

The Spirit of Prophecy: The Tarrying Time and the Midnight Cry

Habakkuk's Two Tables

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A Word of Clarification

Recently we began to prepare the transcription of Habakkuk's Two Tables to be translated into the various languages represented on our website. The task of changing a spoken presentation into a written presentation is much more of a task than might be understood if one is not familiar with all the hoops that must be jumped through to turn a spoken presentation into a written presentation, along with the necessary problems of ultimately translating the material into the various languages on the website. We just started our copy-editing of the first of the ninety-five presentations and I discovered another hoop that we must also jump through. It has to do with the progressive development of this message from 1989 until our current history.

In the presentations of about fifteen years ago there were truths that were in their infant state of understanding. The first of those truths that I must clarify is the arrival of the second angel in Millerite history. I understood at that time that the second angel arrived when the Protestant churches began to close their doors against Miller's presentation of the first angel's message, in conjunction with the termination of the year 1843. William Miller worked upon a reckoning of time that he believed identified that the years of 1843 began on March 22, 1843 and ended on March 22, 1844. He had thought the three prophecies that ultimately were placed upon the two sacred charts would terminate in the year of 1843, and he believed that year ended on March 22, 1844. He was wrong on two points.

The three prophecies of the 1335 days of Daniel twelve, the 2520 years of the "seven times" of Leviticus twenty-six and the 2300 days of Daniel eight were understood by Miller to concluded in March of 1844. The Lord thereafter guided Samuel Snow to not only understand that the prophecies ended not in 1843, but 1844; but Snow also began to apply the Karite reckoning of time, that was not the time application Miller had been employing. Miller had been using the Rabbinic/equinox-based reckoning of time that based the year upon spring to spring.

When we were presenting Habakkuk's Two Tables, we had not understood this historical reality and were using Miller's experience to mark March 22, 1844 as the arrival of the second and the beginning of the tarrying time. I understood, and still do that the arrival of that angel corresponded to when the Protestants rejected Miller's message of the first angel, and the following passage was my point of reference.

"In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland. I felt it a great privilege to attend these lectures; for I had fallen under

discouragements, and did not feel prepared to meet my Saviour. This second course created much more excitement in the city than the first. With few exceptions, the different denominations closed the doors of their churches against Mr. Miller. Many discourses from the various pulpits sought to expose the alleged fanatical errors of the lecturer; but crowds of anxious listeners attended his meetings, and many were unable to enter the house. The congregations were unusually quiet and attentive.” Life Sketches, 27.

I understood the closing of the doors to Miller’s message marked the beginning of the rejection of the first angel, and in agreement with Miller’s understanding of the Rabbinic/equinox-based reckoning of time I assumed that March 22, 1844 marked the conclusion of 1843. Miller’s presentation in Portland in June of 1842 is actually a waymark that identifies a progressive rejection that ultimately concluded on April 18, 1844, but at the time of the presentations we had not recognized Samuel Snow’s application of the Karaite reckoning of time.

In the first presentation we began to copy-edit I began to see that what was recorded at that time seems to contradict what we now teach. It does and it doesn’t. It is simply an emphasis upon the progressive arrival of the second angel, and also an illustration of the progressive unsealing of this message, as was the case also in Millerite history. This note of clarification should address those who have stumbled over our identification of April 19, 1844 as the first Millerite disappointment and what was taught in the past.

“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.

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Understanding the Millerite Calendar and the Tarrying Time

In our last presentation, the question arose about how October 22, 1844, can be the tenth day of the seventh month if March 22, 1844, is the first day of the first month. The Millerites in March 1844 misunderstood what they believed to be the end of 1843. After that disappointment, they re-examined the biblical reckoning of time. This is explained in Gerhard Damsteegt's book, Foundations of the Seventh-day Adventist Message and Mission, particularly on pages 89 and 92. When they believed 1843 ended, they reevaluated two components of their time understanding: the change from 1843 to 1844, and the days that mark the beginning and ending of the years, so they could calculate the tenth day of the seventh month.

I often emphasize that from March 22nd to October 22nd is seven months. I am not suggesting that this is the Seventh Month Movement, but it is interesting that the Millerites believed March 22nd

was significant, and it's a helpful mental marker—seven months later brings you to October 22nd. This is factual.

