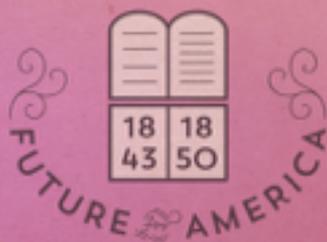


THE BRIDEGROOM COMETH!

EUROPE 2014 SEMINAR SERIES

SPEAKER'S NOTES



The Bridegroom Cometh!

Speaker's Notes

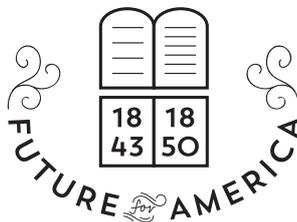
Seminar Series in Europe 2014

The Tarrying Time, the Midnight Cry
the Reform Lines, Millerite History
Public Evangelism, Fanaticism
the Number 4, Ezra 7:9
the 120, Joel

Jeff Pippenger, Duane Dewey, Noel del Rosal,
Mark Bruce, Marco Barrios

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By Mark Bruce

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Joel

By Mark Bruce

I) A Warning Rejected

Joe 1:1 The word of the LORD that came to Joel the son of Pethuel.

Joe 1:2 **Hear this, ye old men**, and give ear, all ye inhabitants of the land. **Hath this** been in your days, or even in the days of your fathers?

Never are we absent from the mind of God. God is our joy and our salvation. **Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us.** "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). "Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Peter 1:12). {3SM 338.1}

The Old Men

H2205

זָקֵן

zâqên

zaw-kane'

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

Eze 9:6 Slay utterly **old and** young, both maids, and little children, and women: but come not near any man upon whom *is* the mark; and begin at my sanctuary. Then they began at **the ancient men** which *were* before the house.

Those who should have been **spiritual leaders** among the people, "**the ancients of the house of Israel**," to the number of seventy, were seen offering incense before the idolatrous representations that had been introduced into hidden chambers within the sacred precincts of the temple court. "The Lord seeth us not," the men of Judah flattered themselves as they engaged in their heathenish practices; "the Lord hath forsaken the earth," they blasphemously declared. Verses 11, 12. {PK 448.3}

Joe 1:3 **Tell ye your children of it**, and *let* your children *tell* their children, and their children another generation.

The Fourth Generation

Exo 20:4 Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

Exo 20:5 **Thou shalt not bow down thyself** to them, nor serve them: for I the LORD thy God *am* a jealous God, **visiting the iniquity of the fathers** upon the children **unto the third and fourth generation** of them that hate me;

Hath This?

Joe 1:4 That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

2Pe 1:20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

Natural Followed By the Spiritual

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

The Natural: 3 Worms and a Locust

palm•er•worm ('pɑmər,wɜrm)

n.

the larva of a moth, *Dichomeris ligulella*, of the eastern U.S., that feeds on the leaves of fruit trees. [1550–60]

cankerworm ('kæŋkə,wɜrm)

n.

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

cat•er•pil•lar

n.

1. The wormlike larva of a butterfly or moth.
2. Any of various insect larvae similar to those of the butterfly or moth.

lo•cust

n.

1. Any of numerous grasshoppers of the family Acrididae, often migrating in immense swarms **that devour** vegetation and crops.
2. The seventeen-year locust.
3.
a. Any of several North American deciduous trees of the genus *Robinia*, especially *R. pseudoacacia*, having compound leaves, drooping clusters of fragrant white flowers, and durable hard wood.
b. Any of several similar or related trees, such as the honey locust or the carob.
c. The wood of one of these trees.

The Spiritual

Palmerworm

H1501

𐤒𐤓𐤁

gâzâm

gaw-zawm'

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

Amo 4:9 I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, **the palmerworm devoured them**: yet have ye not returned unto me, saith the LORD.

Devour

H398

אכל

'âkal

aw-kal'

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

Cankerworm

H3218

יֵלֵק

yeleq

yeh'-lek

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

Nah 3:15 There^{H8033} shall the fire^{H784} devour^{H398} thee; the sword^{H2719} shall cut thee off,^{H3772} it shall eat thee up^{H398} like the cankerworm:^{H3218} make thyself many^{H3513} as the cankerworm,^{H3218} make thyself many^{H3513} as the locusts.^{H697}

Locust

H2625

חַסִּיל

châsîyl

khaw-seel'

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

Caterpillar

H2628

חָסַל

châsal

khaw-sal'

A primitive root; to eat off: - consume.

God sent them

Joe 2:25 And I will restore to you the years that the locust **hath eaten H398**, the cankerworm, and the caterpillar, and the palmerworm, my **great army which I sent among you**.

For stricken Israel there was but one remedy--a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart. To them had been given the assurance, "If I shut up heaven that there be no rain, or if I **command the locusts to devour the land**, or if I send pestilence among My people; if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and **will heal their land**." 2 Chronicles 7:13, 14. **It was to bring to pass this blessed result that God continued to withhold from them the dew and the rain until a decided reformation should take place.** {PK 128.1}

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded. The description of this event, as given by the poet and the historian, is but an **echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment**: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." [Joel 2:31.] {GC88 308.2}

A Nation

Joe 1:6 For a **nation** is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek teeth of a **great lion**.

Jer 50:17 Israel *is* a scattered sheep; **the lions have driven him away**: first **the king of Assyria hath devoured him**; and last this Nebuchadrezzar king of Babylon hath broken his bones.

The Lion Devours

1Pe 5:8 Be sober, be vigilant; because your adversary **the devil, as a roaring lion**, walketh about, **seeking whom he may devour**:

Dan 7:7 After this I saw in the night visions, and behold a **fourth beast**, dreadful and terrible, and strong exceedingly; and it had great iron teeth: **it devoured** and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; and it had ten horns.

Rev 17:3 So he carried me away in the spirit into the wilderness: and I saw a **woman sit upon a scarlet coloured beast**, full of names of blasphemy, having seven heads and ten horns.

Rev 17:4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

Rev 17:5 And upon her forehead *was* a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

Jer 4:6 Set up the standard toward Zion: retire, stay not: **for I will bring evil from the north**, and a great destruction.

Jer 4:7 **The lion is come up from his thicket**, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

Jer 25:9 Behold, **I will send and take all the families of the north**, saith the LORD, and **Nebuchadrezzar the king of Babylon**, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

No New Thing

Ecc 1:9 The thing that hath been, *it is that* which shall be; and that which is done *is* that which shall be done: and ***there is no new thing under the sun.***

Ecc 1:10 Is there *any* thing whereof it may be said, See, this *is* new? it hath been already of old time, which was before us.

Joe 1:5 **Awake, ye drunkards**, and weep; and howl, all ye drinkers of wine, because of **the new wine; for it is cut off from your mouth.**

Why?

Isa 28:1 **Woe to the crown of pride**, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are overcome with wine!

Isa 28:2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and* a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

Isa 28:3 **The crown of pride, the drunkards of Ephraim, shall be trodden under feet:**

The Wine of Babylon

Canvassers, remember that in the books you handle you are presenting, **not the cup containing the wine of Babylon, doctrines of error** dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. {RH, January 8, 1901 par. 3}

Men of faith and prayer will be constrained to go forth with holy zeal, **declaring the words which God gives them. The sins of Babylon will be laid open.** The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, **because of her rejection of the truth sent to her from heaven.**--The Great Controversy, pp. 606, 607. (1888) {Ev 43.4}

The whole chapter shows that Babylon that has fallen are the churches who will not receive the messages of warning the Lord has given in the first, second, and third angel's messages. **They refused the truth and accepted a lie. They refused the messages of truth.** {1MR 302.1}

False Prophets drinking the wine

Isa 28:7 But they also have erred through wine, and through strong drink are out of the way; **the priest and the prophet** have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; **they err in vision, they stumble in judgment.**

Eze 22:18 Son of man, **the house of Israel** is to me become dross: all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the dross of silver.

Eze 22:24 Son of man, say unto her, Thou *art* the land that is not cleansed, **nor rained upon in the day of indignation.**

Eze 22:25 *There is* a conspiracy of **her prophets** in the midst thereof, **like a roaring lion ravening the prey; they have devoured souls;** they have taken the treasure and precious things; they have made her many widows in the midst thereof.

The Vine

Joe 1:7 He hath laid **my vine** waste, and barked my fig tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

Joh 15:5 **I am the vine,** ye *are* the branches: He that abideth in me, and I in him, **the same bringeth forth much fruit:** for without me ye can do nothing.

Spiritual Babylon

Joe 1:10 The field is wasted, the land mourneth; for **the corn is wasted: the new wine is dried up, the oil languisheth.**

Deu 28:47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

Deu 28:48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall **put a yoke of iron** upon thy neck, until he have destroyed thee.

Deu 28:49 **The LORD shall bring a nation against thee from far,** from the end of the earth, *as swift* as the eagle flieth; a nation **whose tongue thou shalt not understand;**

Deu 28:50 **A nation of fierce countenance,** which shall not regard the person of the old, nor shew favour to the young:

Deu 28:51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee ***either corn, wine, or oil,*** or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

Deu 28:36 The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

Deu 28:37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

Deu 28:38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; **for the locust shall consume it.**

Deu 28:39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; **for the worms shall eat (H398) them.**

The Fruit Trees

Joe 1:12 The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, *even all the trees of the field*, are withered: because joy is withered away from the sons of men.

Deu 28:42 **All thy trees and fruit of thy land shall the locust consume.**

Nineveh

Nah 3:1 Woe to the bloody city! it *is* all full of **lies and robbery**; the prey departeth not;

Nah 3:4 Because of the multitude of the whoredoms of **the wellfavoured harlot, the mistress of witchcrafts**, that sell-eth nations through **her whoredoms**, and families through **her witchcrafts**.

Nah 3:7 And it shall come to pass, *that* all they that look upon thee shall flee from thee, and say, **Nineveh is laid waste**: who will bemoan her? whence shall I seek comforters for thee?

Nah 3:15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up **like the cankerworm: make thyself many as the cankerworm, make thyself many as the locusts**.

Nah 3:16 Thou hast multiplied thy merchants above the stars of heaven: **the cankerworm spoileth, and flieth away**.

Nah 3:17 **Thy crowned are as the locusts, and thy captains as the great grasshoppers**, which camp in the hedges in the cold day, **but when the sun ariseth** they flee away, and their place is not known where they *are*.

Nah 3:18 Thy shepherds slumber, **O king of Assyria**: thy nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them*.

The Virgins

Joe 1:8 **Lament like a virgin** girded with sackcloth for the husband of her youth.

The class represented by **the foolish virgins are not hypocrites. They have a regard for the truth**, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. **This class are represented also by the stony-ground hearers**. They receive the word with readiness, but they fail of assimilating its principles. Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent implanting in him a new nature; but **the class represented by the foolish virgins have been content with a superficial work**. They do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live. Their service to God degenerates into a form. "**They come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness.**" Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Timothy 3:1-5. {COL 411.1}

This is the class that in time of peril are found crying, Peace and safety. They lull their hearts into security, and dream not of danger. When startled from their lethargy, they discern their destitution, and entreat others to supply their lack; but in spiritual things no man can make up another's deficiency. The grace of God has been freely offered to every soul. The message of the gospel has been heralded, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17. **But character is not transferable. No man can believe for another. No man can receive the Spirit for another**. No man can impart to another the character which is the fruit of the Spirit's working. "Though Noah, Daniel, and Job were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Ezekiel 14:20. {COL 411.2}

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "**Behold, the bridegroom cometh; go ye out to meet him,**" and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. **The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.** {COL 412.1}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall. {COL 412.2}

2) The First Trumpet

Joe 2:1 **Blow ye the trumpet in Zion**, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

The Bible is its own expositor. Scripture is to be compared with scripture. The student should learn to view the word as a whole, and to see the relation of its parts. {Ed 190.2}

The Trumpet

שופר שופר

shôphâr shôphâr

sho-far', sho-far'

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

Rev 1:10 I was in the Spirit on the Lord's day, and heard behind me **a great voice, as of a trumpet**,

Rev 1:11 **Saying, I am Alpha and Omega**, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 4:1 After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

Two Trumpets

When Jesus began His public ministry, He **cleansed the temple** from its sacrilegious profanation. Almost the last act of His ministry was to **cleanse the Temple again**. So in the last work for the warning of the world, **two distinct calls are made to the churches; the second angel's message, and the voice heard in heaven, "Come out of her, my people. . . . For her sins have reached unto heaven, and God hath remembered her iniquities"** (Revelation 18:4, 5). {3SM 405.4}

Rev 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

Rev 18:2 And he cried mightily with a strong voice, saying, **Babylon the great is fallen, is fallen**, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

Rev 18:3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

DISTINCT, a. [L. See Distinguish.]

1. Literally, having the difference marked; separated by a visible sign, or by a note or mark; as a place distinct by name.

2. Different; separate; not the same in number or kind; as, he holds tow distinct offices; he is known by distinct titles.

3. Separate in place; not conjunct; as, the two regiments marched together, but had distinct encampments.

4. So separated as not to be confounded with any other thing; clear; not confused. To reason correctly we must have distinct ideas. We have a distinct or indistinct view of a prospect.

5. Spotted; variegated.

Tempestuous fell his arrows from the fourfold-visaged four, distinct with eyes.

Two Rains

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

Joe 2:1 Blow ye the trumpet in Zion, and **sound an alarm in my holy mountain**: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

ALARM, n.

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

Holy Mountain

Isa 66:20 And they shall bring all your brethren *for* an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, **to my holy mountain Jerusalem**, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land **tremble**: for the day of the LORD cometh, for *it is* nigh at hand;

TREMBLE, v.i. [L. tremo.]

