

EVERY VISION

INTERNAL

“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.

“When **the time passed** at which the Lord’s coming was first expected, —in the spring of 1844, —those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

“Interwoven with prophecies which they had regarded as applying to the time of the second advent was instruction **specially adapted** to their state of uncertainty and suspense, and **encouraging them to wait patiently in the faith that what was now dark to their understanding would in due time be made plain.**

“Among these prophecies was that of **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.**’

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none

of My words be prolonged any more, but the word which I have spoken shall be done.' Ezekiel 12:21–25, 27, 28.

“The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. **Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God’s word, their faith would have failed in that trying hour.**

“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.

“Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. 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.’

“The coming of Christ, as announced by the first angel’s message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of His soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, **two classes are represented.** All had taken their lamps, the Bible, and by its light had gone forth to meet the Bridegroom. But while ‘they that were foolish took their lamps, and took no oil with them,’ ‘the wise took oil in their vessels with their lamps.’ The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in His word, which could not be overthrown by disappointment and delay. Others ‘took their lamps, and took no oil with them.’ **They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.**

“While the bridegroom tarried, they all slumbered and slept.’ By **the tarrying of the bridegroom is represented the passing of the time** when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest **of the superficial and halfhearted** soon began to waver, and their efforts to relax; but **those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet**, which the waves of disappointment could not wash away. ‘They all slumbered and slept;’ one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet

in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The **halfhearted and superficial** could no longer lean upon the faith of their brethren. Each must stand or fall for himself." *The Great Controversy*, 391–395.

EXTERNAL

"The final overthrow of all earthly dominions is plainly foretold in the word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel is given the message:

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, **until He come whose right it is**; and I will give it Him.' Ezekiel 21:26, 27.

"The crown removed from Israel passed successively to the kingdoms of **Babylon, Medo-Persia, Greece, and Rome**. God says, 'It shall be no more, until He come whose right it is; and I will give it Him.'

"That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of **the events to precede His coming**: 'Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.' Matthew 24:6, 7." *Education*, 179.

"Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: 'Both prophet and priest are profane; yea, in My house have I found their wickedness.' Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of Zedekiah's reign, this charge of violating the sanctity of the temple was repeated. 'Moreover,' the sacred writer declared, 'all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem.' 2 Chronicles 36:14.

"The day of doom for the kingdom of Judah was fast approaching. No longer could the Lord set before them the hope of averting the severest of His judgments. 'Should ye be utterly unpunished?' He inquired. 'Ye shall not be unpunished.' Jeremiah 25:29.

"Even these words were received with mocking derision. '**The days are prolonged, and every vision faileth,**' declared the impenitent. But **through Ezekiel this denial of the sure word of prophecy was sternly rebuked.** 'Tell them,' the Lord declared, 'I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, **The days are at hand, and the effect of every vision.** For there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.'

"Again,' testifies Ezekiel, 'the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.' Ezekiel 12:22–28.

"Foremost among those who were rapidly leading the nation to ruin was Zedekiah their king. Forsaking utterly the counsels of the Lord as given through the prophets, forgetting the debt of gratitude he owed Nebuchadnezzar, violating his solemn oath of allegiance taken in the name

of the Lord God of Israel, Judah's king rebelled against the prophets, against his benefactor, and against his God. In the vanity of his own wisdom he turned for help to the ancient enemy of Israel's prosperity, 'sending his ambassadors into Egypt, that they might give him horses and much people.'

"'Shall he prosper?' the Lord inquired concerning the one who had thus basely betrayed every sacred trust; 'shall he escape that doeth such things? or shall he break the covenant, and be delivered? As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Neither shall Pharaoh with his mighty army and great company make for him in the war: . . . seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape.' Ezekiel 17:15–18.

"To the 'profane wicked prince' had come the day of final reckoning. 'Remove the diadem,' the Lord decreed, 'and take off the crown.' **Not until Christ Himself should set up His kingdom** was Judah again to be permitted to have a king. 'I will **overturn, overturn, overturn,** it,' was the divine edict concerning the throne of the house of David; 'and it shall be no more, until He come whose right it is; and I will give it Him.' Ezekiel 21:25–27." *Prophets and Kings*, 450–451.

"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.

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. And there was given him dominion, and glory, and **a kingdom**, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed. Daniel 7:13, 14.

"When the four angels let go, **Christ will set up His kingdom.**" *Spalding and Magan*, 3.

HE WHO NOW LETS

"**The restraining** Spirit of God is even now being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they shall not blow until **the servants of God are sealed;** but **when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.**" *Testimonies*, volume 6, 408.

"'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 Saviour 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*, 234, 235.

OUR ADMONITION

“The entire history of the children of Israel was ‘written for our admonition upon whom the ends of the world are come.’ No Hebrews could so fully estimate the sacredness and exalted character of God’s law as those who accepted Christ as their Redeemer. **He was the foundation of the entire Jewish system.**” *Review and Herald*, April 29, 1875.