The disappointment and the tarrying time were not fulfillment's of a time prophecy, but rather the result of a misunderstanding by the Millerites. Their misunderstanding fulfilled the tarrying time and the disappointment; there was no specific prophecy stating that the tarrying time would begin at a certain point. Their belief that 1843 had passed on March 22, 1844, produced the disappointment.

Damsteegt says:

'Although the Karaite reckoning which indicated the end of the Jewish year at the new moon on April 17, 1844, was favored in the major Millerite periodicals, the majority of believers looked to March 21, 1844 as the time for Christ's return. Outside the Millerite movement March 21 was well known and there was a very general expectation of an entire overthrow of the whole system of Adventism on that date.'

We read yesterday that Miller was expecting that date. The majority of the Millerites were looking at that date, and even their opponents knew it and were watching for it as proof that the Millerites were false. This was the standard understanding. After it passed, they began to investigate the time prophecies more closely, which led them to October 22, 1844. This provides a point of reference for the question that came up yesterday.

The Tarrying Time and Ellen White's First Vision

Today, I want to spend more time looking at the tarrying time. This is important because we are dealing with Ellen White's first vision, where she says the bright light at the beginning of the path to Heaven was the Midnight Cry, and if you deny that light, you fall off the path to Heaven. I am trying to demonstrate that the Midnight Cry in her vision includes the entire history of the Second Angel's Message.

Personally, I have no problem saying that the Midnight Cry in that vision, which is at the beginning of the path and sheds light all along the way, represents the history of the Millerites from 1840 to 1844. The dynamics of that history must be rightly understood. The fulfillment of the Midnight Cry itself was from August 12th through 17th, when the message was presented at the Exeter Camp Meeting, and then they carried the message for about two months—September and October, two months and five days. Before October 22nd, they were preparing for the Lord's return. This two-month period is the history of the Midnight Cry. However, you cannot understand this period without understanding the steps that led into it. For me, the Midnight Cry is, more specifically, the history of the tarrying time, continuing through October 22, 1844.

Locating the Three Angels' Messages

Here is the history of 1840 to 1844. There are several passages in the Spirit of Prophecy where Sister White tells us we need to know where to locate the messages. When you begin to locate the messages, you realize that all the messages arrive at a certain point in time and are thereafter

empowered.

The First Angel arrives in 1798 at the Time of the End, when the Book of Daniel is unsealed and there is an increase of knowledge. The First Angel's Message is empowered on August 11, 1840, when the year-day principle is confirmed for the whole world, bringing down the Angel of Revelation 10, which symbolizes the empowerment of the First Angel's Message.

The Second Angel arrives in June of 1842. We read yesterday that in June of 1842, Mr. Miller gave his second course of presentations at the Casco Street church. With few exceptions, the Protestant churches closed their doors. So, in June of 1842, the Second Angel's Message arrives, because when a Protestant church closes its door against the First Angel's Message, it becomes part of Babylon. The Second Angel's Message is a call out of Babylon. It is progressive.

Sister White tells us that even though the Protestants began to close their doors in June of 1842, the call out of Babylon—the content of the Second Angel's Message—did not actually begin until the Summer of 1844.

The Second Angel's Message arrives in June of 1842 and is empowered with the message of the Midnight Cry, August 12th–17th, 1844, at the Exeter Camp Meeting.

The Third Angel arrives on October 22, 1844, because on that day the way into the Most Holy Place is opened, where men can understand that Christ is now the High Priest in the Most Holy Place. There, the ark of the covenant is recognized, and in the ark are the Ten Commandments. When Sister White was taken into the Most Holy Place and looked at the Ten Commandments, she saw that the Sabbath Commandment shone above the others, marking the significance of the Sabbath in the Third Angel's Message. It will be a test over Sabbath or Sunday. On October 22, 1844, the content of the Third Angel's Message arrives.

One characteristic of all three messages is that when the First Angel's Message arrived in 1798, no one understood it. The Lord raised up William Miller to be the messenger of the First Angel, but it was not until 1818—twenty years later—that Miller began to understand the message. The message arrives, but it takes time before God's people recognize it, and then it is empowered.

The Second Angel's Message arrives in June of 1842, but no Millerites in 1842 began calling the Protestant churches Babylon. They did not recognize it yet. It was not until the Summer of 1844 that they began to recognize it and call people out of the churches. The message arrives, then it is understood, and then it is empowered.

