

ZOOM MEETING OCTOBER 19

“In February, 1845, I had a vision of events **commencing with the Midnight Cry**. I saw a throne and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired his lovely person. The Father’s person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist.

Before the throne I saw **the Advent people, the church, and the world**. I saw a **company**, bowed down before the throne, deeply interested, while **the most of them stood up disinterested and careless**. Those who were **bowed** before the throne would **offer up their prayers** and look to Jesus; then he would look to his Father, and appeared to be pleading with Him. **A light would come from the Father to the Son, and from the Son to the praying company**. Then I saw an **exceeding bright light** come from **the Father to the Son**, and from the Son it **waved over the people before the throne**. But **few would receive this great light; many** came out from under it and immediately resisted it; **others** were careless and did not cherish the light, and it moved off from them; some cherished it, and went and **bowed down with the little praying company**. This company all received the light, and rejoiced in it, as their countenances shone with its glory.

And I saw the Father rise from the throne, and in a flaming Chariot go into the Holy of Holies, within the veil, and did sit. There I saw thrones that I had never seen before. **Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him; and 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 rose up 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.’ **And I saw** a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. **He stepped into the chariot** and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest. On the hem of His garment was a bell and pomegranate.

Then Jesus shew me the difference between faith and feeling. And I saw those who rose up with Jesus 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 the **breath** was **light, power, and much love, joy and peace**.

Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it.—Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; **then Satan would breathe upon them an unholy influence**; in it there was **light and much power, but no sweet love, joy and peace**. Satan’s object was to keep them deceived, and to draw back and deceive God’s children. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and **they at once received the unholy influence of Satan.**”
Broadside 1, April 6, 1846.

“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 rendering 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.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. 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. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

PHILADELPHIA AND LAODICEA

“**Now was seen the application of** those words of Christ in the Revelation, addressed to the church at this very time: ‘These things saith He that is holy, He that is true, He that hath **the key of David**, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it.’ Revelation 3:7, 8.

“It is **those who by faith follow Jesus** in the great work of the atonement who receive the benefits of His mediation in their behalf, while **those who reject the light which brings to view this work of ministration** are not benefited thereby. The Jews who rejected the light given at Christ’s first advent, and refused to believe on Him as the Saviour of the world, could not receive pardon through Him. When Jesus at His ascension entered by His own blood into the heavenly sanctuary to shed upon His disciples the blessings of His mediation, **the Jews were left in total darkness** to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That **door** by which men had formerly found access to God **was no longer open**. The Jews had refused to seek Him in the only way whereby He could then be found, **through the ministration in the sanctuary in heaven**. Therefore they found no communion with God. **To them the door was shut**. They had no knowledge of Christ as the true sacrifice and the only mediator before God; hence they could not receive the benefits of His mediation.

“The **condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians**, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins and not be cut off from the congregation. **How much more essential in this antitypical Day of Atonement that we understand the work of our High Priest and know what duties are required of us.**” *The Great Controversy*, 430, 431.

“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.

CHRIST & THE 144,000

“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 work will be similar to that of the Day of Pentecost**. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at **the opening of the gospel**, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at **its close** for the ripening of the harvest. ‘Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth.’ Hosea 6:3. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.’ Joel 2:23. ‘In the last days, saith God, I will

pour out of My Spirit upon all flesh.’ ‘And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Acts 2:17, 21.

“**The great work of the gospel is not to close with less manifestation of the power of God than marked its opening.** The prophecies which were fulfilled in the outpouring of the former rain at **the opening** of the gospel are again to be fulfilled in the latter rain at **its close**. Here are ‘the times of refreshing’ to which the apostle Peter looked forward when he said: ‘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.’ Acts 3:19, 20.” *The Great Controversy*, 611.

“The latter rain is to fall upon the people of God. A **mighty angel** is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.

“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.

“‘A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that the Spirit of God is being withdrawn from the world, and **those who have had great light and opportunities and have not improved them, will be the first to be left**. They have grieved away the Spirit of God.” *Selected Messages*, book 3, 154.

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.

SEPARATION

“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.

“I then saw **the third angel**. Said my accompanying angel, ‘Fearful is his word, 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.

“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.

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

THREE TESTS

“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 MIDNIGHT CRY

“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. (First written on December 20, 1844.)

“In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the “midnight cry” was heralded by thousands of believers.

“Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. **A preparation to meet the Lord was the burden of agonizing spirits.** There was **persevering prayer and unreserved consecration** to God.

“Said Miller in describing that work: ‘There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven.... There is no clashing of sentiments: all are of one heart and of one mind.’—Bliss, pages 270, 271.

“Another who participated in the movement testified: ‘It produced everywhere the most **deep searching of heart and humiliation of soul** before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. **It caused self-abasement and prostration of soul, such as we never before witnessed.** As God by Joel commanded, when the great day of God should be at hand, it produced a **rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning.** As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, ... and those who were looking for **the Lord afflicted their souls before Him.**’—Bliss, in *Advent Shield and Review*, vol. I, p. 271 (January, 1845).

“Of all the great religious movements since the days of the apostles, **none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844.** Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God.” *The Great Controversy*, 400, 401.

A TARRYING TIME

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.** Habakkuk 2:3.

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.**” *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.

“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 was 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.” *Review and Herald*, February 11, 1896.

BLESSED IS HE THAT WAITETH (THOUGH IT TARRIES)

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. Daniel 12:12–13.

“**All the messages given from 1840–1844 are to be made forcible now**, for there are many people who have lost their bearings. The messages are to go to all the churches.

“Christ said, ‘Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them’ [Matt. 13:16, 17]. **Blessed are the eyes which saw the things that were seen in 1843 and 1844.**

“The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. **A message will soon be given** by God’s appointment that will swell into a loud cry. **Then Daniel will stand in his lot, to give his testimony.**” *Manuscript Releases*, volume 21, 437.

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people’s heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. But blessed *are* your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*. Matthew 13:11–17.

HIS HAND 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.

SCRIPTURES OPENED

“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.