1. To shake involuntarily, as **with fear**, cold or weakness; to quake; to quiver; to shiver; to shudder. Frighted Turnus trembled as he spoke.

Fear

Rev 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

Rev 14:7 **Saying with a loud voice, Fear God**, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

1st and 2nd Messages repeated and combined- The first Trumpet

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." **The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "Babylon the great is fallen, is fallen,** and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" [Revelation 18:2, 3]. {16MR 40.2}

Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one**, to come before the people in the closing days of this earth's history. All the world will be tested, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men. {17MR 23.1}

"And the third angel followed them." **The first and the second angels' messages are of great importance, and are followed by the third angel's message. All three should be understood and combined**. The warning contained in these messages means much more to the whole world than the majority of God's people comprehend. **We are in the Lord's great day of preparation.** {17MR 236.2}

I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God, and sanctified through the truth, **proclaim the three messages in their order.** {LS 429.1}

The 3rd Angels Message-The second Trumpet

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message...The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand **in the hour of temptation**, which they are soon to meet... {FLB 335.2-4}

...when the mighty angel **will come down** from heaven, and **unite with the third angel** in closing up the work for this world; my message is that **our only safety is in being ready for the heavenly refreshing**, having **our lamps trimmed and burning**. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is

the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. **Repent and be converted, that your sins may be blotted out when the times of refreshing shall come**

from the presence of the Lord. {RH, March 29, 1892 par. 5}

I saw that many were neglecting the preparation so needful, and were looking to the time of "refreshing" and the "latter rain" **to fit them to stand in the day of the Lord**, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! **They had neglected the needful preparation**, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. {CET 112.3}

Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." {CET 112.4}

I saw that none could share the "refreshing," unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and **be earnestly seeking that preparation necessary to enable us to stand in the bat-**

tle in the day of the Lord. Let all remember that God is holy, and that none but holy beings can ever dwell in His presence. {CET 113.1}

The Day of the Lord is Coming

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: **for the day of the LORD cometh, for *it is nigh at hand***;

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

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

The loud tumult shows the battle nigh.

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

The Approaching Day

Joe 2:2 **A day of darkness and of gloominess, a day of clouds and of thick darkness**, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

Zep 1:14 **The great day of the LORD is near, it is near**, and **hasteth greatly, even** the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zep 1:15 **That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,**

Day of Wasteness and Desolation / Destruction of Jerusalem

Lev 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

Lev 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Lev 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Lev 26:30 And I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

Lev 26:31 And I will make your cities **waste**, and bring your sanctuaries unto **desolation**, and I will not smell the savour of your sweet odours.

Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be **desolate**, and your cities **waste**.

Day of darkness and Clouds/Pentecost

Deu 4:8 And what nation *is there so* great, that hath statutes and judgments *so* righteous as all this law, which I set before you this day?

Deu 4:9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons;

Deu 4:10 *Specially* the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and *that* they may teach their children.

Deu 4:11 And ye came near and stood under the mountain; and the mountain burned with fire unto the midst of heaven, **with darkness, clouds, and thick darkness.**

Eze 30:3 For the day *is* near, even the day of the LORD *is* near, a cloudy day; it shall be **the time of the heathen**.

Day of Distress

Oba 1:12 But thou shouldest not have looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have rejoiced over the children of Judah **in the day of their destruction**; neither shouldest thou have spoken proudly in the day of distress.

Luk 21:20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Luk 21:21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

Luk 21:22 For these be the days of vengeance, **that all things which are written may be fulfilled**.

Luk 21:23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

Luk 21:24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Day of Wrath

Zep 2:1 Gather yourselves together, yea, gather together, O nation not desired;

Zep 2:2 **Before the decree bring forth**, *before* the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.

Isa 10:1 **Woe unto them that decree unrighteous decrees**, and that write grievousness *which* they have prescribed;

Isa 10:5 O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation.

Isa 10:6 I will send him against an hypocritical nation, **and against the people of my wrath** will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.

Eze 21:25 And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

Eze 21:31 And I will **pour out mine indignation upon thee**, I will blow against thee **in the fire of my wrath**, and deliver thee into the hand of brutish men, *and* skilful to destroy.

Eze 21:32 **Thou shalt be for fuel to the fire**; thy blood shall be in the midst of the land; thou shalt be no *more* remembered: for I the LORD have spoken *it*.

A corrupt union has been formed to tear down God's memorial of creation --the seventh day, which He hallowed and blessed and gave to man to be a sign between God and His people, to be observed throughout their generations forever. A period is coming when everyone will take sides between the Sabbath of the fourth commandment, which the Lord has sanctified and blessed, and the spurious sabbath instituted by the man of sin. {14MR 91.2}

An idol sabbath has been set up, as the golden image was set up in the plains of Dura. And **as Nebuchadnezzar, the king of Babylon, issued a decree** that all who would not bow down and worship this image should be killed, so a proclamation will be made that all who will not reverence the Sunday institution will be punished with imprisonment and death. **Thus the Sabbath of the Lord is trampled underfoot**. But the Lord has declared, "Woe unto them that decree unrighteous decrees, and write grievousness which they have prescribed" [Isaiah 10:1]. [Zephaniah 1:14-18; 2:1-3, quoted.] {14MR 91.3}

Eze 33:1 Again the word of the LORD came unto me, saying,

Eze 33:2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and **set him for their watchman:**

Eze 33:3 If when he seeth the sword come upon the land, **he blow the trumpet, and warn the people;**

Eze 33:4 Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

Eze 33:5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

Eze 33:6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand.

Eze 33:7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore **thou shalt hear the word at my mouth, and warn them from me.**

Eze 33:8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

Eze 33:9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

Eze 33:10 Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

Eze 33:11 Say unto them, *As* I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Hab 2:1 **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.

Hab 2:2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it.

Hab 2:3 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.

Joe 2:3 **A fire devoureth before them;** and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, **and nothing shall escape them.**

3) The Day and the Hour

Mar 13:32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, **but the Father.**

The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people. Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory. {GC 640.2}

No Man Maketh Known

Those who claim that the text proves that nothing may be known of the period of the second advent, make it prove too much for their own unbelief. As recorded by Mark, the declaration reads: "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." If the text proves that men will know nothing of the period of the second advent, it also proves that angels will know nothing of it, and also that the Son will know nothing of it, till the event takes place! This position proves too much, therefore proves nothing to the point. Christ will know of the period of his second advent to this world. The holy angels who wait around the throne of Heaven to receive messages relative to the part they act in the salvation of men, will know of the time of this closing event of salvation. And so will the waiting, watching people of God understand. {ND JW, BIAD 53.3}

An old English version of the passage reads, "**But that day and hour no man maketh known, neither the angels which are in Heaven, neither the Son, but the Father.**" This is the correct reading, according to several of the ablest critics of the age. The word know is used in the same sense here that it is by Paul in 1 Cor.2:2: "For I determined not to know [make known] anything among you save Jesus Christ and him crucified." Men will not make known the day and hour, angels will not make it known, neither will the Son; but the Father will make it known. {ND JW, BIAD 54.1}

But the day and the hour of His coming Christ has not revealed. **He stated plainly to His disciples that He Himself could not make known the day or the hour of His second appearing.** Had He been at liberty to reveal this, why need He have exhorted them to maintain an attitude of constant expectancy? There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy. The exact time of the second coming of the Son of man is God's mystery. {DA 632.4}

Dual Meaning

Christ's words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" **Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events.** Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves.** When He referred to the destruction of Jerusalem, **His prophetic words reached beyond that event to the final conflagration** in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, **but for those who should live in the last scenes of this earth's history.** {DA 628.1}

The Great Crisis

The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. **They are strengthening for the last great crisis.** Great changes are soon to take place in our world, and the final movements will be rapid ones.--Testimonies, vol. 9, p. 11. {ChS 52.2}

God has given men the Sabbath as a sign between Him and them, as a test of their loyalty. Those who, after the light regarding God's law comes to them, continue to disobey and exalt human laws above the law of God **in the great crisis** before us will receive the mark of the beast.--Letter 98, 1900. {Ev 235.3}

The Father Maketh Known

Joh 15:15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for **all things** that I have heard of my Father **I have made known unto you.**

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: **as it is written, The just shall live by faith.**

Rom 1:18 **For the wrath of God is revealed** from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Rom 1:19 Because that which may be known of God is manifest in them; **for God hath shewed it unto them.**

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the Advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." [Matthew 24:36]. **A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown.** The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" [Matthew 24:3, 33, 42-51]. Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." [Matthew 24:3, 33, 42-51]. One saying of the Saviour must not be made to destroy another. **Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near.** We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, **will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming.** And the parable in the same chapter contrasting the faithful and the unfaithful servant, and giving the doom of him who said in his heart, "My Lord delayeth his coming," shows in what light Christ will regard and reward those whom he finds watching, and teaching his coming, and those denying it. "Watch therefore," he says; "blessed is that servant, whom his Lord when he cometh shall find so doing." [Matthew 24:3, 33, 42-51]. "If therefore thou shalt not watch, I will come on these as a thief, and **thou shalt not know what hour I will come upon thee.**" [Revelation 3:3.] {GC88 370.2}

Mat 24:29 **Immediately after the tribulation of those days** shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

Fulfilled

Dark Day/Moon Turned to Blood 17th May 1780

Stars Fell From Heaven Nov 13th 1833

Mat 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Fulfilled

Dan 7:10 A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: **the judgment was set, and the books were opened.**

Dan 7:13 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.

Dan 7:14 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.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. Daniel 7:13. {FLB 207.1}

After His ascension, our Saviour began His work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24. . . . {FLB 207.2}

For eighteen centuries this work of ministrations continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time . . . our High Priest entered the most holy, to perform the last division of His solemn work--to cleanse the sanctuary. . . . {FLB 207.3}

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.** {FLB 207.4}

Third Woe

Mat 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Thus the substance of the second angel's message is again given to the world by that other angel who lightens the earth with his glory. **These messages all blend in one, to come before the people in the closing days of this earth's history. All the world will be tested**, and all that have been in the darkness of error in regard to the Sabbath of the fourth commandment will understand the last message of mercy that is to be given to men. {17MR 23.1}

1Co 15:52 In a moment, in the twinkling of an eye, **at the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Day and Hour

Mat 24:36 But of **that day and hour knoweth no *man***, no, not the angels of heaven, but my Father only.

The Flood

Mat 24:37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And **knew not until the flood came**, and took them all away; **so shall also the coming of the Son of man be**.

Rev 12:13 And when **the dragon** saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

Rev 12:14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished **for a time, and times, and half a time**, from the face of the serpent.

Rev 12:15 And **the serpent cast out of his mouth water as a flood after the woman**, that he might cause her to be carried away of the flood.

Rev 12:16 And the earth helped the woman, and the earth opened her mouth, **and swallowed up the flood which the dragon cast out of his mouth**.

Rev 12:17 And **the dragon** was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Kings and rulers and governors have placed upon themselves the brand of antichrist, **and are represented as the dragon who goes to make war with the saints**--with those who keep the commandments of God and who have the faith of Jesus. In their enmity against the people of God, they show themselves guilty also of the choice of Barabbas instead of Christ. {TM 38.2}

Jer 46:7 **Who is this *that* cometh up as a flood**, whose waters are moved as the rivers?

Jer 46:8 **Egypt riseth up like a flood**, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

Eze 29:3 Speak, and say, Thus saith the Lord GOD; Behold, **I *am* against thee, Pharaoh king of Egypt, the great dragon** that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for myself.

Two Classes

Mat 24:40 Then shall two be in the field; **the one shall be taken, and the other left.**

Mat 24:41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Isa 4:1 And **in that day** seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Isa 4:2 In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel.

Isa 4:3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem,* shall be called holy, *even* every one that is written among the living in Jerusalem:

Oba 1:14 Neither shouldest thou have stood in the crossway, to cut off those of his **that did escape**; neither shouldest thou have delivered up those of his **that did remain** in the day of distress.

Oba 1:15 **For the day of the LORD is near upon all the heathen**: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

The Thief

Mat 24:42 Watch therefore: **for ye know not what hour your Lord doth come.**

Mat 24:43 But know this, that if the goodman of the house had known in **what watch the thief would come**, he would have watched, and would not have suffered his house to be broken up.

Dan 11:14 And in those times there shall many stand up against the king of the south: also **the robbers of thy people** shall exalt themselves **to establish the vision**; but they shall fall.

Joh 17:12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, **but the son of perdition**; that the scripture might be fulfilled.

2Th 2:1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2Th 2:2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that **the day of Christ is at hand.**

2Th 2:3 Let no man deceive you by any means: for *that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition*;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Joh 12:4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

Joh 12:5 Why was **not** this ointment sold for three hundred pence, and given to the poor?

Joh 12:6 This he said, not that he cared for the poor; **but because he was a thief**, and had the bag, and bare what was put therein.

The Day

1Th 5:1 But of the times and the seasons, brethren, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and **they shall not escape**.

2Pe 3:7 But the heavens and the earth, which are now, by the same word are kept in store, **reserved unto fire** against the day of judgment and **perdition** of ungodly men.

2Pe 3:8 But, beloved, be not ignorant of this one thing, that **one day is with the Lord as a thousand years, and a thousand years as one day**.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2Pe 3:10 **But the day of the Lord will come as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Mat 24:44 Therefore be ye also ready: **for in such an hour** as ye think not the Son of man cometh.

The Hour

Rev 3:10 Because thou hast kept the word of my patience, **I also will keep thee from the hour of temptation**, which shall come upon all the world, to try them that dwell upon the earth.

Rev 17:11 And the beast that was, and is not, even he is the eighth, and is of the seven, **and goeth into perdition**.