On October 22, 1844, when Hiram Edson had his vision of Christ moving from the Holy Place to the Most Holy Place, they received some light on Christ's change of ministration. But on October 23, 1844, Hiram Edson was not prepared to write an article or preach a sermon about Sunday being the mark of the beast. They did not understand the Third Angel's Message until after that time period.

The Third Angel's Message is empowered, as Seventh-day Adventists know, when the Fourth Angel of Revelation 18 joins it. For those watching this on LiveStreaming or later on DVDs, you

may want to argue about the timing of the Fourth Angel joining the Third on September 11, 2001. At this point, we are not making any arguments about that, but we are not denying it either: The Fourth Angel joins the Third Angel with the Twin Towers coming down, and this is where the Third Angel's Message is empowered.

All three Angels' Messages have these characteristics: they arrive, are understood, and then are empowered.

The Two Door Closings and Temple Cleansings

In June of 1842, a door began to close, marked by the Protestant churches closing their doors against the First Angel's Message. At the beginning of this history, we see a door closing, and at the end of this history—the history of the Second Angel—the door closes again, the door into the Most Holy Place, the door in the parable of the Ten Virgins.

These two door closings are important to mark, especially if you are going to deal with the two temple cleansings. Christ cleansed the temple twice when He was on Earth, and Sister White tells us there will be two temple cleansings at the end of the world, as there were in the time of the Millerites. The temple cleansings in the Millerite time can be marked at the closing of the door in June 1842—the first door of the temple, Protestantism—and at the second temple cleansing, when the Millerites' temple cleansing is finished.

We are going to look at the tarrying time. In this history of the Second Angel, the tarrying time comes in at March 22, 1844, and is bookended by two temple cleansings. That is the Second Angel's Message.

This is also the story of Gideon. There were two cleansings in the story of Gideon, which is one of the symbols of the two temple cleansings and the Second Angel's Message.

The Tarrying Time and the Midnight Cry in Prophecy

Let us begin our study with a quote from *Spiritual Gifts*, volume 1, pages 195–196. We are looking at the tarrying time to understand its connection with the Midnight Cry, because we do not want to reject the light of the Midnight Cry; if we do, we fall off the path to the wicked world below.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message,"—Now, she just quoted Revelation 18:4, "Come out of her, my people," And she says, "This message seemed to be an addition to the third [Angel's] message and joined it, as the midnight cry joined the second angel's message in 1844."

The Second Angel's Message arrives in June of 1842, and the Midnight Cry joins it in August of 1844. This outpouring of the Spirit upon this message—the call out of Babylon—is the history Sister White uses to describe the history of September 11, 2001, when the Third Angel's Message

is joined by the Fourth Angel. The Fourth Angel is when the Mighty Angel of Revelation 18 descends.

"This message seemed to be an addition to the third message and joined it, as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints,"—Who did the glory of God rest upon? The patient—what? Waiting. The patient, waiting saints. Okay? The waiting saints; because, we are in the history now where prophecy says, "Blessed is he who waiteth, and cometh to the 1335. Though the vision tarry, wait for it." The people who are going to receive the outpouring of the Holy Spirit are the waiting saints.

"The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom."—Of course, this is in our day and age; but, the waiting saints in our day and age are prefigured by the waiting saints in the Millerite History which we are looking at.

"The light that was shed upon the waiting ones penetrated everywhere, and those who had any light in the churches, who had not heard and rejected the three messages, answered to the call, and left the fallen churches."—This is the "Come out of her, my people!" This is talking about those that come out of the churches of Babylon in our day and age once The Sunday Law arrives in the United States. They are the fallen churches, the churches of Babylon.

"Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death."—Now she is saying that there are people in the Protestant churches today that have come to the age of accountability since October 22, 1844; and, this is so. The people in the Protestant churches today were not alive when the Third Angel's Message arrived in Millerite History. They are not held accountable to the rejection that the Protestant churches did in their time period, and this is a key point to take note of if you ever study how the history of Christ illustrates the end of the world; because, technically, prophetically Jerusalem could have, should have been destroyed in AD34.

There were 490 years of probationary time cut off for the Jews out of the 2300 years marked in Daniel 8 and Daniel 9. Those 490 years ended in AD 34 with the stoning of Stephen. At that point, Jerusalem, prophetically, was to be destroyed, but it was not destroyed until 70. In The Great Controversy, Sister White says the same thing about that history. She says there were children and others who had not heard the message of Christ and the disciples before 34, and God in His mercy gave them time to be confronted with the message before the destruction of Jerusalem. She identifies, as does Christ, the destruction of Jerusalem as illustrating the end of the world.

