

“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, 338, 339.

IN YOUR DAYS

And **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; 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 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 12:21–28.

TESTIMONY OF TWO

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.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. Deuteronomy 19:15.

THE REBELLIOUS HOUSE

“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.

“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.

“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.

“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.

CAPERNAUM

“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.

“At **Capernaum** Jesus dwelt in the intervals of His journeys to and fro, and it came to be known as ‘**His own city.**’ It was on the shores of the Sea of **Galilee**, and near the borders of the beautiful plain of Gennesaret, if not actually upon it.” *The Desire of Ages*, 252.

“Among the professed children of God, how little patience has been manifested, how many bitter words have been spoken, how much denunciation has been uttered against those not of our faith. Many have looked upon those belonging to other churches as great sinners, when the Lord does not thus regard them. Those who look thus upon the members of other churches, have need to humble themselves under the mighty hand of God. Those whom they condemn may have had but little light, few opportunities and privileges. If they had had the light that many of the members of our churches have had, they might have advanced at a far greater rate, and have better represented their faith to the world. Of those who boast of their light, and yet fail to walk in it, Christ says, ‘But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, **Capernaum [Seventh-day Adventists, who have had great light]**, which art exalted unto heaven [**in point of privilege**], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.’ At that time Jesus answered and said, ‘I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from **the wise** and prudent [**in their own estimation**], and hast revealed them unto babes.’

“And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; **therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight,** as I have cast out all your brethren, even the whole seed of Ephraim.’

“The Lord has established among us institutions of great importance, and they are to be managed, not as worldly institutions are managed, but after God’s order. They are to be managed with an eye single to his glory, that by all means perishing souls may be saved. To the people of God the testimonies of the Spirit have come, and yet many have not taken heed to reproofs, warnings, and counsels.

“Here now this, **O foolish people,** and without **understanding;** which have **eyes, and see not;** which have **ears, and hear not:** fear ye not me saith the Lord: **will ye not tremble at my presence,** which have placed the sand for the bound of the sea by a perpetual degree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? but this people hath a revolting and a rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. **Your iniquities have turned away these things,** and your sins have withholden good things from you.... They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do

they not judge. Shall I not visit for these things? saith the Lord; **shall not my soul be revenged on such a nation as this?**

“Shall the Lord be compelled to say, ‘**Pray not thou for this people**, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee?’ ‘Therefore the showers have been withholden, and there hath been no latter rain. . . . Wilt thou not from this time cry unto me, My father, thou art the guide of my youth?’” *Review and Herald*, August 1, 1893.

PRAY NOT FOR THIS PEOPLE

“It is the absence of personal religion, of a daily, living experience in the things of God, that creates such coldness and stupor in the church. We have enjoyed great light and many privileges. Shall we turn away from all these blessings, and sacrifice the peculiar, holy character which should distinguish us as children of God? If we thus slight the mercy of God, **the judgments denounced against Capernaum** will surely fall upon us. Our punishment will be heavier than if we had not enjoyed so great light. Thus the warnings, reproofs, and counsels, which, accepted and obeyed, would bring us untold blessings, become a curse when they are rejected.

“The Lord commanded one of his ancient servants, ‘Pray not thou for this people, neither lift up cry nor prayer for them; neither make intercession to me; for I will not hear thee.’ The prophet thus describes the sins which had called forth this fearful denunciation: ‘The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?’ ‘From the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.’

“**The apostles declare that this state of things will find its counterpart in the last days.** Many have a form of godliness, but in their daily life deny the power thereof. They have ceased to be convicted of their sins or alarmed at their state. They say in their hearts, ‘The church is flourishing. Peace and spiritual prosperity are within her borders.’ The words of the prophet may well apply to these self-deceivers, ‘They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them.’” *Review and Herald*, November 7, 1882.

THE JUDGMENT OF GOD

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely. O Lord, *are* not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder than a rock; **they have refused to return.** Therefore I said, Surely these *are* poor; **they are foolish: for they know not the way of the Lord, nor the judgment of their God.** Jeremiah 5:1–4.

Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. Also I set watchmen over you, *saying*, Harken to the sound of the trumpet. But they said, We will not hearken. Therefore hear, ye nations, and know, O congregation, what *is* among them. Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. Jeremiah 6:16–19.

Moreover thou shalt say unto them, Thus saith the Lord; Shall they fall, and not arise? shall he turn away, and not return? Why *then* is this people of Jerusalem slidden back by a perpetual backsliding? they hold fast deceit, they refuse to return. I hearkened and heard, *but* they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle. Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but **my people know**

not the judgment of the Lord. How do ye say, *We are wise*, and the law of the Lord *is* with us? Lo, certainly in vain made he *it*; the pen of the scribes *is* in vain. The wise *men* are ashamed, they are dismayed and taken: lo, **they have rejected the word of the Lord**; and what wisdom *is* in them? Jeremiah 8:4–9.

Behold, **the days come**, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find *it*. **In that day** shall the fair virgins and young men faint for thirst. They that **swear by the sin of Samaria**, and say, Thy god, O Dan, liveth; and, The manner of **Beersheba** liveth; even **they shall fall, and never rise up again.** Amos 8:11–14.

He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. Daniel 11:41.

“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 places 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 become deficient in doing the ways and will of God, while **those who have great light**, have, through perversity of their own natural hearts, turned away from Christ because displeased with the requirements.

“But God will not be left without witness. The **one-hour labourers** will be brought in at **the eleventh hour**, and will consecrate 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.** . . .

“Great is the work of the Lord. Men are choosing sides. Even **those supposed to be heathen** will choose the side of Christ, while **those who become offended, as did the disciples**, will go away and **walk** no more with Him. And **others will come in and occupy the place they have left vacant**. The time is very near when man shall have reached the prescribed limits. . . The record of their works in the books of heaven is **‘Weighed in the balances, and found wanting.’**” *Testimonies to Southern Africa*, 50, 51.

From that *time* many of his disciples went back, and walked no more with him. John 6:66.

“The **plainly spoken truth** did its work. By it many were offended. They showed by their actions that truth was unpalatable to them. Closing their eyes to the light, and their hearts to rebuke, they chose the praise of men rather than the admonition of God. They **willingly misapprehended Christ’s words**. ‘From that time,’ we read, ‘many of His disciples went back, and walked no more with Him.’ . . .

“**Today** souls are being **tested and tried**, and many are passing over **the same ground trodden by those who forsook Christ**. When **tested by the Word**, they reject the divine Teacher. When rebuked because their lives are not in harmony with truth and righteousness, they turn from the Saviour; and **their decision**, like that of the offended disciples, **is never reversed**. They walk no more with Christ. **Thus are the words fulfilled**, ‘Whose fan is in His hand, and He will throughly purge His floor, and gather His wheat into the garner.’” *Signs of the Times*, May 15, 1901.

THE SABBATH

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God’s dear waiting saints. And if one believed, and kept the Sabbath, and received the blessing attending it, and **then gave it up**, and broke the holy commandment, **they would shut the gates of the Holy City against themselves**, as sure as there was a God that rules in heaven above. I saw that God had **children**, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of **the time of trouble**, we were **filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully**. This enraged the church, and nominal Adventists, as they could not refute the Sabbath truth. And at this time, **God’s chosen**, all saw clearly that we had the truth, and **they came out and endured the persecution with us.**” *A Word to the Little Flock*, 18, 19.

Tell them therefore, Thus saith the Lord God; 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. Ezekiel 12:22–25.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; *and*, behold, the third woe cometh quickly. Revelation 11:11–14.

“**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.**” *The Desire of Ages*, 528, 529.