Rev 17:12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; **but receive power as kings one hour with the beast**.

Luk 22:47 And while he yet spake, **behold a multitude**, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

The Multitude

The Israelites were stationed on the brow of a hill overlooking the valley where the hosts of the invaders lay encamped. "And the **Midianites** and the **Amalekites** and all the **children of the east** lay along in the valley **like locusts for multitude**; {PP 550.1}

Mar 14:42 Rise up, let us go; lo, he that betrayeth me is at hand.

Mar 14:43 And immediately, while he yet spake, cometh **Judas**, one of the twelve, and with him a **great multitude with swords and staves, from the chief priests and the scribes and the elders.**

Luk 22:53 When I was daily with you in the temple, ye stretched forth no hands against me: but **this is your hour, and the power of darkness.**

Rev 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Rev 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

Rev 18:6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

Rev 18:7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Rev 18:8 **Therefore shall her plagues come in one day**, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

Rev 18:9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! **for in one hour is thy judgment come.**

Mat 24:45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

Mat 24:46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

Mat 24:47 Verily I say unto you, That he shall make him ruler over all his goods.

Mat 24:48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

Mat 24:49 And shall begin to smite *his* fellow servants, and to eat and drink with the drunken;

Mat 24:50 The lord of that servant shall come **in a day when he looketh not for *him*, and in an hour that he is not aware of.**

4) The second Trumpet

Zep 1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

Zep 1:15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

Zep 1:16 **A day of the trumpet and alarm against the fenced cities, and against the high towers.**

Rules of interpretation

Isa 46:9 Remember the former things of old: for I *am* God, and *there is* none else; I *am* God, and *there is* none like me,

Isa 46:10 **Declaring the end from the beginning**, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

1Co 15:46 Howbeit **that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.**

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are often times revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Psalms 89:19; Hosea 12:10; Habakkuk 2:2; Acts 2:17; 1 Corinthians 10:6; Hebrews 9:9, 24; Psalms 78:2; Matthew 8:13, 34; Genesis 41:1-32; Daniel 2; 7; 8; Acts 10:9-16

8. **Figures always have a figurative meaning**, and are used much in prophecy to represent future things, times, and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*

Waters, meaning *people*

Lamp, meaning *Word of God*.

Day, meaning *year*.

(Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6).

11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Revelation 12:1,2;17:3-7

A Tower is a Church

Gen 11:4 And they said, Go to, **let us build us a city and a tower**, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.

Some of the descendants of Noah soon began to apostatize. A portion followed his example, and obeyed God's commandments; others were unbelieving and rebellious. Some of these disbelieved in the existence of God, and in their own

minds accounted for the flood from natural causes. Others believed that God existed, and that he destroyed the antediluvian race by a flood; and their hearts, like that of Cain, rose in rebellion against God, because he had destroyed the people from the earth, and **cursed it the third time by a flood.** {ST, March 20, 1879 par. 16}

Those who were enemies of God felt daily reproved by the righteous conversation and godly lives of those who loved, obeyed, and exalted him. {ST, March 20, 1879 par. 17}

The unbelieving consulted among themselves, and agreed to separate from the faithful, whose righteous lives were a continual restraint upon their wicked course. They journeyed a distance from them, and selected a large plain wherein to dwell. **There they built a city, and then conceived the idea of erecting a large tower to reach unto the clouds,** that they might dwell together in the city and tower, and be no more scattered. They reasoned that they would secure themselves in case of another flood, for they would build their tower to a much greater height than the waters prevailed in the time of the flood, and all the world would honor them, and they would be as gods, and rule over the people. This tower was calculated to exalt its builders, and was designed to turn the attention of others who should live upon the earth from God **to join with them in their idolatry.** Before the work of building was accomplished, people dwelt in the tower. **Rooms gorgeously furnished and decorated were devoted to their idols.** Those who did not believe in God, imagined that if their tower could reach unto the clouds they would be able to discover reasons for the flood. {ST, March 20, 1879 par. 18}

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as **the tower in the vineyard, God placed in the midst of the land his holy temple.** In the temple his glory dwelt in the holy Shekinah above the mercy-seat. {RH, January 25, 1906 par. 3}

Psa 18:2 The LORD *is* my rock, and **my fortress,** and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, *and my high tower.*

Rev 21:22 And I saw no temple therein: for **the Lord God Almighty and the Lamb are the temple of it.**

A City is a Nation

Rev 11:8 And their dead bodies *shall lie* in the street of **the great city,** which spiritually is called Sodom and Egypt, where also our Lord was crucified.

Rev 18:10 Standing afar off for the fear of her torment, saying, Alas, alas, **that great city Babylon,** that mighty city! for in one hour is thy judgment come.

Rev 21:2 And I John saw **the holy city, new Jerusalem,** coming down from God out of heaven, prepared as a bride adorned for her husband.

A fenced City refers to Military Might

The faith of Asa was put to a severe test when "Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots," invaded his kingdom. In this crisis Asa did not put his trust in the "**fenced cities in Judah**" that he had built, with "**walls, and towers, gates, and bars,**" nor in the strength of his carefully trained army, "that bare targets and

spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand," all of whom were "mighty men of valor." The king realized that his strength was in God. {RH, July 31, 1913 par. 5}

Isa 2:12 For the day of the LORD of hosts *shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:*

Isa 2:13 And upon all the cedars of Lebanon, *that are high and lifted up*, and upon all the oaks of Bashan,

Isa 2:14 And upon all the high mountains, and upon all the hills *that are lifted up*,

Isa 2:15 And **upon every high tower, and upon every fenced wall**,

The utter wasting of the land and the horrible suffering of the people during the siege of Jerusalem under Titus centuries later, were vividly portrayed: "He shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed. . . . And he shall besiege thee in all thy gates, **until thy high and fenced walls come down, wherein thou trustedst**, throughout all thy land {PP 467.2}

Isa 30:25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters in the day of the great slaughter, **when the towers fall**.

Isa 30:26 Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as **the light of seven days**, in the day that the LORD **bindeth up** the breach of his people, and **healeth** the stroke of their wound.

Show depiction: Passover, U/B, First Fruits

Hos 6:1 Come, and let us return unto the LORD: for he hath torn, and **he will heal us**; he hath smitten, and **he will bind us up**.

Hos 6:2 After two days will **he revive us**: in **the third day he will raise us up**, and we shall live in his sight.

Hos 6:3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and **he shall come unto us** as the rain, as the latter *and* former rain unto the earth.

The Trumpet

Hos 8:1 **Set the trumpet to thy mouth. He shall come as an eagle against the house of the LORD**, because they have transgressed my covenant, and trespassed against my law.

Hos 8:2 Israel shall cry unto me, My God, we know thee.

Hos 8:3 Israel hath cast off *the thing that is good*: the enemy shall pursue him.

Deu 28:47 Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things*;

Deu 28:48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

Deu 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift as the eagle flieth*; a nation whose tongue thou shalt not understand;

Deu 28:50 A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:

Deu 28:51 And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

Eze 17:1 And the word of the LORD came unto me, saying,

Eze 17:2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

Eze 17:3 And say, Thus saith the Lord GOD; **A great eagle with great wings**, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar:

Eze 17:11 Moreover the word of the LORD came unto me, saying,

Eze 17:12 Say now to the rebellious house, Know ye not what these *things mean*? tell *them*, Behold, **the king of Babylon is come to Jerusalem**, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

Joe 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is nigh* at hand;

Joe 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, *even* to the years of many generations.

Joe 2:3 A **fire devoureth before them**; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them **a desolate wilderness**; yea, and nothing shall escape them.

A Desolate Wilderness Set on Fire

Isa 1:1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

Isa 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.

Isa 1:3 The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider.

Isa 1:4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Isa 1:5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

Isa 1:6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Isa 1:7 Your country *is* desolate, your cities *are* burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers.

Isa 1:8 And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.

Isa 1:9 Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, *and* we should have been like unto Gomorrah.

The vision given to Isaiah represents the condition of God's people in the last days. They are privileged to see by faith the work that is going forward in the heavenly sanctuary. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." As they look by faith into the holy of holies, and see the work of Christ in the heavenly sanctuary, they perceive that they are a people of unclean lips,--a people whose lips have often spoken vanity, and whose talents have not been sanctified and employed to the glory of God. Well may they despair as they contrast their own weakness and unworthiness with the purity and loveliness of the glorious character of Christ. But if they, like Isaiah, will receive the impression the Lord designs shall be made upon the heart, if they will humble their souls before God, there is hope for them. The bow of promise is above the throne, and the work done for Isaiah will be performed in them. God will respond to the petitions coming from the contrite heart. {RH, December 22, 1896 par. 12}

Isa 27:8 In measure, when it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.

Isa 27:9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up.

Isa 27:10 Yet the defenced city *shall be* desolate, *and* the habitation forsaken, *and* left like a wilderness: there shall the calf feed, and there shall he lie down, *and* consume the branches thereof.

Isa 27:11 When the boughs thereof are withered, they shall be broken off: the women come, and set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

Isa 27:12 And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

Isa 27:13 And it shall come to pass in that day, *that* the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Jer 12:7 I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies.

Jer 12:8 Mine heritage is unto me as a lion in the forest; it crieth out against me: therefore have I hated it.

Jer 12:9 Mine heritage *is* unto me *as* a speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, **come to devour.**

Jer 12:10 **Many pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness.**

Jer 12:11 They have made it desolate, *and being* desolate it mourneth unto me; **the whole land is made desolate**, because no man layeth *it* to heart.

Jer 12:12 **The spoilers are come upon all high places through the wilderness: for the sword of the LORD shall devour** from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

The Spoiler

The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary **had become the property of the spoiler.** {GCDB, March 7, 1899 par. 5}

Joe 2:3 A fire devoureth before them; and behind them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and **nothing shall escape them.**

None shall Escape

1Th 5:1 But of the times and the seasons, **brethren**, ye have no need that I write unto you.

1Th 5:2 For yourselves know perfectly that **the day of the Lord so cometh as a thief in the night.**

1Th 5:3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and **they shall not escape.**

Some will escape

Isa 4:1 And **in that day [Day of the Lord] seven women** shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.

Isa 4:2 In that day **shall the branch of the LORD be beautiful and glorious**, and the fruit of the earth *shall be* excellent and comely **for them that are escaped of Israel.**

Isa 4:3 And it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem*, shall be called holy, *even every one that is written among the living in Jerusalem:*

Isa 4:4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and **by the spirit of burning.**

Mat 24:38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

Mat 24:39 And **knew not until the flood came**, and took them all away; so shall also the coming of the Son of man be.

Mat 24:40 Then shall two be in the field; the **one shall be taken, and the other left**.

Mat 24:41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

Mat 24:42 Watch therefore: for ye know not what hour your Lord doth come.

Mat 24:43 But know this, that if the goodman of the house had known in **what watch the thief would come**, he would have watched, and would not have suffered his house to be broken up.

Oba 1:13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their substance in the day of their calamity;

Oba 1:14 Neither shouldest thou have stood in the crossway, **to cut off those of his that did escape**; neither shouldest thou have **delivered up those of his that did remain** in the day of distress.

Oba 1:15 For **the day of the LORD is near upon all the heathen**: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

Others Will Escape Also

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

Horses and Chariots

Joe 2:4 The appearance of them *is* as the appearance of horses; and as **horsemen, so shall they run**.

Joe 2:5 **Like the noise of chariots** on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Nah 3:1 Woe to the bloody city! **it is all full of lies and robbery; the prey departeth not;**

Nah 3:2 The noise of a whip, and the noise of the rattling of the wheels, and of **the prancing horses, and of the jumping chariots**.

Nah 3:3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and **a great number of carcases; and there is none end of their corpses; they stumble upon their corpses:**

Nah 3:4 Because of the multitude of the whoredoms of **the wellfavoured harlot, the mistress of witchcrafts**, that selleth nations through her whoredoms, and families through her witchcrafts.

A Great Slaughter

Isa 30:25 And there shall be upon every high mountain, and upon every high hill, rivers *and* streams of waters **in the day of the great slaughter, when the towers fall**.

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Rev 6:10 And they cried with a loud voice, saying, **How long, O Lord**, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, **until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.**

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and ***I saw* the souls of them that were beheaded** for the witness of Jesus, and for the word of God, and **which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands;** and they lived and reigned with Christ a thousand years.

False Fire

Joe 1:19 O LORD, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and **the flame hath burned all the trees of the field.**

Joe 1:20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

Deu 28:42 All thy trees and fruit of thy land **shall the locust consume.**

Isa 1:7 Your country *is* desolate, **your cities *are* burned with fire:** your land, **strangers devour it** in your presence, and *it is* desolate, as overthrown by strangers.

Fire in the Temple

2Ch 7:1 Now when Solomon had made an end of praying, the **fire came down from heaven**, and consumed the burnt offering and the sacrifices; **and the glory of the LORD filled the house.**

Lev 10:1 And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, **and offered strange fire before the LORD**, which he commanded them not.

Lev 10:2 And there went out fire from the LORD, and **devoured them**, and they died before the LORD.

Why?