That history prefigures the very history she is speaking about. When The Sunday Law comes to the United States and the message finally goes to the fallen churches, God's children now in Babylon will not be held accountable for the rejection their churches or ancestors made in the 19th Century.

"Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life, and took

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

In these two paragraphs, this is the second time she has compared our history at The Sunday Law at the end of the world with the history of the Midnight Cry. The first time, she says the Mighty Angel of Revelation 18 joins the Third Angel as the Midnight Cry joined the Second Angel. Even though she is addressing the history of The Sunday Law crisis, she is clearly using the history of the Second Angel as a point of reference. They are parallel histories.

"Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth fulfilling their work, and proclaiming the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction."

When it comes to the call out of Babylon, whether at the end of the world or in the Second Angel's Message, Lot is a symbol of that history and the destruction of Sodom.

If you understand Daniel 11 correctly, in verse 41 the King of the North enters the glorious land and many are overthrown, but "these shall escape his hand, even Edom, Moab, and the chief of the children of Ammon." Moab and Ammon are the children of Lot's two daughters. Lot's family represents those who escape the hand of the papacy at The Sunday Law crisis.

Sister White uses this symbolism. The fallen churches are represented by Lot, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were fitted up and strengthened by the excellent glory which fell upon them in rich abundance, preparing them to endure the hour of temptation. A multitude of voices were heard everywhere, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

While she is talking about the call out of Babylon at the end of the world, she uses the history of the Second Angel's Message in the Millerite time period to describe that call. The Second Angel's Message is a call out of Babylon, and this history typifies the history of The Sunday Law crisis.

One of the biblical references Ellen White uses to describe this history is the story of Sodom and Gomorrah. We will read from Genesis 19:1-11, which is part of the story of Lot.

And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground; And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat. But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter: And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door. But the men put forth their hand, and pulled Lot into the house to them, and shut the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door.

Progressive Testing and the Tarrying Time

Sister White talks about a progressive testing process in the time of Christ and in the time of the Millerites, illustrating a progressive testing process for us. In *Early Writings*, page 259, she says:

"Those who would not receive the message of John the Baptist could not be benefitted by the teachings of Jesus, neither could they be benefitted by the ministration of Christ in the Sanctuary above." She then says, "Those that did not receive the First Angel's Message could not be benefitted by the Second Angel's Message, neither could they be benefitted by the Midnight Cry."

In that passage in *Early Writings*, 259, when the door is closed in the time of Christ, the Jews are in perfect darkness, blindness.

The Millerite history of the Second Angel is the history of Lot. The two angels come to town (June 1842), the Second Angel's Message arrives, and Lot has them tarry for the night (the Tarrying Time). There is a judgment, and then a door closes (October 22, 1844).

We will look at another biblical history where a tarrying time lines up with the Millerite History before pulling this together.

Moses, the Sanctuary, and the Tarrying Time

The next history is Moses receiving instructions on building the sanctuary and the Law.

"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.'" Patriarchs and Prophets, 313, 314.

The forty days' tarry in the mount did not include the six days of preparation.

During this history, Moses spent 46 days receiving instructions on building the temple, paralleling the 46 years from 1798 to 1844 when the Lord raised up the Millerite temple, and the 46 years of Herod's reconstruction of the temple noted in John 2:20, as well as the 46 chromosomes of the human temple. During the six days, Joshua was with Moses, and together they ate manna and drank from the brook that descended out of the mount. Joshua did not enter the cloud with Moses but remained outside, eating and drinking daily while awaiting Moses' return, while Moses fasted during the forty days.

During his stay in the mount, Moses received directions for building 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.

This is where we find the number 46 associated with the building of the sanctuary.

We will read from Exodus and note a tarrying time in this story, as it prefigures the tarrying time in the time of Christ, the Millerites, and at the end of the world. The tarrying time produces the environment that allows the Midnight Cry to be proclaimed and to produce two classes of worshippers. Without the tarrying time, the dynamics of that history would not be in place for what the Lord wants to accomplish at the Midnight Cry. We must see what the tarrying time represents.

And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. . . . And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words. Exodus 24:1, 6-8.

This 46-day period, this Tarrying Time, is when the Lord is entering into covenant with a people.