A TARRYING TIME, TWO TABLES, FORTY-SIX DAYS AND THE SANCTUARY

Exodus 24:1, 6–8, 12–18.

“**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. ‘And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.’ **The forty days’ tarry in the mount** did not include the **six days of preparation.** During the six days Joshua was with Moses, and together they ate of the manna and drank of ‘the brook that descended out of the mount.’ But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.

“During his stay in the mount, **Moses received directions for the building of a sanctuary** in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that

I may dwell among them' (Exodus 25:8), was the command of God." *Patriarchs and Prophets*, 313–314.

A MANIFESTATION OF GOD'S POWER

"Never since man was created had there been witnessed such a manifestation of divine power as when the law was proclaimed from Sinai." *Patriarchs and Prophets*, 340.

PENTECOST COMMEMORATED

And Jesus said unto them, **I am the bread of life**: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

"The Jews had always prided themselves upon their divinely appointed services, and many of those who had been converted to the faith of Christ still felt that since God had once clearly outlined the Hebrew manner of worship, it was improbable that He would ever authorize a change in any of its specifications. They insisted that the Jewish laws and ceremonies should be incorporated into the rites of the Christian religion. They were slow to discern that **all the sacrificial offerings had but prefigured the death of the Son of God**, in which type met antitype, and after which the rites and ceremonies of the Mosaic dispensation were no longer binding." *Acts of the Apostles*, 190.

Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat **offering** unto the Lord. Ye shall bring out of your habitations **two wave loaves** of two tenth deals: they shall be of fine flour; they shall be **baken with leaven**; *they are the firstfruits* unto the Lord. Leviticus 23:16–17.

SIN

1 Corinthians 5:6–8.

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

"You should keep off from Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your **thoughts must be brought into subjection to the will of God** and **your feelings under the control of reason and religion**. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. **If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character**. When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure." *Testimonies*, volume 5, 310.

FIRST FRUITS & VIRGINS

And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are **virgins**.

These are they which follow the Lamb whithersoever he goeth. These were **redeemed from among men, being the first fruits** unto God and to the Lamb. Revelation 14:3–4.

BAKED

“The purification of God’s people cannot be accomplished without suffering. God permits **the fire of affliction** to consume the dross, to separate the worthless from the valuable, in order that the pure metal may shine forth. He passes us from **one fire to another**, testing our true worth. True grace is willing to be tried. If we are loath to be searched by the Lord, our condition is one of peril. God is the refiner and purifier of souls. He places us in the heat of the furnace, that the dross may be forever separated from the true gold of Christian character. Jesus watches the test. He knows just what fire of temptation and trial is needed to purify the precious metal, in order that the radiance of divine love may be reflected.

“It is by close, testing trials that God brings his people near to himself; for in trial and temptation he discovers to them their weakness, and teaches them to lean upon him as their only help and safeguard. When this result is attained, his object is accomplished, and his tried servants are prepared to be used in every emergency, to fill important positions of trust, and to accomplish the grand purposes for which their powers were given them. God takes men upon trial, and he proves them upon the right hand and upon the left, until they are educated, trained, and disciplined for his use.” *Review and Herald*, April 10, 1894.

WAVE OFFERING—AN ENSIGN

Ensign: a *flag*; also a *sail*; by implication a *flagstaff*; generally a *signal*; figuratively a *token*: - banner, pole, sail, (en-) sign, standard.

LIFTED UP

And **he will lift up an ensign to the nations** from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly. Isaiah 5:26.

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.

PENTECOST’S TWO LOAVES

And Jesus said unto them, **I am the bread of life:** he that cometh to me shall never hunger; and he that believeth on me shall never thirst. John 6:35.

FORTY AND SIX YEARS TO BUILD THE TEMPLE

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 2:19–21.

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years. Now in the first year of Cyrus king of Persia, that the word of the Lord *spoken* by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying, 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 36:20–23.

Seventy weeks 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.

COVENANT CONFIRMED

And he shall confirm the covenant with many for **one week**: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:27.

A MANIFESTATION OF GOD'S POWER

“Christ’s ascension to heaven was **the signal** that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. **The Pentecostal outpouring was Heaven’s communication that the Redeemer’s inauguration was accomplished.** According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” *Acts of the Apostles*. 38.

A TARRYING TIME

Luke 24:44–52.

“After his resurrection **he opened their minds that they might understand the Scriptures**, and told them the same things which before they could not comprehend, saying, ‘These are the things which I spake unto you while I was yet with you.’ We should pray that our understanding may be opened, that we may comprehend what Christ has said unto us; for we are to be sanctified through his word.” *Signs of the Times*, April 6, 1891.

