take the position that commentaries should not be studied; **but it will take much discernment to discover the truth of God under the mass of the words of men.** How little has been done by the church as a body professing to believe the Bible, to gather up the scattered jewels of God's word into one perfect chain of truth! The jewels of truth do not lie upon the surface, as many suppose. The master mind in the confederacy of evil is ever at work to keep the truth out of sight, and to bring into full view the opinions of great men. The enemy is doing all in his power to obscure heaven's light through educational processes; for he does not mean that men shall hear the voice of the Lord, saying, "This is the way, walk ye in it." *Fundamentals of Christian Education,* 188.

"Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he finds and opens the treasure house of the precious jewels of truth, it is no robbery, for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure, for as he examines it, that he may present it in such a way as to attract others, he finds new treasures." *Upward Look,* 205.

Mathew. 25:26

Psalms 50:21-22

"He who rests satisfied with his own present imperfect knowledge of the Scriptures, thinking this sufficient for his salvation, is resting in a fatal deception. There are many

who are not thoroughly furnished with Scriptural arguments, that they may be able to discern error, and condemn all the tradition and superstition that has been palmed off as truth. Satan has introduced his own ideas into the worship of God, that he might corrupt the simplicity of the gospel of Christ. A large number who claim to believe the present truth, know not what constitutes the faith that was once delivered to the saints--Christ in you the hope of glory. They think they are defending the old landmarks, but they are lukewarm and indifferent. They know not what it is to weave into their experience and to possess the real virtue of love and faith. **They are not close Bible students, but are lazy and inattentive.** When differences of opinion arise upon the passages of Scripture, these who have not studied to a purpose and are not decided as to what they believe, fall away from the truth. We ought to impress upon all the necessity of inquiring diligently into divine truth, that they may know that they do know what is truth. Some claim much knowledge, and feel satisfied with their condition, when they have no more zeal for the work, no more ardent love for God, and for souls for whom Christ died, than if they had never known God. They do not read the Bible [in order] to appropriate the marrow and fatness to their own souls. They do not feel that it is the voice of God speaking to them. But, if we would understand the way of salvation, if we would see the beams of the Sun of righteousness, we must study the Scriptures for a purpose, for the promises and prophecies of the Bible shed clear beams of glory upon the divine plan of redemption, which grand truths are not clearly comprehended." *1888 Materials,* 404.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine."

"Thus men excuse their neglect of God's gifts. They look upon God as severe and tyrannical, as watching to spy out their mistakes and visit them with judgments. **They charge Him with demanding what He has never given, with reaping where He has not sown.**

"There are many who in their hearts charge God with being a hard master because He claims their possessions and their service. But we can bring to God nothing that is not already His. "All things come of Thee," said King David; "and of Thine own have we given Thee." 1 Chronicles 29:14. All things are God's, not only by creation, but by redemption**. All the blessings of this life and of the life to come are delivered to us stamped with the cross of Calvary. Therefore the charge that God is a hard master, reaping where He has not sown, is false."**

"The master does not deny the charge of the wicked servant, unjust as it is; but taking him on his own ground he shows that his conduct is without excuse. Ways and means had been provided whereby the talent might have been improved to the owner's profit. "Thou oughtest," he said, "to have put my money to the exchangers, and then at my coming I should have received mine own with usury." *Christ's Object Lessons,* 362.

DID THE LORD SOW THE 7 TIMES AND ALL THE MESSAGES WHICH HE HAS COMMITTED TO SEVENTH-DAY ADVENTISTS?

"**But the position of those who discard the great movement which made them Adventists, and yet cherish some of the leading views of William Miller, and rejoice in the Advent name, is more inconsistent, and their course far more sinful in the sight of God, than that of those who made an entire surrender of both position and**

name. What a position in the sight of God, angels and men! They bless the Advent faith, hope and name, and curse the very means which has made them what they profess to be! These may hold the doctrines of the personal coming of Christ the literal resurrection of the dead, and life and immortality alone through Christ to be given at the resurrection of the just, but while failing to acknowledge the hand of God in the Advent movement in the past, and standing opposed to the third angel's message of the present, have no well-defined position as to the plan of God in warning the world and proving his people preparatory to the coming of the Son of man. And it is because of the ignorance of the people as to the true position, and because there is no real cross in what these men do teach, that they have influence. Some of them speak of Millerism and Miller, as they would of Mormonism and the notorious Smith, and yet claim to be Adventists. But if the hand of God has been with those who have borne the Advent name at any time, it was during the great time movement of 1843 and 1844. More recent time movements and operations of various kinds, by those who regard that grand movement as an error of Millerism, compare with it about the same as a rushlight compares with the noonday sun.