Did the Lord enter into covenant with the Millerites in this history? Yes.

Did He enter into covenant with the Christian church at Pentecost in the time of Christ? Yes.

So, this tarrying time is one of the waymarks of the Lord entering into covenant with a people.

And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto

them. And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. 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. Exodus 24:12-18.

In the history of Moses, we see a tarrying time. During this time, the two tables symbolize the covenant, and the Lord is entering into covenant and giving Moses instructions on building the temple.

From 1798 to 1844, those 46 years, the Lord was raising the Millerite temple so He might enter into covenant with modern Israel.

The period we just read about with Moses and the tarrying time of the 70 elders is called Pentecost in biblical history—fifty days after Passover. The Lord instructed Israel to commemorate Pentecost forever. In the New Testament, Pentecost is a focus of the early Christian church, commemorating this very history. We find the same components at Pentecost in the time of Christ, in the history of the Millerites, and these components will be repeated at the end of the world.

Pentecost and the Tarrying Time in the New Testament

Let us look at Pentecost from Luke 24:44-52, during the story of the road to Emmaus.

Earlier in Luke, the two disciples walking with Jesus ask Him to tarry with them. The Bible uses the word 'tarry.' There is a tarrying time marked there, but we want to mark a different tarrying time in this same history.

And he [Jesus] said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

The tarrying time is marked by the command to tarry in Jerusalem for power. This is where the empowerment of the message takes place for the Millerites.

To tarry means to wait. "Blessed is he that waiteth." For what? The empowerment.

You cannot correctly understand the empowerment of the Midnight Cry unless you understand the tarrying time, where they are commanded to wait for that power. It is part of the story. To have the light set up behind you continue to shine, you must understand the whole history.

You may not yet see where this is going, but tomorrow it will become clear.

The Three Prophecies and the Tarrying Time

Three prophecies led the Millerites to a misconception that caused the tarrying time and the first disappointment. These prophecies are the same three that William Miller said he was given the commencement for: the 1335, the 2520, and the 2300 days.

If you understand that the tarrying time is a specific component of the Midnight Cry, you must ask what produced the tarrying time. It was these three time prophecies: the 1335, the 2520, and the 2300.

If you reject the prophecy of the 2520 and the 1335, you are denying the Midnight Cry and fall off the path to the wicked world below.

That is where we are heading with all this.

They tarry because they are to wait for power from on high, and in the Millerite History, that power was the Midnight Cry.

But tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. Luke 24:44-52.

Bethany is a suburb of Jerusalem, about a mile and a half outside the city. In Jesus' day, this was a significant distance, as people walked everywhere.

Bethany means 'House of the Poor.'

Jesus' favorite place to be was Bethany, where Lazarus, Mary, and Martha lived.

It is worth noting that the Triumphal Entry is the history Sister White uses to describe the Midnight Cry.

Before Jesus entered Jerusalem for the Triumphal Entry, He tarried in Bethany, the House of the Poor. There is a tarrying time that precedes the Triumphal Entry, just as there is a tarrying time that precedes the Midnight Cry. They are parallel histories, but we are still dealing with Luke 24:44-52 and waiting and tarrying in Jerusalem.

In Early Writings, page 247, speaking of the Millerite History, Sister White says:

"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."

At the Midnight Cry, the Millerites had their understanding of the Scriptures opened.

"The disappointed ones" from the first disappointment saw from the Scriptures that they were in the tarrying time, and the same evidence that led them to predict 1843 as the return of the Lord now proved 1844.

What had the Lord done for them? He opened their understanding. This is a parallel history to the disciples.

Jacob's Tarrying Time and the Covenant

There is a tarrying time in the story of Jacob. This tarrying time illuminates many prophetic truths, though we will only touch on some of them.

Genesis 28, beginning with verse 10, shows that the story of Jacob prefigures the end of the world. Jacob's sons represent the 144,000 at the end of the world.

Jacob had sons from four women—two wives, Rachel and Leah, and two concubines. He had to work for his wives: 2520 days for Leah and 2520 days for Rachel. In Jacob's story, we see both 2520s, representing the Northern and Southern Kingdoms.

Jacob is a symbol of the Millerite History and the 144,000. His story should provide light for us at the end of the world.

And Jacob went out from Beersheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed: And thy seed shall be as the dust of the earth, and thou shall spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. Genesis 28:10-15.