Daniel was but a youth when carried away captive into Babylon. He was about fifteen or sixteen years old, for he is called a child, which means that he was in his youth. Why did Daniel refuse to eat at the king's luxurious table? Why did he refuse the use of wine as his beverage, when it was at the king's command that it was placed before him? He knew that, by use, wine would become to him a pleasant thing, and would be preferred before water. {CTr 173.2}

Daniel could have argued that at the royal table and at the king's command, there was no other course for him to pursue. But he and his fellows had a council together. . . . The wine of itself, they decided, was a snare. They were acquainted with the history of Nadab and Abihu that had come to them in parchments. In these men the use of wine had encouraged their love for it. They drank wine before their sacred services in the sanctuary. Their senses were confused. **They could**

not distinguish the difference between the sacred and the common fire. In their brain-benumbed state they did that which the Lord had charged all who served in holy office not to do. . . . {CTr 173.3}

Many will stand in our pulpits with the torch of false prophecy in their hands, kindled from the hellish torch of Satan. . . . {LDE 179.3}

Through false teaching the minds of men had long been turned away from God. In the prevailing systems of education, human philosophy had taken the place of divine revelation. Instead of the heaven-given standard of truth, men had accepted a standard of their own devising. From the Light of life they had turned aside to walk in the sparks of the fire which they had kindled. {Ed 74.1}

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

Rev 13:14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Rev 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

No Effect

Dan 3:14 Nebuchadnezzar spake and said unto them, *Is it* true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

Dan 3:15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who *is* that God that shall deliver you out of my hands?

Dan 3:19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

Dan 3:25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

5) The Great Army

Joe 2:4 The appearance of them *is as the appearance of horses*; and as horsemen, so shall they run.

Joe 2:5 Like **the noise of chariots** on the tops of mountains **shall they leap**, like **the noise of a flame of fire that devoureth the stubble**, as a strong people set in battle array.

Horses and Chariots

Nah 3:1 Woe to the bloody city! it *is* all full of lies *and* robbery; the prey departeth not;

Nah 3:2 The noise of a whip, and the noise of the rattling of the wheels, and of **the pransing horses**, and of **the jumping chariots**.

Dan 11:40 And at the time of the end shall the king of the south push at him: and **the king of the north shall come against him like a whirlwind, with chariots, and with horsemen**, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

Army Uses Fire

Rev 13:11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

Rev 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

Rev 13:13 And he doeth great wonders, **so that he maketh fire come down from heaven on the earth in the sight of men**,

Rev 13:14 And deceiveth them that dwell on the earth **by the means of those miracles** which he had power to do in the sight of the beast; saying to them that dwell on the earth, **that they should make an image to the beast**, which had the wound by a sword, and did live.

Deceives Egypt

Jer 46:7 **Who is this that cometh up as a flood**, whose waters are moved as the rivers?

Jer 46:8 **Egypt riseth up like a flood**, and *his* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city and the inhabitants thereof.

"The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. {PK 359.3}

"Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, **With the multitude of my chariots I am come up to the height of the mountains**, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places. {PK 359.4}

"Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, **that thou shouldest be to lay waste fenced cities into ruinous heaps**. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. {PK 360.1}

"But I know thy abode, and thy going out, and thy coming in, and thy rage against Me. Because thy rage against Me and thy tumult is come up into Mine ears, therefore I will put My hook in thy nose, and My bridle in thy lips, and I will turn thee back by the way by which thou camest." 2 Kings 19:20-28. {PK 360.2}

The land of Judah had been laid waste by the army of occupation, but God had promised to provide miraculously for the needs of the people. To Hezekiah came the message: "This shall be a sign unto thee, Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And **the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this.** {PK 360.3}

"Therefore thus saith the Lord **concerning the king of Assyria,** He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for Mine own sake, and for My servant David's sake." Verses 29-34. {PK 361.1}

That very night deliverance came. "The angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." Verse 35. "**All the mighty men of valor,** and the leaders and captains in the camp of the king of Assyria," were slain. 2 Chronicles 32:21. {PK 361.2}

Tidings of this terrible judgment upon the army that had been sent to take Jerusalem, soon reached Sennacherib, who was still guarding the approach to Judea from Egypt. Stricken with fear, the Assyrian king hastened to depart and "returned with shame of face to his own land." Verse 21. **But he had not long to reign. In harmony with the prophecy that had been uttered concerning his sudden end, he was assassinated by those of his own home,** "and Esarhaddon his son reigned in his stead." Isaiah 37:38. {PK 361.3}

The God of the Hebrews had prevailed over the proud Assyrian. The honor of Jehovah was vindicated in the eyes of the surrounding nations. In Jerusalem the hearts of the people were filled with holy joy. Their earnest entreaties for deliverance had been mingled with confession of sin and with many tears. In their great need they had trusted wholly in the power of God to save, and He had not failed them. Now the temple courts resounded with songs of solemn praise. {PK 361.4}

The rise and fall of the Assyrian Empire is rich in lessons for the nations of earth today. {PK 362.1}

Rev 17:16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

Rev 17:17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, **until the words of God shall be fulfilled.**

Joe 2:5 Like the noise of chariots on the tops of mountains shall they leap, like **the noise of a flame of fire that devoureth the stubble,** as a strong people set in battle array.

The Devouring Fire

Isa 5:22 Woe unto *them that are mighty to drink wine,* and **men of strength to mingle strong drink:**

Isa 5:23 Which justify the wicked for reward, and take away the righteousness of the righteous from him!

Isa 5:24 Therefore as **the fire devoureth the stubble,** and **the flame consumeth the chaff,** so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

Isa 5:25 Therefore is the anger of the LORD kindled against his people, and **he hath stretched forth his hand against them**, and hath smitten them: and the hills did tremble, and their carcasses *were* torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

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

Mal 4:1 For, behold, **the day cometh, that shall burn as an oven**; and all the proud, yea, and **all that do wickedly**, shall be stubble: and **the day that cometh shall burn them up**, saith the LORD of hosts, that it shall leave them neither root nor branch.

The Day That Cometh

Mal 4:5 Behold, I will send you Elijah the prophet **before the coming of the great and dreadful day of the LORD**:

Close of Probation

Joe 2:6 Before their face the people shall be much pained: **all faces shall gather blackness**.

Before His presence "**all faces are turned into paleness**;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, . . . and **the faces of them all gather blackness**." Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth. {GC 641.1}

Nah 2:10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain *is* in all loins, and **the faces of them all gather blackness**.

"In the month of May, 1780, there was a very terrific dark day in New England, **when 'all faces seemed to gather blackness,'** and the people were filled with fear. There was great distress in the village where Edward Lee lived, 'men's hearts failed them for fear' that the judgment-day was at hand; and the neighbors all flocked around the holy man, for his lamp was trimmed, and shining brighter than ever, amidst the unnatural darkness. Happy and joyful in God, he pointed them to their only refuge from the wrath to come, and spent the gloomy hours in earnest prayer for the distressed multitude."—Tract No. 379 of American Tract Society—Life of Edward Lee. {March 14, 1890 ATJ, EMTF 46.3}

Joe 2:7 They shall run **like mighty men**; they shall climb the wall like men of war; and **they shall march every one on his ways, and they shall not break their ranks**:

The Mighty Men

Zep 1:14 The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: **the mighty man shall cry there bitterly**.

Jer 46:9 Come up, ye horses; and rage, ye chariots; and let the mighty men come forth; the Ethiopians and the Libyans, that handle the shield; and the Lydians, that handle *and* bend the bow.

Jer 46:10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and **the sword shall devour**, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in **the north country** by the river Euphrates.

Jer 46:11 Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; *for* thou shalt not be cured.

Jer 46:12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, *and* they are fallen both together.

Jer 46:13 The word that the LORD spake to Jeremiah the prophet, **how Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.**

I did not realize that I was unfaithful in thus questioning and doubting, and did not see the danger and sin of such a course, until in vision I was taken into the presence of Jesus. He looked upon me with a frown, and turned His face from me. It is not possible to describe the terror and agony I then felt. I fell upon my face before Him, but had no power to utter a word. Oh, how I longed to be covered and hid from that dreadful frown! **Then could I realize, in some degree, what the feelings of the lost will be when they cry to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb."** Revelation 6:16. {CET 79.1}

Joe 2:8 Neither shall one **thrust** another; they shall walk every one in his path: and *when* they fall upon the sword, they shall not be wounded.

Deadly Wound

Isa 13:15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

Isa 13:16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished.

Isa 13:17 Behold, I will stir up the Medes against them, which shall not regard silver; and *as for* gold, they shall not delight in it.

Isa 13:18 *Their* bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

Isa 13:19 And **Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah.**

Isa 11:4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Rev 19:15 And **out of his mouth goeth a sharp sword**, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

Isa 30:30 And the LORD shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and *with* the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

Isa 30:31 For **through the voice of the LORD shall the Assyrian be beaten down**, *which* smote with a rod.

Isa 30:32 And *in* every place where the grounded staff shall pass, which the LORD shall lay upon him, *it* shall be with tabrets and harps: and in battles of shaking will he fight with it.

Isa 30:33 For Tophet *is* ordained of old; yea, for the king it is prepared; he hath made *it* deep *and* large: the pile thereof *is* fire and much wood; the breath of the LORD, **like a stream of brimstone, doth kindle it.**

The Thief

Joe 2:9 They shall run to and fro in the city; **they shall run upon the wall**, they shall climb up upon the houses; **they shall enter in at the windows like a thief**.

Joh 10:1 Verily, verily, I say unto you, **He that entereth not by the door into the sheepfold**, but climbeth up some other way, **the same is a thief and a robber**.

Joh 10:2 But he that entereth in by the door is the shepherd of the sheep.

Joh 18:40 Then cried they all again, saying, Not this man, but Barabbas. Now **Barabbas was a robber**.

While the watchmen cry, "Peace and safety," "sudden destruction cometh upon them," "and they shall not escape"; "for as a snare shall it come on all them that dwell on the face of the whole earth." It overtakes the pleasure-lover and the sinful man as a thief in the night. When all is apparently secure, and men retire to contented rest, then the prowling, stealthy, midnight thief steals upon his prey. When it is too late to prevent the evil, it is discovered that some door or window was not secured. "Be ye also ready: for in an such hour as ye think not the Son of man cometh." People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. **Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.** {FE 335.2}

The Wall

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. **To the obedient it is a wall of protection.** We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression. {ISM 235.1}

The City

Isa 33:20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

6) One Hundred And Twenty

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

Four Months/120 Days

Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet **his days shall be an hundred and twenty years.**

Second Decree

Dan 6:1 It pleased **Darius** to set over the kingdom **an hundred and twenty princes**, which should be over the whole kingdom;

Dan 6:2 And over these **three presidents; of whom Daniel was first**: that the princes might give accounts unto them, and the king should have no damage.

The Upper Room

Act 1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saith he*, ye have heard of me.

Act 1:5 For **John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.**

Act 1:9 And when he had spoken these things, while they beheld, **he was taken up; and a cloud received him out of their sight.**

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, **two men stood by them in white apparel;**

Rev 7:1 And after these things **I saw four angels** standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Gen 28:11 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.**

Gen 28:12 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.**

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about **an hundred and twenty,**)

Act 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before **concerning Judas**, which was guide to them that took Jesus.

Act 1:17 For **he was numbered with us**, and had obtained part of this ministry

Moses to Joshua

Deu 34:7 And **Moses was an hundred and twenty years old when he died**: his eye was not dim, nor his natural force abated.

Deu 31:14 And the LORD said unto Moses, Behold, **thy days approach that thou must die: call Joshua**, and present yourselves in the tabernacle of the congregation, **that I may give him a charge**. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

Isa 62:1 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

Isa 62:2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

Isa 62:3 Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

The Rebellion-Judas

Aaron To Eleazar

Num 20:23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

Num 20:24 **Aaron shall be gathered unto his people:** for he shall not enter into the land which I have given unto the children of Israel, **because ye rebelled against my word at the water of Meribah (Quarrel)**.

Num 20:25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

Num 20:26 And **strip Aaron of his garments, and put them upon Eleazar his son:** and Aaron shall be gathered *unto his people*, and shall die there.

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

Korah Dathan and Abiram

Num 16:1 Now **Korah**, the son of Izhar, the son of Kohath, the son of Levi, and **Dathan and Abiram**, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took *men*:

Num 16:2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown:

Num 16:3 And **they gathered themselves together against Moses and against Aaron**, and said unto them, *Ye take* too much upon you, seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

Christ washed the feet of Judas. This was the time for Judas to confess his sin, and ask the forgiveness of Christ. **This was his opportunity to accept Christ, or to shut the door of his heart against the light.** The promptings of the Spirit were repressed. **Judas partook of the broken body and spilled blood of his Lord, and went out from the table to betray his Master.** He would not receive counsel nor reproof; he was determined to have his own way, to follow his own impulses. {RH, May 24, 1898 par. 9}

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, **when self once becomes lifted up**, bring all kinds of evil. Those who sympathized with **Korah, Dathan, and Abiram** in their apostasy, brought blight and death upon themselves. **So it will be in these last days.**

The cause of Christ will be betrayed. **Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up,** and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit. {RH, May 24, 1898 par. 10}

Psa 41:9 Yea, mine own familiar friend, in whom I trusted, **which did eat of my bread,** hath lifted up *his* heel against me.

2Th 2:3 Let no man deceive you by any means: for *that day shall not come, except there come a falling away first,* and that man of sin be revealed, the son of perdition;

2Th 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

Act 1:25 That he may take part of this ministry and apostleship, from **which Judas by transgression fell,** that he might go to his own place.

The True Prophet

Num 17:2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod.

Num 17:3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

Num 17:4 And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

Num 17:5 And it shall come to pass, *that* the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.

Num 17:8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, **the rod of Aaron for the house of Levi was budded,** and brought forth buds, and bloomed blossoms, and yielded almonds.

144000

Act 1:18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

Act 1:19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood.