THE FOUNDATION CONDEMNED

“Christ, **the foundation of the whole Jewish economy, stood before the Jewish rulers**, to be condemned by his own nation.” *Review and Herald*, June 12, 1900.

THE TABLES OF THE COVENANT

“Moses took **the tables of the covenant**, the law of Ten Commandments, and descended from the mount. . . . Confusion and shame on their account took possession of him, and he there threw down **the tables** and broke them. As they had broken their covenant with God, Moses, in breaking the tables, signified to them, so, also, God had broken his covenant with them. **The tables, whereupon was written the law of God**, were broken.” *Review and Herald*, July 29, 1873.

“Christ himself, the **foundation** and the crowning glory of God’s temple, became ‘a **rock of offense to them that stumble at the word.**’ Yet that chief **foundation stone**, ‘disallowed indeed of men,’ was ‘chosen of God and precious.’ **Though rejected by the Jewish builders**, it became the head of the corner. Christ was put to death; but the work of building did not cease. He was honored in Heaven and by the faithful on earth as the true **foundation.**” *Sketches from the Life of Paul*, 158.

“We have nothing to fear for the future, **except as we shall forget the way the Lord has led us, and His teaching in our past history.**” *Life Sketches*, 196.

THE TEACHING

“**The truths that we received in 1841, ‘42, ‘43, and ‘44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the **future** be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit.” *Manuscript Releases*, volume 15, 371.

May, 1842—Habakkuk 2:2.

April 19, 1844—Habakkuk 2:3, Matthew 25:5; Ezekiel 12.

Summer 1844—Revelation 14:8.

August 11–17, 1844—Leviticus 16:29–30; Matthew 25:6.

October 22, 1844—Daniel 8:14, Matthew 25:10, Revelation 3:7.

THE LEADING

“We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906, **as He was with us in 1841, 1842, 1843, and 1844.**” *Loma Linda Messages*, 156.

May, 1842—1843 Chart produced

April 19, 1844—the tarry time arrives

Summer 1844—separation from churches

August 11–17, 1844—Midnight Cry arrives

October 22, 1844—the door shuts

HIS LEADING AND HIS TEACHING

“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.

THE CHART

“In May, 1842, a General Conference was convened in Boston, Massachutes. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway**. These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, ‘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.’ Habakkuk 2:2.

“After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” *The Autobiography of Joseph Bates*, 263.

LEADING THROUGH PROPHECY

“It was the united testimony of Second Advent lecturers and papers, **when standing on ‘the original faith,’** that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. **It was necessary that 1843 should be the first published time** in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

“Instead of becoming like the world, we are to become more and more distinct from the world. Satan has combined and will continue to combine with the churches in making a masterly effort against the truth of God. Everything that is done by God’s people to make inroads upon the world will call forth determined opposition from the powers of darkness. The enemy’s last great conflict will be a most determined one. It will be the last battle between the powers of darkness and the powers of light. Every true child of God will fight bravely on the side of Christ. Those who in this great crisis allow themselves to be more on the side of the world than of God, will eventually place themselves wholly on the side of the world. **Those who become confused in their understanding of the word, who fail to see the meaning of antichrist, will surely place themselves on the side of antichrist.** There is no time now for us to assimilate with the world. Daniel is standing in his lot and in his place. The prophecies of Daniel and of John are to be understood. They interpret each other. They give to the world truths which everyone should

understand. These prophecies are to be witness in the world. **By their fulfillment in these last days, they will explain themselves.**

“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. 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. It means much to be true to God. This embraces health reform. It means that our diet must be simple, that we must be temperate in all things. The many varieties of food so often seen on tables is not necessary, but highly injurious. Mind and body are to be preserved in the best condition of health. Only those who have been trained in the knowledge and fear of God should be chosen to take responsibilities. Those who have been long in the truth, yet who cannot distinguish between the pure principles of righteousness and the principles of evil, whose understanding in regard to justice, mercy, and the love of God is beclouded, should be relieved of responsibility.

“God has important lessons for his people to learn. Had these lessons been learned before, his cause would not be where it is today. One thing must be done. The truth is not to be withheld from ministers or men in positions of responsibility for fear of incurring their displeasure. There are to be connected with our institutions men who with meekness and in wisdom will declare the whole counsel of God. God’s wrath is kindled against those who in carnal security and pride have shown contempt for his management. They are endangering the prosperity of the cause.

“Every false way is a deception, and if sustained, will in the end bring destruction. Thus the Lord permits those who maintain false plans to be destroyed. At the very time when praise and adulation is heard, sudden destruction comes. There are those who, notwithstanding they know of the reproof received by others, because of unfaithfulness, turn away from admonition. These are doubly guilty. They knew the Lord’s will and did it not. Their punishment will be proportionate to their guilt. They would not take heed to the word of the Lord.” *Kress Collection*, 105, 106.