The Lord is entering into covenant with Jacob. When the Lord enters into covenant with Moses and Israel, there is a tarrying time; when He enters into covenant with Jacob, there is a tarrying time; when He enters into covenant with modern Israel in the Millerite History, there is a tarrying time; and when He enters into covenant with the Christian church at Pentecost, there is a tarrying time.

In this story, during the tarrying time, the Lord opens the understanding of His people to His Word, symbolized by the ladder with angels ascending and descending—a symbol of communication between God and man.

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven. Genesis 28:16-17.

At the Midnight Cry, the Millerite virgins are waking up and becoming the House of God. He is entering into covenant with them, making them modern Israel.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Bethel: but the name of that city was called Luz at the first. Genesis 28:18-19.

"Luz" is changed. The Millerites were not God's people in 1798. The history of the Millerites is the history of how He enters into covenant with them and makes them His people, changing them from "Luz" to "Bethel."

And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. Genesis 28:20-22.

Jacob's vow is entering into covenant. He asks God to keep him in the way—the Old Paths—and to give him bread to eat. The Millerites are to eat their own bread and not return to Protestant foolishness.

If we continue to eat the bread God gives us, He will maintain His covenant with us. The bread and raiment in Jacob's vow symbolize the truths on the 1843 Chart, which Ellen White calls the Rock of Ages—the Old Paths and the bread.

"The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God himself above the ladder, and His glory shining upon every round; angels ascending and descending upon this ladder of shining brightness, is a symbol of constant communication kept up between this world and heavenly places. God accomplishes His will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth. The ladder represented to Jacob the world's Redeemer, who links earth and heaven together. Everyone who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and it is his duty to impart them, to diffuse that which he has received." *Fundamentals of Christian Education*, 270.

When He opens up their understanding in the tarrying time, He does so by sending angels up and down the ladder.

If you have received the truth, you have the responsibility to share it. If you fulfill your responsibility, you become the ladder—the channel of communication. We are called to be that channel.

"The ladder represented Christ; he is the channel of communication between heaven and earth, and angels go to and fro in continual intercourse with the fallen race. The words of Christ to Nathanael were in harmony with the figure of the ladder, when he said, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' Here the Redeemer identifies himself as the mystic ladder, that makes communication possible between heaven and earth." *Review and Herald*, November 11, 1890.

Jacob has a tarrying time; he tarries and dreams of the ladder, which represents the Lord opening the understanding of His Word to His people during the tarrying time. In this history, the Lord is entering into covenant with His people, taking them from Luz and making them Bethel—the House of God.

The channel of communication represented by the angels ascending and descending on the ladder, who is Christ, is also represented in Zechariah. Sister White comments on this in *Review and Herald*, July 20, 1897, though she uses a different symbol.

"The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne."

What are the "holy beings"? Angels. "By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth." That is the ladder. Only, here Sister White is not going to use the ladder as the symbol.

"The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men.

"God is dishonored when we do not receive the communications He sends us. Thus we refuse the golden oil He would pour into our souls to be communicated to those in darkness. When the call comes, 'Behold, the bridegroom cometh; go ye out to meet him,' those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, 'Show me thy glory,' the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be communicated to us. 'Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world." *Review and Herald*, July 20, 1897.

In the story of Jacob, we have the story of the Millerite History. There is a tarrying time, and he sees the ladder representing communication between Heaven and Earth.

Zechariah tells us about two golden pipes. A ladder has two primary rails, but Zechariah calls them two golden pipes.

We are to receive the messages that come down from the ladder of Heaven and communicate them to others. If we do that, we become part of the ladder, part of the communication process.

Sister White ties this into the parable of the Ten Virgins.

In the Millerite History, they were fulfilling the parable of the Ten Virgins. Jacob's tarrying time is the tarrying time of Matthew 25 and Habakkuk 2: "Though the vision tarry, wait for it."

The story of Jacob and Zechariah are the same tarrying times.

The tarrying time marks, among other things, that the Lord is about to increase His followers' understanding of the Word of God. If you do not receive that Holy Oil, you are a foolish virgin.

When you reach this history, when the door closes and you are a foolish virgin, Sister White says, "The saddest words that were ever heard, 'I knew you not.'"

You cannot separate the tarrying time from the Midnight Cry. The tarrying time produces the outpouring of the Holy Spirit, which opens God's people's understanding to the Word at the Midnight Cry and provides the oil that distinguishes the wise from the foolish virgins.