THE GLORY OF GOD

“Christ reproved Martha for her unbelief, but his words were spoken with the utmost gentleness. ‘Said I not unto thee, that, if thou wouldest believe, **thou shouldest see the glory of God?**’ Why should you doubt my power? You have my word. If you will believe, **you shall see the glory of God.** Skepticism and unbelief are not humility. Implicit belief in Christ’s word is true humility, true self-surrender.” *Youth Instructor*, May 4, 1899.

“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 Desire of Ages*, 234, 235.

“Presently Christ tells them that they are now to go no farther. Stepping a little aside from them, the Man of Sorrows pours out His supplications with strong crying and tears. He prays for strength to endure the test in behalf of humanity. He must Himself gain a fresh hold on Omnipotence, for only thus can He contemplate the future. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. The dew is heavy upon His bowed form, but He heeds it not. The shadows of night gather thickly about Him, but He regards not their gloom. So the hours pass slowly by. At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. **Jesus has told them of His sufferings;** He has taken them with Him that they might unite with Him in prayer; even now He is praying for them. The Saviour has seen the gloom of His disciples, and has longed to lighten their grief by an assurance that their faith has not been in vain. **Not all, even of the twelve,** can receive the revelation He desires to give. **Only the three who are to witness His anguish in Gethsemane have been chosen to be with Him on the mount.** Now the burden of His prayer is that they may be given **a manifestation of the glory He had with the Father before the world was,** that **His kingdom may be revealed to human eyes,** and that **His disciples may be strengthened to behold it.** He pleads that **they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony** with the knowledge that He is of a surety the Son of God and that His shameful death is a part of the plan of redemption.

“His prayer is heard. While He is bowed in lowliness upon the stony ground, suddenly the heavens open, the golden gates of the city of God are thrown wide, and holy radiance descends upon the mount, enshrouding the Saviour’s form. **Divinity from within flashes through humanity,** and meets the glory coming from above. Arising from His prostrate position, Christ stands in godlike majesty. The soul agony is gone. His countenance now shines ‘as the sun,’ and His garments are ‘white as the light.’

“The disciples, awaking, behold **the flood of glory** that illuminates the mount. In fear and amazement they gaze upon the radiant form of their Master. As they become able to endure the wondrous light, they see that Jesus is not alone. Beside Him are two heavenly beings, in close converse with Him. They are **Moses,** who upon Sinai had talked with God; and **Elijah,** to whom the high privilege was given—**granted to but one other of the sons of Adam**—never to come under the power of death. . . .

“**Moses** upon the mount of transfiguration was a witness to Christ’s victory over sin and death. He represented those who shall come forth from the grave at the resurrection of the just. **Elijah,** who had been translated to heaven without seeing death, represented those who will be living upon the earth at Christ’s second coming, and who will be ‘changed, in a moment, in the twinkling of an eye, at the last trump;’ when ‘this mortal must put on immortality,’ and ‘this corruptible must put on incorruption.’” 1 Corinthians 15:51–53. Jesus was clothed with the light of heaven, as He will appear when He shall come ‘the second time without sin unto salvation.’ For He will come ‘in **the glory of His Father** with the holy angels.’ Hebrews 9:28; Mark 8:38. The Saviour’s promise to the disciples was now fulfilled. Upon the mount **the future kingdom of glory was represented in miniature,** — Christ the King, **Moses a representative of the risen saints, and Elijah of the translated ones.**” *Desire of Ages*, 419–421.

“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.

RAPHIA DANIEL AND REVELATION 11:11.

“Then taking a boat with His disciples, He crossed the lake to **Magdala**, at the southern end of the plain of Gennesaret. **In the border of Tyre and Sidon** His spirit had been refreshed by the confiding trust of the Syrophoenician woman. The heathen people of Decapolis had received Him with gladness. Now as He landed once more in **Galilee**, where His power had been most strikingly manifested, where most of His works of mercy had been performed, and His teaching given, He was met with contemptuous unbelief.” *The Desire of Ages*, 405.

MAGDALA

And he sent away the multitude, and took ship, and came into the coasts of **Magdala**. Matthew 15:39.