Act 1:20 For it is written in the book of Psalms, **Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.**

Act 1:21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

Act 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

Act 1:23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

Act 1:24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*, shew whether of these two thou hast chosen,

Act 1:25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

Act 1:26 And they gave forth their lots; and **the lot fell upon Matthias; and he was numbered with the eleven apostles.**

Rev 7:4 And I heard the number of them **which were sealed: and there were sealed an hundred and forty and four thousand** of all the tribes of the children of Israel.

G3161

Ματθαίας

Mattathias

mat-tath-ee'-as

Of Hebrew origin [H4993]; *Mattathias* (that is, *Mattithjah*), an Israelite and Christian: - Mattathias.

H4993

מתתיהו מתתיה

mattithyâh mattithyâhû

mat-tith-yaw', mat-tith-yaw'-hoo

From H4991 and H3050; gift of Jah; Mattithjah, the name of four Israelites: - Mattithiah.

The Resurrection

Joh 11:1 Now a certain *man* was sick, *named Lazarus*, of Bethany, the town of Mary and her sister Martha.

Joh 11:2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

Joh 11:3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Joh 11:4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

Joh 11:5 Now Jesus loved Martha, and her sister, and Lazarus.

Joh 11:6 When he had heard therefore that he was sick, **he abode (Tarried) two days** still in the same place where he was.

Joh 11:11 These things said he: and after that he saith unto them, **Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**

The disciples marveled at Christ's words when He said, "Lazarus is dead. And I am glad . . . that I was not there." Did the Saviour by His own choice avoid the home of His suffering friends? Apparently Mary and Martha and the dying Lazarus were left alone. But **they were not alone**. Christ beheld the whole scene, and after the death of Lazarus the bereaved sisters **were upheld by His grace**. Jesus witnessed the sorrow of their rent hearts, as their brother wrestled with his strong foe, death. He felt every pang of anguish, as He said to His disciples, "Lazarus is dead." But Christ had not only the loved ones at Bethany to think of; **He had the training of His disciples to consider**. They were to be His representatives to the world, that the Father's blessing might embrace all. For their sake He permitted Lazarus to die. **Had He restored him from illness to health, the miracle that is the most positive evidence of His divine character, would not have been performed.** {DA 528.1}

Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. Death could not have aimed his dart at Lazarus in the presence of the Life-giver. Therefore Christ remained away. He suffered the enemy to exercise his power, that He might drive him back, a conquered foe. He

permitted Lazarus to pass under the dominion of death; and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the dead face of their brother their faith in their Redeemer would be severely tried. But **He knew that because of the struggle through which they were now passing their faith would shine forth with far greater power.** He suffered every pang of sorrow that they endured. **He loved them no less because He tarried**; but He knew that for them, for Lazarus, for Himself, and for His disciples, a victory was to be gained. {DA 528.2}

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. {DA 529.1}

120 Levites-Second Message Empowered

2Ch 5:11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were present were sanctified*, and did not *then* wait by course:

2Ch 5:12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being arrayed in white linen*, having cymbals and psalteries and harps, stood at the east end of the altar, and with them **an hundred and twenty priests** sounding with trumpets:)

2Ch 5:13 It came even to pass, as **the trumpeters and singers were as one, to make one sound** to be heard in praising and thanking the LORD; and **when they lifted up their voice** with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

2Ch 5:14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

Lazarus/Elazar

The message, "Behold, the Bridegroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, **they caught the inspiration of the hour and helped to swell the shout, "Blessed is He that cometh in the name of the Lord!"** [Matthew 21:9.] In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message, "**Behold, the Bridegroom cometh!**" {GC88 402.1}

Our hopes now centered on the coming of the Lord in 1844. This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city." Revelation 14:8. **That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches.** In connection with this message the "midnight cry" [See Matthew 25:1-13.]

was given: "Behold, the Bridegroom cometh; go ye out to meet Him." In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. {CET 50.4}

In every part of the land, light was given upon the second angel's message, and **the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused.** In many churches the message was not permitted to be given, and **a large company who had the living testimony left these fallen churches.** A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another. {EW 238.3}

Eze 37:10 So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Eze 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.

Eze 37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, **I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.**

Eze 37:13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

Eze 37:14 **And shall put my spirit in you, and ye shall live, and I shall place you in your own land:** then shall ye know that I the LORD have spoken *it*, and performed *it*, saith the LORD.

Num 34:17 These *are* the names of the men which shall divide the land unto you: **Eleazar the priest, and Joshua the son of Nun.**

Divinity and Humanity Combined

Divine and human agencies are combined in the work of saving souls. God has done His part, and Christian activity is needed now. God calls for this. He expects His people to bear a part in presenting the light of truth to all nations. Who will enter into this partnership with the Lord Jesus Christ?--Review and Herald, March 1, 1887.

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. **It brings man where he can, united with divinity, work the works of God.** Humanity touches humanity. Divine power and the human agency combined will be a complete success, for Christ's righteousness accomplishes everything. {FW 26.3}

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As

He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes. {DA 157.4}

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day--not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice--the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing--is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise." {DA 158.1}

Joh 6:28 Then said they unto him, **What shall we do, that we might work the works of God?**

Joh 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Joh 6:30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

Joh 6:32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

Joh 6:33 **For the bread of God is he which cometh down from heaven, and giveth life unto the world.**

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ. {LS 323.1}

Christ Waiting For Us

Joh 4:35 Say not ye, **There are yet four months, and *then* cometh harvest?** behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

Joh 4:38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

Joh 4:39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

Joh 4:40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

Joh 4:41 And many more believed because of his own word;

7) The Ten Virgins

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

Mat 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

Mat 25:2 And five of them were wise, and five *were* foolish.

Mat 25:3 They that *were* foolish took their lamps, and took no oil with them:

Mat 25:4 But the wise took oil in their vessels with their lamps.

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

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

Mat 25:7 Then all those virgins arose, and trimmed their lamps.

Mat 25:8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

Mat 25:9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

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

1. Ten Virgins
2. Lamps
3. Foolish took no oil for their lamps
4. Two classes Wise and Foolish
5. All had an invitation to prepare for the marriage
6. A tarrying time ensues
7. Both parties are slumbering and sleeping
8. A Cry is Made at Midnight
9. Foolish ask the Wise for their oil
10. Foolish try to buy oil to no avail
11. The bridegroom comes
12. The door closes

Virgins

Mat 1:23 Behold, a **virgin shall be with child**, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, **God with us**.

Rev 12:1 And there appeared a great wonder in heaven; a **woman** clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

Rev 12:2 And **she being with child** cried, travailing in birth, and pained to be delivered.

The two classes of watchers represent the two classes who profess to be waiting for their Lord. **They are called virgins because they profess a pure faith.** COL 406

Mat 13:25 **But while men slept**, his enemy came and sowed tares among the wheat, and went his way.

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

Joe 1:5 **Awake, ye drunkards**, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

Joe 1:8 **Lament like a virgin** girded with sackcloth for the husband of her youth.

The Number Ten = A Test

Num 14:22 Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, **and have tempted me now these ten times**, and have not hearkened to my voice;

Mal 3:10 **Bring ye all the tithes into the storehouse**, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that **I may prove them, whether they will walk in my law, or no.**

A Lamp

By the lamps is represented the word of God. COL 406

Jesus sends his people a message of warning to prepare them for his coming. To the prophet John was made known the closing work in the great plan of man's redemption. He beheld an angel flying "in the midst of heaven, **having the everlasting gospel** to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6, 7.] {4SP 199.2}

The angel represented in prophecy as delivering this message, symbolizes a class of faithful men, who, obedient to the promptings of God's Spirit and **the teachings of his word**, proclaim this warning to the inhabitants of earth. **This message was not to be committed to the religious leaders of the people.** They had failed to preserve their connection with God, **and had refused the light from Heaven**; therefore they were not of the number described by the apostle Paul: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness." [1 Thessalonians 5:4, 5.] {4SP 199.3}

Oil

The oil is a symbol of the Holy Spirit. COL 406

They must blend

"A revival and a reformation must take place under the ministration of the Holy Spirit. **Revival and reformation are two different things.** Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from the spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. **Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit.** Revival and reformation are to do their appointed work, and in doing this work **they must blend.**" *Review and Herald*, Feb. 25, 1902.

"Thus the substance of the second angel's message is again given to the world **by that other angel who lightens the earth with his glory. These messages all blend in one,** to come before the people in the closing days of this earth's history." *Selected Messages*, book 2, 116.

The Wise and Foolish

Psa 111:10 **The fear of the LORD is the beginning of wisdom:** a good understanding have all they that do *his commandments*: his praise endureth for ever.

Psa 51:6 Behold, **thou desirest truth in the inward parts:** and in the hidden *part* thou shalt make me to know wisdom.

Pro 1:7 The fear of the LORD *is* the beginning of knowledge: **but fools despise wisdom and instruction.**

The coming of Christ, as announced by the first angel's message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of his soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and **by its light had gone forth to meet the Bridegroom.** But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps." **The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit,** which renders his Word a lamp to the feet and a light to the path. **In the fear of God they had studied the Scriptures to learn the truth,** and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in his Word, which could not be overthrown by **disappointment and delay.** Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, **satisfied with the flickering light of good emotions, without a thorough understanding of the truth, or a genuine work of grace in the heart.** These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but **they were not prepared for delay and disappointment.** When trials came, their faith failed, and their lights burned dim. *GC* 393

"Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, **but a settling into the truth, both intellectually and spiritually,** so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming" *MS* 173, 1902. *ABC* 1161

A Hypocrite

Mat 23:13 **But woe unto you, scribes and Pharisees, hypocrites!** for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Mat 15:7 *Ye hypocrites*, well did Esaias prophesy of you, saying,

Mat 15:8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

Mat 15:9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

Mat 16:2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

Mat 16:3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. **O ye hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?**

The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; **but they have not yielded themselves to the Holy Spirit's working.** They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up. **This class are represented also by the stony-ground hearers. They receive the word with readiness, but they fail of assimilating its principles.** Its influence is not abiding. The Spirit works upon man's heart, according to his desire and consent **implanting in him a new nature;** but the class represented by the foolish virgins have been content with a superficial work. **They do not know God.** They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, **how to look and live.** Their service to God degenerates into a form. "They come unto thee as the people cometh, and they sit before thee as My people, and **they hear thy words, but they will not do them;** for with their mouth they show much love, but their heart goeth after their covetousness." Ezekiel 33:31. The apostle Paul points out that this will be the special characteristic of those who live just before Christ's second coming. He says, "In the last days perilous times shall come: for men shall be lovers of their own selves; . . . lovers of pleasures more than lovers of God; **having a form of godliness, but denying the power thereof.**" 2 Timothy 3:1-5. COL 411

Foolish Turn Hypocrite

We have far greater light than Judas had. We have a crucified, risen, and ascended Saviour, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as Judas did. The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with Korah, Dathan, and Abiram in their apostasy, brought blight and death upon themselves. So it will be in these last days. The cause of Christ will be betrayed. **Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God. Inspired with a spirit from beneath, they will tear down that which they once built up,** and show to all reasonable, God-fearing souls that they can not be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit. {RH, May 24, 1898 par. 10}

1Ti 4:1 Now the Spirit speaketh expressly, that in the latter times **some shall depart from the faith,** giving heed to seducing spirits, and doctrines of devils;

1Ti 4:2 **Speaking lies in hypocrisy; having their conscience seared with a hot iron;**

1Ti 4:3 **Forbidding to marry, and commanding to abstain from meats,** which God hath created to be received with thanksgiving of them which believe and know the truth.

The Wedding Invitation

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and **they that are with him *are* called, and chosen, and faithful.**

Mat 22:2 The kingdom of heaven is like unto a certain king, **which made a marriage for his son,**

Mat 22:3 And sent forth his servants to **call them that were bidden to the wedding: and they would not come.**

Mat 22:14 For **many are called, but few *are* chosen.**

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. **Those who work in simplicity realize that of himself man can do no good thing.** They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father. *BEcho*, July 10, 1899

Tarrying Time

Luk 24:49 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.**

In the plan of Christ for the enlightenment of the world, there is, **first, home missionary work to be done.** The disciples were to begin at Jerusalem, though it would be the very darkest field for their operations. **The most unpromising fields are those where much light has been given.** Peculiar dangers will beset the feet of him who carries the lamp of life, searching for hidden jewels among the dark rubbish of earth. **Yet Christ directed them to do this work,** and assured them that they would be under the shield of Omnipotence, as they worked **first for those nigh at hand,** and afterward for those who were afar off. RH, November 6, 1894

Slumbering And Sleeping

It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," and **the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation.** So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied. The ten virgins are watching in the evening of this earth's history. **All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service.** All apparently wait for Christ's appearing. **But five are unready. Five will be found surprised, dismayed, outside the banquet hall.** COL 412

Preparation

Put not off the day of preparation. Slumber not in a state of unpreparedness, **having no oil in your vessels** with your lamps. *TM* 443

We are living in the day of preparation. **We must obtain a full supply of grace** from the divine storehouse. The Lord has made provision for every day's demand. *RH*, May 31, 1906

Let no one put off the day of preparation, lest the call be made, "Go forth to meet the bridegroom," and you be found as were the foolish virgins, with no oil in your vessels with your lamps. *YL*, January 30, 1896

Now is the day of preparation; **now is the time when we can have our defects removed.** Letter 60, Dec. 25, 1886, *UL* 373