The Tarrying Time and Christ's Crowning Miracle

There is a tarrying time when Christ performed His crowning act—raising Lazarus.

Jesus received the message, "Lazarus is sick. Come, take care of him." But Jesus did not go immediately.

Sister White says the disciples stumbled over this. They wondered why He was not going to help His friend, or prove His power as the Messiah. But He tarried.

"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." *The Desire of Ages*, 529.

He tarried to give them one more evidence that He had the ability to bring the dead to life.

This crowning miracle, the raising of Lazarus, set the seal of God on His work and claim to divinity.

At the Midnight Cry, the Lord is raising up the wise virgins. This is an illustration of the sealing process. The Millerites were being sealed, providing an illustration of the sealing of the 144,000.

The lesson of Lazarus is that Christ can take someone dead in trespasses and sins and bring them to life.

In the passage of Lazarus, Christ defines death as sleep.

They are all sleeping. He is tarrying. He will resurrect Lazarus, bringing them to life and placing His seal upon them. This is His crowning miracle.

In our history, when He seals the 144,000, He lifts them up as an ensign.

Zechariah says that ensign is as jewels in a crown. This is His crowning act.

With the outpouring and opening up of truth in the Millerite history, the tarrying time marks when the Lord opens up the truth. The ladder, with angels ascending and descending, is where the sealing process takes place.

The Triumphal Entry and the Midnight Cry

Now we look at the Triumphal Entry. Notice what Sister White compares the Triumphal Entry to the Spirit of Prophecy, volume 4, page 250.

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

The Triumphal Entry represents the Midnight Cry.

Let us read what Sister White says about the Triumphal Entry in *The Youth Instructor*, February 21, 1901.

"The time of Christ's entry into Jerusalem was the most lovely season of the year. The mount of Olives was carpeted with green, and the groves were beautiful with varied foliage. From the regions round about Jerusalem many people had come to the feast with an earnest desire to see Jesus."

Why? Because, they heard about Lazarus.

"The crowning miracle of the Saviour, in raising Lazarus from the dead, had had a wonderful effect upon the people, and a large and enthusiastic multitude was drawn to the place where Jesus was tarrying."

So, He is tarrying in Bethany before the Triumphal Entry.

This refers to the Tarrying Time.

"The afternoon was half spent when Jesus sent his disciples to the village of Bethphage, saying: 'Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them.'

"This was the first time during His ministry that Christ consented to ride, and the disciples interpreted this as a sign that He was about to assert His kingly power and authority, and take His position on David's throne. Joyfully they executed the commission. They found the colt, loosed him, and brought him to Jesus, who sat upon him. As Jesus took His seat upon the

animal, the air was filled with acclamations of praise and triumph. He bore no outward sign of royalty, wore no dress of state, nor was He followed by soldiers. But He was surrounded by a company excited with expectancy. He had just raised the dead. The people thought He was coming to be the Savior of Israel. Who were these people?

"Many flatter themselves that the hour of Israel's emancipation is at hand. In imagination they see the Roman army dispersed, and driven from Jerusalem, and the Jewish nation once more free from the yoke of the oppressor. From lip to lip the question passes, 'Will he at this time restore again the kingdom to Israel?' Many in the throng recall the word of the prophet: 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass.' Each strives to excel the other in responding to the prophetic past. The shout echoes from mountain and valley, 'Hosanna to the Son of David:—the Midnight Cry—'Blessed is he that cometh in the name of the Lord; hosanna in the highest.'

No mourning or wailing was heard in that procession. Those who had once been blind, but whose eyes had been healed by the Son of God, led the way.

Who leads the way? Those who used to be Laodicean's.

"They pressed close to Jesus, while one whom He had raised from the dead led the animal He rode. Those once deaf and dumb, now healed, helped to swell the glad hosannas. Cripples, now walking, broke down palm branches and strewed them in His path.

"The leper, once shut out from society, was there, cleansed by the Saviour's power. He laid his garment in the path of the Saviour, exclaiming, 'O give thanks unto the Lord; for he is good: for his mercy endureth forever.'

"The healed demoniac was there, now in his right mind, adding his testimony: 'The Lord hath done great things for me, whereof I am glad.'

"The restored dead were there, praising Him. The widow and the orphan told of His wonderful works. Little children, those healed of diseases, and those brought back from the grave, bestrewed the path of the Redeemer with palm branches and flowers."