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 reprov'd. 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. Habakkuk 2:1–4.

“In the parable the householder represented God, the vineyard the Jewish nation, and the hedge the divine law which was their protection. **The tower** was a symbol of the **temple.**” *The Desire of Ages*, 597.

The name **Magdala** is of Hebrew origin and means “tower” or “elevated place.” It is derived from the Hebrew word “Migdal” (מגדל), which translates to “tower.” Magdala is the name of an ancient town on the western shore of the Sea of Galilee, mentioned in the New Testament as the hometown of Mary Magdalene (Mary from Magdala). Mary means “bitter” and Mary Magdalena represents the bitter church.

A BITTER DISAPPOINTMENT

“The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced **a bitter disappointment. Yet the Lord had accomplished his purpose: he had tested the hearts of those who professed to be waiting for his appearing.** There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.” *The Spirit of Prophecy*, volume 4, 228.

Geographical Connection: Gennesaret refers to both a fertile plain and a town on the northwestern shore of the Sea of Galilee, between Magdala and Capernaum. The name may have been applied to the region due to its association with the lake's harp-like shape.

“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that **God works on the same lines** now that He ever has done. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“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. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement**. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens.” *Bible Echo*, August 26, 1895.

“Chapter 41—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**.” *The Desire of Ages*, 383.

PANIAM

“From the chosen companions of His ministry the scenes that lay before Him were as yet hidden; but the time was near when they must behold His agony. They must see Him whom they had loved and trusted, delivered into the hands of His enemies, and hung upon the cross of Calvary. Soon He must leave them to face the world without the comfort of His visible presence. He knew how bitter hate and unbelief would persecute them, and He desired to prepare them for their trials.

“Jesus and His disciples had now come into one of the towns about **Caesarea Philippi**. They were beyond **the limits of Galilee, in a region where idolatry prevailed**. Here the disciples were **withdrawn from the controlling influence of Judaism**, and brought into closer contact with the heathen worship. Around them were represented forms of superstition that existed in all parts of the world. Jesus desired that a view of these things might lead them to feel their responsibility to the heathen. During His stay in this region, **He endeavored to withdraw from teaching the people, and to devote Himself more fully to His disciples**.” *The Desire of Ages*, 410, 411.

“The voice of God had been heard at the baptism of Jesus at **the beginning** of His ministry, and again **at His transfiguration** on the mount. Now at **the close** of His ministry it was heard for the third time, by a larger number of persons, and under peculiar circumstances. Jesus had just spoken the most solemn truth regarding the condition of the Jews. He had made His last appeal, and pronounced their doom. **Now God again set His seal to the mission of His Son**. He recognized the One whom Israel had rejected. ‘This voice came not because of Me,’ said Jesus, ‘but for your sakes.’ It was **the crowning evidence** of His Messiahship, the signal from the Father that Jesus had spoken the truth, and was the Son of God.

“‘Now is the judgment of this world,’ Christ continued; ‘now shall the prince of this world be cast out. And I, if **I be lifted up** from the earth, will draw all unto Me. This He said, signifying what death He should die.’ This is **the crisis of the world**. If I become the propitiation for the sins of men, the world will be lighted up. Satan’s hold upon the souls of men will be broken. The defaced image of God will be restored in humanity, and a family of believing saints will finally inherit the heavenly home. This is the result of Christ’s death. The Saviour is lost in contemplation of the scene of triumph

called up before Him. He sees the cross, the cruel, ignominious cross, with all its attending horrors, blazing with glory." *The Desire of Ages*, 625.

"The work which the church has failed to do in a time of peace and prosperity she will have to do in a **terrible crisis** under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith. And at that time the **superficial, conservative class**, whose influence has steadily retarded the progress of the work, will **renounce the faith and take their stand with its avowed enemies**, toward whom their sympathies have long been tending." *Testimonies*, volume 5, 463.

"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.

"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.