A Cry is made at Midnight

Lingering near the bride's house are ten young women robed in white. **Each carries a lighted lamp and a small flagon for oil.** All are anxiously watching for the appearance

of the bridegroom. But there is a delay. Hour after hour passes; the watchers become weary and fall asleep. **At midnight the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him."** The sleepers, **suddenly awaking**, spring to their feet. They see the procession moving on, bright with torches and glad with music. **They hear the voice of the bridegroom and the voice of the bride.** The ten maidens seize their lamps and begin to trim them, in haste to go forth. But **five have neglected to fill their flasks with oil.** They did not anticipate so long a delay, and **they have not prepared for the emergency.** In distress they appeal to their wiser companions saying, "Give us of your oil; for our lamps are going out." (Margin.) But the waiting five, with their freshly trimmed lamps, have emptied their flagons. They have no oil to spare, and they answer, "Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves." *COL* 405

The Foolish ask for Oil

In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. **For a time there was seen no difference between them.** So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. **All have heard the message of Christ's near approach, and confidently expect His appearing.** But as in the parable, so it is now. **A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.** Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; **but unless the Spirit of God sets the truth home, the character will not be transformed.** Without the enlightenment of the Spirit, **men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan.** *COL* 408

No Time to Buy

Upon those who keep the commandments of God the benediction is pronounced: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They are "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" that they should

show forth the praises of Him who hath called us out of darkness into His marvelous light. The obedient are called the just; they are drawn to the holy magnet, Jesus Christ; the holy attracts the holy. He that is unjust will be unjust still. **Character cannot then be made or transformed. The oil of grace cannot be lent by one to another, neither have the foolish virgins time to buy oil for themselves.** The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous who trampled underfoot the law of God. The pure ore and the dross will no longer commingle. TM 235

The Bridegroom Comes

The parable of the wedding garment opens before us a lesson of the highest consequence. **By the marriage is represented the union of humanity with divinity;** the wedding garment **represents the character** which all must possess who shall be accounted fit guests for the wedding. In this parable, as in that of the great supper, are illustrated the gospel invitation, its rejection by the Jewish people, and the call of mercy to the Gentiles. But on the part of those who reject the invitation, **this parable brings to view a deeper insult and a more dreadful punishment.** The call to the feast is a king's invitation. It proceeds from one who is vested with power to command. It confers high honor. **Yet the honor is unappreciated. The king's authority is despised.** While the householder's invitation was regarded with indifference, **the king's is met with insult and murder.** They treated his servants with scorn, despitefully using them and slaying them. The householder, on seeing his invitation slighted, declared that none of the men who are bidden should taste of his supper. But for those who had done despite to the king, more than exclusion from his presence and his table is decreed. **"He sent forth his armies,** and destroyed those murderers, and burned up their city." In both parables the feast is provided with guests, but the second shows that **there is a preparation to be made by all who attend the feast. Those who neglect this preparation are cast out.** COL 307

8) The Twelve

Mat 10:1 And when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

All Called

All claim to be Christians. All have a call, a name, a lamp, COL 412

A Name

Jer 15:16 Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of hosts.

Five Wise

With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. DA 141

Eph 2:18 For through him we both have access by one Spirit unto the Father.

Eph 2:19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

Eph 2:20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;

Eph 2:21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

Eph 2:22 In whom ye also are builded together for an habitation of God through the Spirit.

Five Foolish

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that **their foundation is only sliding sand**. They are left in gross darkness, without faith, without principles, and without foundation. **The five foolish virgins had a real interest in the gospel**. BEcho, November 5, 1894

In the parable of the virgins, five were found wise, and five foolish. Can it be possible that half of us will be found without the oil of grace in our lamps? Shall we come to the marriage feast too late? We have slept too long; shall we sleep on, and be lost at last? **Are there those here who have been sinning and repenting, sinning and repenting, and will they continue to do so till Christ shall come?** May God help us that we may be truly united to Christ, the living vine, and bear fruit to the glory of God! Many feel rich, and regard themselves as in need of nothing; but may such confess their sins, and let the Spirit of God into their hearts. **O, let us fear to go on in our evil, unrepenting state, lest we become like Judas, and finally betray our blessed Lord!** {RH, April 21, 1891 par. 8}

All Manner of Sickness

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His fame went

throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matthew 4:23, 24. {CH 317.3}

In every sense of the word Christ was a medical missionary. He came to this world to preach the gospel and to heal the sick. He came as a healer of the bodies as well as the souls of human beings. **His message was that obedience to the laws of the kingdom of God would bring men and women health and prosperity** {CH 317.4}

Jer 8:22 *Is there* no balm in Gilead; *is there* no physician there? **why then is not the health of the daughter of my people recovered?**

Mar 2:17 When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick:** I came not to call the righteous, but sinners to repentance.

Leprosy

Mat 10:8 Heal the sick, **cleanse the lepers**, raise the dead, cast out devils: **freely ye have received, freely give.**

Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. **Among the Jews it was regarded as a judgment on account of sin**, and hence was called "the stroke," "the finger of God." Deep-rooted, ineradicable, deadly, **it was looked upon as a symbol of sin.** By the ritual law, the leper was pronounced unclean. Like one already dead, he was shut out from the habitations of men. Whatever he touched was unclean. The air was polluted by his breath. One who was suspected of having the disease must present himself to the priests, who were to examine and decide his case. **If pronounced a leper, he was isolated from his family, cut off from the congregation of Israel, and was doomed to associate with those only who were similarly afflicted.** The law was inflexible in its requirement. Even kings and rulers were not exempt. A monarch who was attacked by this terrible disease must yield up the scepter, **and flee from society.** Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments, and sound the alarm, warning all to flee from his contaminating presence. **The cry, "Unclean! unclean!"** coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence. DA 262

He [Enoch] **did not make his abode with the wicked. He did not locate in Sodom, thinking to save Sodom. He placed himself and his family where the atmosphere would be as pure as possible.** Then at times he went forth to the inhabitants of the world with his God-given message. Every visit he made to the world was painful to him. **He saw and understood something of the leprosy of sin.** After proclaiming his message, he always took back with him to his place of retirement some who had received the warning. Some of these became overcomers and died before the Flood came. But some had lived so long in the corrupting influence of sin that they could not endure righteousness. They did not retain their purity of faith, but returned to their former customs and practices Manuscript 42, 1900.

The leprosy of selfishness has taken hold of the church. The Lord Jesus Christ will heal the church of this terrible disease if she will be healed. The remedy is found in the fifty-eighth chapter of Isaiah. RH Dec 10 1901

Joh 5:14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: **sin no more, lest a worse thing come unto thee.**

Isa 58:1 Cry aloud, spare not, **lift up thy voice like a trumpet**, and shew my people their **transgression**, and the house of Jacob **their sins**.

Isa 58:6 *Is not this the fast that I have chosen?* to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

Isa 58:7 *Is it not to deal thy bread to the hungry*, and that thou **bring the poor** that are cast out to thy house? when **thou seest the naked**, that thou cover him; and that thou hide not thyself from thine own flesh?

Isa 58:8 Then shall thy light break forth as the morning, and **thine health shall spring forth speedily**: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward.

Isa 58:12 And *they that shall be of thee shall build the old waste places*: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in **cleansing the soul from sin**. The man who came to Jesus was "full of leprosy." Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. **Thus it is with the leprosy of sin,--deep-rooted, deadly, and impossible to be cleansed by human power.** "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isaiah 1:5, 6. But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will; be thou made clean." Matthew 8:2, 3, R. V. DA 266

The vision given to Isaiah represents the condition of God's people in the last days.

RH June 4, 1889

An internal Work

Mat 10:5 **These twelve Jesus sent forth**, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:

Mat 10:6 **But go rather to the lost sheep of the house of Israel.**

Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. None were sent forth alone, but brother was associated with brother, friend with friend. Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. In the same manner He afterward sent forth the seventy. It was the Saviour's purpose that the messengers of the gospel should be associated in this way. In our own time evangelistic work would be far more successful if this example were more closely followed. {DA 350.1}

The disciples on their first missionary tour were to go only to "the lost sheep of the house of Israel." If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy

which would have discouraged them at the outset of their labors. Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. **If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message.** DA 351

The Kingdom of Heaven

Mat 10:7 And as ye go, preach, saying, **The kingdom of heaven is at hand.**

When Christ sent forth his disciples, first twelve, and later seventy, declaring, "**The kingdom of heaven is at hand,**" the gospel message was not accepted. Those bidden to the feast would not come. These servants were sent out later to say: "**Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.**" This was the message borne to the Jewish nation after Christ was crucified; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner; while others were so exasperated by the offer of salvation--the offer of pardon for rejecting the Lord of life and glory--that **they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and committing men and women to prison.**

Then the third call was made, in the highways and hedges,--a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." RH, January 17, 1899

The Wolves

Luk 10:3 Go your ways: behold, I send you forth as **lambs among wolves.**

Eze 22:24 Son of man, say unto her, Thou *art* the land that is not cleansed, nor rained upon in the day of indignation.

Eze 22:25 **There is a conspiracy of her prophets** in the midst thereof, **like a roaring lion ravening the prey; they have devoured souls;** they have taken the treasure and precious things; they have made her many widows in the midst thereof.

Eze 22:26 Her priests have violated my law, **and have profaned mine holy things:** they have put **no difference between the holy and profane,** neither have they shewed *difference* between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them.

Eze 22:27 **Her princes in the midst thereof are like wolves** ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

Mat 7:15 **Beware of false prophets,** which come to you in sheep's clothing, but inwardly **they are ravening wolves.**

Mat 24:23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

Mat 24:24 **For there shall arise false Christs, and false prophets, and shall shew great signs and wonders;** insomuch that, *if it were* possible, they shall deceive the very elect.

Thus Christ identifies His interest with that of suffering humanity. Every attention given to His children He considers done to Himself personally. Those who claim modern sanctification would have come boastingly forward, saying, "**Lord, Lord,** do You not know us? Have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?" The people here described, who make these pretentious claims, apparently weaving Jesus into all their doings, fitly represent those who claim modern sanc-

tification but who are at war with the law of God. Christ calls them workers of iniquity because they are deceivers, having on the garments of righteousness to hide the deformity of their characters, the inward wickedness of their unholy hearts. {FW 44.4}

Satan has come down in these last days to work with all deceivableness of unrighteousness in them that perish. His satanic majesty works miracles in the sight of false prophets, in the sight of men, claiming that he is indeed Christ Himself. Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us if it were possible they would deceive the very elect. **The sheep's clothing seems so real, so genuine, that the wolf can be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah.** {FW 45.1}

Those who are brought in controversy with the enemies of truth have to meet, not only men, but Satan and his agents. Let them remember the Saviour's words, "Behold, I send you forth as lambs among wolves." Luke 10:3. Let them rest in the love of God, and the spirit will be kept calm, even under personal abuse. **The Lord will clothe them with a divine panoply. His Holy Spirit will influence the mind and heart, so that their voices shall not catch the notes of the baying of the wolves.** {DA 353.3}

Our Mission

On this first tour the disciples were to go only where Jesus had been before them, and had made friends. Their preparation for the journey was to be of the simplest kind. Nothing must be allowed to divert their minds from their great work, **or in any way excite opposition and close the door for further labor.** They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. **They were not to enter into the synagogues and call the people together for public service; their efforts were to be put forth in house-to-house labor.** They were not to waste time in needless salutations, or in going from house to house for entertainment. But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. They were to enter the dwelling with the beautiful salutation, "Peace be to this house." Luke 10:5. That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. DA 351

The different parties of professed Advent believers have each a little truth, but God has given all these truths **to His children who are being prepared for the day of God.** He has also given them truths that none of these parties know, neither will they understand. Things which are sealed up to them, **the Lord has opened to those who will see and are ready to understand.** If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.

I was shown the necessity of those who believe that we are having the last message of mercy, **being separate from those who are daily imbibing new errors.** I saw that **neither young nor old should attend their meetings;** for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. **The influence of such gatherings is not good.** If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. **God is displeased with us when we go to listen to error, without being obliged to go;** for

unless He sends us to those meetings where error is forced home to the people by the power of the will, **He will not keep us.** The angels cease their watchful care over us, and **we are left to the buffetings of the enemy,** to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness.

I saw that we have no time to throw away in listening to fables. **Our minds should not be thus diverted, but should be occupied with the present truth,** and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures. **While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord.** Early Writings 124,125

Unpardonable Sin

These disciples were to be heralds of the truth, to prepare the way for the coming of their Master. The message they had to bear was the word of eternal life, and **the destiny of men depended upon their reception or rejection of it.** To impress the people with its solemnity, Jesus bade His disciples, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. **Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.**" Desire of Ages 352

Will you, young friends, arise and shake off this dreadful indifference and stupor which has conformed you to the world? Will you heed the voice of warning which tells you that destruction lies in the path of those who are at ease in this hour of danger? God's patience will not always wait for you, poor, trifling souls. He who holds our destinies in His hands will not always be trifled with. **Jesus declares to us that there is a greater sin than that which caused the destruction of Sodom and Gomorrah. It is the sin of those who have the great light of truth in these days and who are not moved to repentance.** It is the sin of rejecting the light of the most solemn message of mercy to the world. It is the sin of those who see Jesus in the wilderness of temptation, bowed down as with mortal agony because of the sins of the world, and yet are not moved to thorough repentance. He fasted nearly six weeks to overcome, in behalf of men, the indulgence of appetite and vanity, and the desire for display and worldly honor. He has shown them how they may overcome on their own account as He overcame; but it is not pleasant to their natures to endure conflict and reproach, derision and shame, for His dear sake. It is not agreeable to deny self and to be ever seeking to do good to others. It is not pleasant to overcome as Christ overcame, so they turn from the pattern which is plainly given them to copy and refuse to imitate the example that the Saviour came from the heavenly courts to leave them.