So, Jesus tarries in the House of the Poor, referring to the Tarrying Time.

Why? Because He is about to pour out His Holy Spirit and open their understanding, referring to the Midnight Cry.

In this story, He is coming as a King, referring to October 22, 1844. Does Jesus come to receive a kingdom on October 22, 1844? Yes.

This is the Triumphal Entry, and there are those who will raise the Midnight Cry.

Who are these people? They are those transformed by the power of Christ.

The message of Christ's righteousness, His power to change us from blind to seeing, from dead to living, from leper to pure, is carried in the history of the Triumphal Entry, prefiguring the Midnight

Cry. What carries that message?

What is Christ riding upon? An ass. It is the Message of Islam that carries the message of Christ's righteousness.

In 1840, the empowerment of the First Angel's Message was connected to the restraint of Islam. The First Message leads to the Second Message; they cannot be separated.

The First Message carries the Second Message.

The First Message was confirmed when Islam was restrained, fulfilling prophecy. This confirmation empowered the First Angel's Message and led to the Protestants closing their doors against it.

The closing of the doors by the Protestant churches was the rejection of the Message of Islam.

The Millerite history prefigures our history.

The message of Christ's righteousness in the sealing time of the 144,000, when the Lord pours out His Holy Spirit and opens the Scriptures to the Laodicean's and lepers of Adventism, is again carried by the ass—the Message of Islam.

"In the summer and autumn of 1844 the proclamation, 'Behold, the Bridegroom cometh,' was given. The two classes represented by the wise and foolish virgins were then developed—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet Him; another class that, influenced by fear and acting from impulse, had been satisfied with a theory of the truth, but were destitute of the grace of God. In the parable, when the bridegroom came, 'they that were ready went in with him to the marriage.' The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of His kingdom. . . ." *The Great Controversy*, 427

The Triumphal Entry is the King coming. On October 22, 1844, He receives the Kingdom. This is the Triumphal Entry.

It is in this time period that the two classes are being sealed into their fate.

"The proclamation, 'Behold, the Bridegroom cometh,' in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. 'They that were ready went in with Him to the marriage: and the door was'—what?—'shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage." *The Great Controversy*, 427.

Scriptural References to the Tarrying Time

A few Scriptures highlight the tarrying time. We will go through them quickly and close with a statement by Sister White.

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

Right here, March 22, 1844, referring to the Tarrying Time.

March 22, 1844, is not a prediction of Bible prophecy. It is the date the Millerites misunderstood, but it produced the first disappointment and marked the tarrying time.

The Scriptures do not claim that God produces the tarrying time. It is the people's misunderstanding that produces it: 'Though the vision tarry, wait for it, for it will not tarry, it does not lie.'

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.

You can read this two ways. Either way:

Blessed is he that waiteth, and blessed is he that cometh to the 1335. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

The blessing of coming to the 1335 is not just about reaching the end of the time prophecy. The 1335 ends in 1843 on the Chart. The blessing is not just the end of the prophecy, but the experience of the tarrying time. The blessing takes place between the Tarrying Time and October 22, 1844. This is where you are to wait. "Blessed is he who waiteth."

And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him. Isaiah 30:18.

The waiting is from the Tarrying Time to October 22, 1844. If you are waiting for Him, you will be blessed.

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.

It was the misunderstanding of the Millerites that brought about the tarrying time. The vision is for an appointed time—October 22, 1844. It is not going to lie, but you will think it tarries because of misunderstanding.

Did the Lord design the misunderstanding? Yes. Sister White says so.

The Lord produced the misunderstanding through the 1843 Chart. William Miller said he never conclusively stated 1843, but in 1843 the brethren asked him to remove the 'if' and mark 1843 as a waymark. Sister White says this is a prophetic waymark, a fulfillment of Habakkuk 2. This waymark, dogmatically marking 1843, produced the tarrying time.

"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.

Notice Daniel 12:12-13: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."—"Blessed is he that comes to the 1335. Blessed is he that comes to 1843," that is verse 12.

Verse 13:

But go 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.

Sister White ties together verses 12 and 13, saying the blessing of the 1335 is fulfilled in 1843 and 1844. It is not about a point in time, but about those who wait for the Triumphal Entry into Jerusalem by Christ, recognize the angels ascending and descending on the ladder, and enter into covenant with the Lord as He gives them the two tables of the covenant.