"And these men will speak proudly of their Advent faith, and bless the Advent name, while they curse the great Advent movement, which has brought the Advent doctrine before the present generation. The sin against the Holy Ghost, which had no forgiveness in the days of Christ, was to attribute the work of the Spirit, in the miracles of Jesus, to Satan. How much less, think you, is the sin of those who deny the work of the Spirit of God in the Advent movement, and attribute the power which attended that work to human and satanic influences? I do not say that all Adventists, besides Seventh-day Adventists, take the foregoing positions. Most of them, however, do; and the candid reader who regards the view of the great Advent movement taken in these pages with favor, will not fail to see both the glaring inconsistencies and the sinfulness of the positions taken by these professed Adventists.

"But the true position is free from such absurdities, and is harmonious in itself. It honors God, vindicates his word, and sustains Christian experience. It explains the past, definitely points out present duty, and lights up the glorious future. It presents a connected system of truth, the most beautiful in all its parts, that the mind of man ever contemplated." *James White, Life Incidents,* 267.

Matthew 25:27

THE EXCHANGERS=THE BANK. USURY=INTEREST=INCREASE

"We form a part of the great web of humanity, and a mutual influence passes from one to another, not only in the church but the family in heaven and the family on earth blend, in order that Christ may become a power in the world. All the jewels of truth given to patriarchs and prophets, which have been accumulating from age to age, and from generation to generation, are to be **gathered up**, as hereditary trusts.

"The sacred influences of present and past generations make a strong and powerful agency for God, able to stand, not against flesh and blood, but against principalities and powers, and spiritual wickedness in high places. God's people of today have all the privileges and opportunities of former generations and **increased light** to make them more powerful in the work of God than the people of preceding generations have been. These advantages demand corresponding returns. In harmony with our heavenly treasures are to be our efforts to open the way before others." *TDG 170*

Matthew 25:28

THE HOLY SPIRIT WITHDRAWN.

THE TALENT REMOVED

> **"Upon the slothful servant the sentence was, "Take therefore the talent from him, and give it unto him which hath ten talents."** Here, as in the reward of the faithful worker, is indicated not merely the reward at the final judgment but the gradual process of retribution in this life. As in the natural, so in the spiritual world: every power unused will weaken and decay. Activity is the law of life; idleness is death. **"The manifestation of the Spirit is given to every man to profit withal."** 1 Corinthians 12:7. Employed to bless others, his gifts increase. Shut up to self-serving they diminish, and are finally **withdrawn.** He who refuses to impart that which he has received will at last find that he has nothing to give. He is consenting to a process that surely dwarfs and finally destroys the faculties of the soul." *Christ's Object Lessons,* 364.

"There is more need now than ever before that our young men and women shall be intellectually qualified for the work. Our Sabbath schools not only need intellectual, but spiritual workers, and the mind receives its tone and efficiency by thorough discipline. By superficial study, the mind gradually loses its tone, and degenerates into imbecility, and is not capable of any taxing effort. But education prepares men to know and to do the very line of work that must at this time be done. Thorough discipline, under a wise teacher, is of more value than the natural aptitude and endowment, where there is no discipline." *Fundamentals of Christian Experience,* 258.

Hosea 4:6

TAKE THE PRESENT TRUTH AWAY FROM HIM AND GIVE IT TO HIM WHO HAS AN INCREASE OF PRESENT TRUTH.

Matthew 25:29

> "He would employ us as agents to communicate the light of His word to the world. If we improved the light given us of God by diffusing it to others, we shall have increased light; for to him "that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." It is at our own option as to what we shall do with the light God has given. We may walk in it, or refuse to follow in the steps of Christ, and thus extinguish our light." *Fundamentals of Christian Education*, 215-216.

Matthew 25:30

SEE EARLY WRITINGS 55 ON PAGE 215 OF THIS STUDY.

> "I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the

strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rending of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. **But the Jews were left in total darkness.** They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place." *Early Writings*, 260.

"Ministers should devote time to reading, to study, to meditation and prayer. They should store the mind with useful knowledge, committing to memory portions of Scripture, tracing out the fulfillment of the prophecies, and learning the lessons which Christ gave to His disciples. Take a book with you to read when traveling on the cars or waiting in the depot. Employ every spare moment in doing something. In this way an effectual door will be closed against a thousand temptations. Had King David been engaged in some useful employment, he would not have been guilty of the murder of Uriah. Satan is ever ready to employ him who does not employ himself. The mind which is continually striving to rise to the height of intellectual greatness will find no time for cheap, foolish thoughts, which are the parent of evil actions. There are men of good ability among us, who, by proper cultivation, might become eminently useful; yet they do not love exertion, and, failing to see the crime of neglecting to put to the best use the faculties with which they have been endowed by the Creator, they settle down at their ease, to remain uncultivated in mind. But very few are meeting the mind of God. Of these slothful servants God will inquire: "What hast thou done with the talents I gave thee?" **Many will be found in that day who, having had one talent, bound it in a napkin and hid it in the earth. These unprofitable servants will be cast into outer darkness;** while those who had put out their talents to the exchangers and doubled them will receive the plaudit: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." *Testimonies*, volume 4, 413.

Matthew 8:11-12; 24:45-51