It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for those who have had the privileges and the great light which shines in our day, but who have neglected to follow the light and to give their hearts fully to God. 3T 380

Persecution

Mat 10:17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

Mat 10:18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

Mat 10:19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

Mat 10:20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Mat 10:21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

Mat 10:22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

9) The Seventy

Jacob

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 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.**

Gen 28:12 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.**

Ascending and Descending

Rev 7:1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

Rev 7:2 And **I saw another angel ascending from the east**, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

Rev 7:3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Rev 18:1 And after these things **I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.**

Rev 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

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. Every one 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. CE 155

Will our brethren bear in mind that we are living amid the perils of the last days? Read Revelation in connection with Daniel. Teach these things. Let discourses be short, spiritual, elevated. Let the preacher be full of the word of the Lord. Let every man who enters the pulpit know that he has angels from heaven in his audience. **And when these angels empty from themselves the golden oil of truth into the heart of him who is teaching the word, then the application of the truth will be a solemn, serious matter. The angel messengers will expel sin from the heart,** unless the door of the heart is padlocked and Christ is refused admission. Christ will withdraw Himself from those who persist in refusing the heavenly blessings that are so freely offered them. TM 337

Gen 28:13 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;

Gen 28:14 And thy seed shall be as the dust of the earth, and thou shalt 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.

Gen 28:15 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.

Gen 28:16 **And Jacob awaked out of his sleep**, and he said, Surely the LORD is in this place; and I knew *it* not.

Gen 28:17 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.**

Gen 28:18 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.**

Gen 28:19 And he **called the name of that place Bethel**: but the name of that city *was called* Luz at the first.

Elijah to Elisha

Luk 10:1 After these things **the Lord appointed other seventy also, and sent them two and two** before his face into every city and place, whither he himself would come.

Luk 9:62 And Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

1Ki 19:19 So he departed thence, and found Elisha the son of Shaphat, **who was plowing with twelve yoke of oxen before him**, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him.

1Ki 19:20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, **Go back again**: for what have I done to thee?

As **Elijah, divinely directed in seeking a successor**, passed the field in which Elisha was plowing, he cast upon the young man's shoulders the mantle of consecration. During the famine the family of Shaphat had become familiar with the work and mission of Elijah, and now the Spirit of God impressed Elisha's heart as to the meaning of the prophet's act. To him it was the signal **that God had called him** to be the successor of Elijah. PK 219

"And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee." **"Go back again,"** was Elijah's answer, "for what have I done to thee?" **This was not a repulse, but a test of faith.** Elisha must count the cost--decide for himself to accept or reject the call. If his desires clung to his home and its advantages, he was at liberty to remain there. **But Elisha understood the meaning of the call. He knew it was from God,** and he did not hesitate to obey. Not for any worldly advantage would he forgo the opportunity of becoming God's messenger or sacrifice the privilege of association with His servant. **He "took a yoke of oxen, and slew them,** and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him." 1 Kings 19:20, 21. Without hesitation he left a home where he was beloved, to attend the prophet in his uncertain life. PK 220

As **He had sent out the twelve, so He "appointed seventy others,** and sent them two and two before His face into every city and place, whither He Himself was about to come." Luke 10:1, R. V. These disciples had been for some time with Him, in training for their work. When the twelve were sent out on their first separate mission, other disciples accompanied Jesus in His journey through Galilee. Thus they had the privilege of in-

timate association with Him, and direct personal instruction. **Now this larger number also were to go forth on a separate mission.** DA 488

1Ki 19:18 Yet I have left *me* **seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.**

Number Made up

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, **(the number of names together were about an hundred and twenty,)**

Act 1:16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before **concerning Judas**, which was guide to them that took Jesus.

Act 1:17 For **he was numbered with us**, and had obtained part of this ministry.

Wise Virgins

Rev 14:1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

Rev 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Rev 14:3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

Rev 14:4 **These are they which were not defiled with women; for they are virgins.** These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being the firstfruits unto God and to the Lamb.*

Many Left The Fallen Churches

Our hopes now centered on the coming of the Lord in 1844. **This was also the time for the message of the second angel, who, flying through the midst of heaven, cried, "Babylon is fallen, is fallen, that great city!"** Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. **As a result, many left the fallen churches.** In connection with this message the "midnight cry" [See Matthew 25:1-13.] was given: "Behold, the Bridegroom cometh; go ye out to meet Him." In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. *CET* 50

I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and **before the loud cry of the third angel** is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. **But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.** *EW* 261

The Seventy

When Jesus sent forth the Twelve on their first mission of mercy, He commissioned them "to preach the kingdom of God, and to heal the sick." Luke 9:2. "As ye go," He said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matthew 10:7, 8. And as they "went through the towns, preaching the gospel, and healing everywhere" (Luke 9:6), the blessing of heaven accompanied their labors. The fulfillment of the Saviour's commission by the disciples made their message the power of God unto salvation, and through their efforts many were brought to a knowledge of the Messiah.

The Seventy who were sent out a little later were also commissioned to "heal the sick" (Luke 10:9) as well as to announce the advent of the promised Redeemer. In their work of teaching and healing, the disciples followed the example of the Master Teacher, who ministered to both soul and body. The gospel which He taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together.

And at the close of His earthly ministry, when He charged His disciples with a solemn commission to go "into all the world, and preach the gospel to every creature," He declared that their ministry would receive confirmation through the restoration of the sick to health. Ye "shall lay hands on the sick," He said, "and they shall recover." Mark 16:15, 18. By healing in His name the diseases of the body, they would testify to His power for the healing of the soul. ... **QUELLENANGABE**

Act 1:4 And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth he*, ye have heard of me.

Act 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Act 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

Act 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

Act 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Act 1:9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

Act 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;

Act 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Act 1:12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Act 1:13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphaeus, and Simon Zelotes, and Judas *the brother* of James.

Act 1:14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

Act 1:15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)

Fire From Heaven

Act 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place.

Act 2:2 And suddenly there came a sound from heaven as of a **rushing mighty wind**, and it filled all the house where they were sitting.

The period of their probation was about to expire. Noah had faithfully followed the instructions which he had received from God. The ark was finished in every part as the Lord had directed, and was stored with food for man and beast. And now the servant of God made his last solemn appeal to the people. With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found. **Again they rejected his words, and raised their voices in jest and scoffing.** Suddenly a silence fell upon the mocking throng. Beasts of every description, the fiercest as well as the most gentle, were seen coming from mountain and forest and quietly making their way toward the ark. **A noise as of a rushing wind was heard,** and lo, birds were flocking from all directions, their numbers darkening the heavens, and in perfect order they passed to the ark. **Animals obeyed the command of God, while men were disobedient.** PP 97

Act 2:3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

Act 2:4 And **they were all filled with the Holy Ghost**, and began to speak with other tongues, as the Spirit gave them utterance.

The Power To Heal

Act 3:1 Now Peter and John went up together into the temple at the hour of prayer, *being the ninth hour.*

1Ki 18:29 And it came to pass, when midday was past, and they prophesied **until the time of the offering of the evening sacrifice**, that *there was* neither voice, nor any to answer, nor any that regarded.

Act 3:2 And a certain man lame from his mother's womb was carried, whom they laid daily at **the gate of the temple which is called Beautiful**, to ask alms of them that entered into the temple;

Act 3:3 Who seeing Peter and John about to go into the temple asked an alms.

Act 3:4 And Peter, fastening his eyes upon him with John, said, Look on us.

Act 3:5 And he gave heed unto them, expecting to receive something of them.

Act 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: **In the name of Jesus Christ of Nazareth rise up and walk.**

Act 3:7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

Act 3:8 And he leaping up stood, and walked, and **entered with them into the temple, walking, and leaping, and praising God.**

Act 3:9 And all the people saw him walking and praising God:

Act 3:10 And they knew that it was he which sat for alms **at the Beautiful gate of the temple:** and they were filled with wonder and amazement at that which had happened unto him.

...The Saviour's commission to the disciples includes all believers to the end of time. All to whom the heavenly inspiration has come are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ.

"**They shall lay hands on the sick, and they shall recover.**" This world is a vast lazar house; but Christ came to heal the sick, to proclaim deliverance to the captives of Satan. He was in Himself health and strength.

He imparted His life to the sick, the afflicted, those possessed of demons. He knew that many of those who petitioned Him for help had brought disease upon themselves, yet **He did not refuse to heal them.** And when virtue from Christ entered into these poor souls, **they were convicted of sin, and many were healed of their spiritual disease as well as of their physical maladies.**

To many of the afflicted ones who received healing, Christ said, "**Sin no more, lest a worse thing come unto thee.**" John 5:14. Thus He taught that disease is the result of violating God's laws, both natural and spiritual. The great misery in the world would not exist had men from the beginning lived in harmony with the Creator's plan. There are conditions to be observed by all who would preserve health. All should learn what these conditions are. The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual. We are to be workers together with God for the restoration of health to the body as well as to the soul.

And we should teach others how to preserve and to recover health. For the sick we should use the remedies which God has provided in nature, and we should point them to Him who alone can restore. It is our work to present the sick and suffering to Christ in the arms of our faith. **We should teach them to believe in the Great Healer. We should lay hold on His promise and pray for the manifestation of His power.** The very essence of the gospel is restoration, and the Saviour would have us bid the sick, the hopeless, and the afflicted take hold upon His strength. Councils To Parents and Teachers 465-467

"In Egypt their taste had become perverted. God designed to restore their appetite to a pure,

healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. **He was about to establish them in a second Eden,** a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for **He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.**" *Seventh-day Adventist Bible Commentary*, vol. 1

Unpardonable sin

In sending out the seventy, Jesus bade them, as He had bidden the twelve, not to urge their presence where they were unwelcome. "Into whatsoever city ye enter, and they receive you not," He said, "go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you." They were not to do this from motives of resentment or through wounded dignity, **but to show how grievous a thing it is to refuse the Lord's message or His messengers. To reject the Lord's servants is to reject Christ Himself.** DA 489

10) Called But Not Chosen

Psa 41:9 Yea, mine own familiar friend, in whom I trusted, **which did eat of my bread**, hath lifted up *his* heel against me.

Because Judas would not believe in Christ, he fulfilled the Scripture, "He that eateth bread with Me [referring to the sacramental supper], hath lifted up his heel against Me. Now I tell you before it come, that, when it come to pass, ye may believe that I am He" [John 13:18, 19]. {20MR 149.1}

Joh 6:47 Verily, verily, I say unto you, **He that believeth on me hath everlasting life.**

Joh 6:48 I am that bread of life.

Joh 6:49 Your fathers did eat manna in the wilderness, and are dead.

Joh 6:50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

Joh 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 3SM 338

The Everlasting Gospel

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. . . . And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb.**" "He is Lord of lords, and King of kings; and **they that are with Him are called, and chosen, and faithful.**" Revelation 19:6-9; 17:14. {COL 421.2}

Not Chosen

"Ye are clean," Christ said, "but not all I speak not of you all: I know whom I have chosen." **Who are Christ's chosen ones?** Those who are rendering obedience to His lessons. **Judas was not chosen, because he was not obedient. He did not believe in Christ as his personal Saviour. He did not think that his character needed Christ's transforming grace.** {20MR 148.6}

Transforming Grace

[Zechariah 4:1-3, 11-14 quoted.] By the holy beings surrounding His throne, the Lord keeps up a constant communication with the inhabitants of the earth. **The golden oil represents the grace with which God keeps the lamps of believers supplied. 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 that He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness (RH Feb. 3, 1903). {4BC 1179.8}

Prophetic Faith

Deu 29:29 The secret *things belong* unto the LORD our God: but those *things which are revealed belong* unto us and to our children for ever, **that we may do all the words of this law.**

Called to do a Work

Judas had talents of influence, and **had he received the Spirit of Christ, he would have been transformed in character so that he could have accomplished the work to which God had called him.** God qualifies his disciples for the work which he would have them do, and gives them talents according to their several ability. **But in order that they may do the work for which they are called, they are admonished to wait, to watch, to pray,** lest Satan shall take advantage of them. {ST, July 18, 1895 par. 3}

Mat 26:38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: **tarry ye here, and watch with me.**

Mat 26:41 **Watch and pray,** that ye enter not into temptation: **the spirit indeed is willing, but the flesh is weak.**

The Watchman Stands

Hab 2:1 **I will stand upon my watch,** and set me upon the tower, **and will watch to see what he will say unto me,** and what I shall answer when I am reproved.

Eze 37:9 Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live.

Eze 37:10 So I prophesied as he commanded me, and **the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.**

Eze 2:1 And he said unto me, Son of man, **stand upon thy feet, and I will speak unto thee.**

Eze 2:2 And the spirit entered into me **when he spake unto me, and set me upon my feet,** that I heard him that spake unto me.

What does He say?

Joh 6:51 **I am the living bread which came down from heaven:** if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

Joh 6:52 **The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?**

Joh 6:53 Then Jesus said unto them, Verily, verily, I say unto you, **Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.**

God is testing all who have a knowledge of the truth to see if they can be depended on to fight the battles of the Lord when hard pressed by principalities and powers, and the rulers of the darkness of this world, and wicked spirits in high places. Perilous times are before us, and **our only safety is in having the converting power of God every day,** yielding ourselves fully to Him to do His will and walk in the light of His countenance. (See 1 Peter 2:9.) {CTr 123.4}

Now when we are just on the borders of the Promised Land, let none repeat the sin of the unfaithful spies. . . . They made it appear as folly and presumption to think of going up to possess the land. Thus they leavened the whole congregation with their unbelief. . . . {CTr 123.5}

While the people were cherishing doubts and believing the unfaithful spies, **the golden opportunity for Israel passed by.** The inhabitants of the land were aroused to make a determined resistance, and **the work that the Lord had prepared to do for them to manifest His greatness and His favor to His people could not be done because of their wicked unbelief and rebellion.** . . . {CTr 123.6}

Shall it be then in these last days, just before we enter into the heavenly Canaan, that God's people shall indulge the spirit that was revealed by ancient Israel? Men and women full of doubts and criticisms and complaints can sow seeds of unbelief and distrust that will yield an abundant harvest.—Manuscript 6, 1892. {CTr 123.7}

Exo 16:4 Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather **a certain rate every day, that I may prove them,** whether they will walk in my law, or no.

Judas

Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6:53. He saw that Christ was offering spiritual rather than worldly good. He regarded himself as farsighted, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. He determined not to unite himself so closely to Christ but that he could draw away. He would watch. And he did watch. {DA 719.1}

From that time he expressed doubts that confused the disciples. He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. He would introduce texts of Scripture that had no connection with the truths Christ was presenting. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was done by Judas in such a way as to make it appear that he was conscientious. And while the disciples were searching for evidence to confirm the words of the Great Teacher, Judas would lead them almost imperceptibly on another track. Thus in a very religious, and apparently wise, way he was presenting matters in a different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas. {DA 719.2}

When Jesus presented to the rich young ruler the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, he could suggest many plans for the advantage of the little church. His principles and methods would differ somewhat from Christ's, but in these things he thought himself wiser than Christ. {DA 719.3}

A Hard Saying

Joh 6:60 Many therefore of his disciples, when they had heard *this*, said, **This is an hard saying; who can hear it?**

Jesus told them plainly, "**There are some of you that believe not;**" adding, "Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father." **He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit.** "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Corinthians 2:14. It is by faith that the soul beholds the glory of Jesus. **This glory is hidden**, until, through the Holy Spirit, faith is kindled in the soul. {DA 391.4} By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, **and wishing to wound the Saviour and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,--had taken the form without the spirit, the husk without the kernel. Their decision was never afterward reversed; for they walked no more with Jesus.** {DA 392.1}

"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?"** {DA 392.2}

Joh 6:61 When Jesus knew in himself that his disciples murmured at it, he said unto them, **Doth this offend you?**

The Offended

Mat 13:20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

Mat 13:21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth **because of the word, by and by he is offended.**

The seed sown upon stony ground finds little depth of soil. The plant springs up quickly, but the root cannot penetrate the rock to find nutriment to sustain its growth, and it soon perishes. Many who make a profession of religion are stony-ground hearers. Like the rock underlying the layer of earth, the selfishness of the natural heart **underlies the soil of their good desires and aspirations.** **The love of self is not subdued. They have not seen the exceeding sinfulness of sin, and the heart has not been humbled under a sense of its guilt.** This class may be easily convinced, and appear to be bright converts, but they have only a superficial religion. {COL 46.3}

It is not because men receive the word immediately, nor because they rejoice in it, that they fall away. As soon as Matthew heard **the Saviour's call**, immediately **he rose up**, left all, and followed Him. As soon as the divine word comes to our hearts, God desires us to receive it; and it is right to accept it with joy. "Joy shall be

in heaven over one sinner that repenteth." Luke 15:7. And **there is joy in the soul that believes on Christ**. But those who in the parable are said to receive the word immediately, do not count the cost. **They do not consider what the word of God requires of them. They do not bring it face to face with all their habits of life, and yield themselves fully to its control.** {COL 46.4}

The roots of the plant strike down deep into the soil, and hidden from sight nourish the life of the plant. So with the Christian; it is by the invisible union of the soul with Christ, through faith, that the spiritual life is nourished. But **the stony-ground hearers depend upon self instead of Christ. They trust in their good works and good impulses, and are strong in their own righteousness.** They are not strong in the Lord, and in the power of His might. Such a one "hath not root in himself"; for he is not connected with Christ. {COL 47.1}

Judas was one who exerted a large influence over the disciples. He was of commanding appearance and had excellent qualifications. But these endowments had not been sanctified to God. Judas had opened the chambers of his mind, the door of his heart, to the temptations of Satan. His energies were devoted to self-serving, self-exaltation, and the love of money. . . . {CTr 265.2}

That poor, independent soul, separate from the spirit and life of Christ, had a hard time. He was ever under condemnation, because the lessons of Christ were always cutting him. Yet he did not become transformed and converted into a living branch through connection with the True Vine. Oh, if Judas had only humbled his heart before God under this divine instruction that pointed so plainly to himself in the principles set forth. Then he would no longer have remained a tempter to his brother disciples, sowing the seed of unbelief in their hearts. {CTr 265.3}

Satan sowed in the heart and mind of Judas the seed that he communicated to his brethren. The questioning doubts that were passed from the devil into the mind of Judas, he passed on to the minds of his brethren. **He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called Judas a devil. . . .** {CTr 265.4}

There is no such thing as occupying a neutral position. Each will have given to Him his or her work according to his or her ability. And all will, through faith in Christ, have a sense of their privilege in being connected with Him. . . . The disciple whose religion is a profession only is distinguished from the true. . . . {CTr 265.5}

The hearing of the Word of God is not enough. Unless taught of God, the truth will not be accepted to the saving of the soul. It must be brought into the life practice. The human agent will reveal whether he or she is taught of God. And if not, it is not because God is not willing to teach, **but because the person is not willing to receive His teaching and eat of the Bread of Life.** {CTr 265.6}

"Every one that doeth evil hateth the light [that God sends], neither cometh to the light, lest his deeds should be reproof." He or she hates reproof. . . . The self-righteous will not search for light. They love darkness rather than light, because they do not want to see themselves as God sees them. "But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." Manuscript 67, 1897 (see also Review and Herald, Nov. 2, 1897). {CTr 265.7}

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

Heb 6:4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

Heb 6:5 And have tasted the good word of God, and the powers of the world to come,

Heb 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

Heb 6:7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

Heb 6:8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

The worst Apostates

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. **They become the most bitter enemies of their former brethren.** When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC88 608.1}

Psa 41:9 Yea, mine own familiar friend, in whom I trusted, **which did eat of my bread**, hath lifted up *his* heel against me.

Many are called

Now I know what I am talking about, and as I do not expect to have many opportunities to speak to you, I will say again: "Fall on the Rock." I have no hope for you unless you do. I am glad; yes, I am so thankful that some are beginning to see that there is light for them. I was glad to hear Brother Larson's testimony yesterday. Now there is light for us. If we want to stay in the cellar, we can do it; but the only way for anyone of us is to fight the good fight of faith. It is not anything that is going to come naturally; but we have got to fight the good fight of faith **instead of absorbing all the filth of unbelief.** If it is a suggestion of unbelief, credence is given to that at once. You will never have greater light and evidence than you have had here; if you wait till the judgment, what you have had here will condemn you. But God has been speaking and His power has been in our midst, and if you have not evidences enough to show you where and how God is working, you never will have it. You will have to gather up the rays of light that you have had, and not question so. "But there are some things that are not explained." Well, what if everything is not explained? Where is the weight of evidence? God will balance the mind if it is susceptible for the influence of the Spirit of God; if it is not, then it will decide on the other side. **They will come just exactly where Judas came; they will sell their Lord for thirty pieces of silver or something else. They will sacrifice everything to unbelief.** {1888 637.3}

Mat 22:8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Mat 22:9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

Mat 22:10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

Mat 22:11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

Mat 22:12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Mat 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.

Mat 22:14 For many are called, but few *are* chosen.

II) Four Steps to Apostasy – Part I

Zec 1:1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zec 1:2 **The LORD hath been sore displeased with your fathers.**

Zec 1:3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

Zec 1:4 **Be ye not as your fathers**, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

Zec 1:5 Your fathers, where *are* they? and the prophets, do they live for ever?

Zec 1:6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, **Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.**

Zec 1:7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

Zec 1:8 I saw by night, and behold a man riding upon a **red horse**, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* **red horses, speckled, and white.**

Zec 1:9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.

Zec 1:10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

Zec 1:11 And they answered the angel of the LORD that stood among the myrtle trees, and said, **We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.**

Zec 1:12 Then the angel of the LORD answered and said, O LORD of hosts, **how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?**

70 Years = 1260 Years

God's church on earth was as verily in captivity during this long period of relentless persecution as were the children of Israel held captive in Babylon during the period of the exile. {PK 714.1}

Rev 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

Rev 6:10 And they cried with a loud voice, saying, **How long**, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

Rev 6:11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, **that should be killed as they *were***, should be fulfilled.

Zec 1:13 And the LORD answered **the angel that talked with me *with good words and comfortable words.***

Zec 1:14 So the angel that communed with me said unto me, **Cry thou**, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy.

Zec 1:15 And I am very sore displeased with the heathen *that are* at ease: for I was but a little displeased, and they helped forward the affliction.

Zec 1:16 Therefore thus saith the LORD; **I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.**

Rev 11:1 And there was given me a reed like unto a rod: and the angel stood, saying, **Rise, and measure the temple of God**, and the altar, and them that worship therein.

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot **forty and two months.**

Rev 11:3 And I will give *power* unto my two witnesses, and they shall prophesy a **thousand two hundred and threescore days**, clothed in sackcloth.

God had commanded that Jerusalem be rebuilt, and **the measuring of the city was a symbol that he would give comfort and strength to his afflicted ones.** His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises! {RH, December 26, 1907 par. 14}

Zec 1:18 Then lifted I up mine eyes, and saw, and behold **four horns.**

Zec 1:19 And I said unto the angel that talked with me, What *be* these? And he answered me, **These *are* the horns which have scattered Judah, Israel, and Jerusalem.**

Jer 25:9 Behold, I will send and take **all the families of the north**, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant, and **will bring them against this land**, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2Ki 24:2 And the LORD sent against him bands of the **Chaldees**, and bands of the **Syrians**, and bands of the **Moabites**, and bands of the children of **Ammon**, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

The End From the Beginning

1. Pride/Jealousy.

Eze 8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar **this image of jealousy in the entry.**

The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. **Lucifer allowed jealousy** of Christ to prevail, and he became the more determined. {GC 494.2}

Pride in his own glory nourished the desire for supremacy. {GC 495.1}

Palmerworm 1844-1888 1st generation of Adventism

Warnings have been given me that the publishing house upon the Pacific coast should not, in thought, word, or deed, depreciate the office at Battle Creek, neither should the publishing house at Battle Creek look with envy and jealousy upon the instrumentalities the Lord has established upon the Pacific Coast. Plans should be carefully considered in Battle Creek, that they may in no case militate against the work in Oakland. **But the image of jealousy was long ago set up**, and has provoked to jealousy, which has grieved the Spirit of God. {PH150 21.1}

Our Time

Probation is about to close. . . . Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. . . . **The enemy is playing the game**

of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature--**hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life.** We need to be fortified against the incoming foe, . . . for unless we are watchful and prayerful these evils will enter the heart and crowd out all that is good. {HP 312.3}

2. Spiritualism

Eze 8:6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

Eze 8:7 And he brought me to the door of the court; and when I looked, behold a hole in the wall.

Eze 8:8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

Eze 8:9 And he said unto me, Go in, and behold the wicked abominations that they do here.

Eze 8:10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

Eze 8:11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with **every man his censer in his hand; and a thick cloud of incense went up.**

Eze 8:12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in **the chambers of his imagery?** for they say, The LORD seeth us not; the LORD hath forsaken the earth.

Mat 24:23 Then if any man shall say unto you, Lo, **here is Christ**, or there; believe *it* not.

Mat 24:24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

Mat 24:25 Behold, I have told you before.

Mat 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: **behold, he is in the secret chambers;** believe *it* not.

Have not thousands gone forth into the desert, hoping to find Christ? And from thousands of gatherings where men profess to hold communion with departed spirits is not the call now heard, "**Behold, He is in the secret chambers**"? **This is the very claim that spiritism puts forth.** But what says Christ? "Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." {DA 631.1}

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. **Those who turn from the plain teaching of Scripture and the convicting power of God's Holy Spirit, are inviting the control of demons.** Criticism and speculation concerning the Scriptures **have opened the way for Spiritualism** and Theosophy--those modernized forms of ancient heathenism--to gain a foothold even in the professed churches of our Lord Jesus Christ. {Ev 591.4}

From misrepresentation of the words of Christ he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with **subtle arguments** concerning the purposes of God. Everything that was simple he shrouded in mystery, and **by artful perversion cast doubt upon the plainest statements of Jehovah.** His high position, in such close connection

with the divine administration, gave greater force to his representations, and **many were induced to unite with him in rebellion against Heaven's authority.** {GC 496.1}

Our Time

The teachers of spiritualism come in a pleasing, bewitching manner to deceive you, and **if you listen to their fables you are beguiled by the enemy of righteousness and will surely lose your reward.** When once the fascinating influence of the archdeceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and **you cease to rely on the merits of His blood.** Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. **They rely upon their own merits, exercise voluntary humility,** are even willing to make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil; and they follow out the instructions purporting to be from their dead friends now angels in a higher sphere. 588 {CCh 329.3}

Locust 1888-1919 2nd generation of Adventism

I cannot be pleased with your spirit, Brother Butler; it is not Christ-like. I am sorry for you that you have not kept pace with the opening providence of God. You have mingled your own natural traits of character with your work. Sometimes your spirit has been softened and melted with tenderness, but false ideas of what belonged to your position in the work has turned your mind into wrong channels. There have been continuous mistakes made in devising and planning. If one man has been deemed capable to stand in a position of trust, manifold responsibilities have been laid upon him, so that nothing was done with thoroughness. This was not wise. **The Lord did not move upon you by His Holy Spirit to write upon inspiration. That was not your work. While you may regard it as light, it will lead many souls astray, and will be a savor of death to some.** {12MR 367.1}

Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the Review, neither did He approve their endorsement before our youth in the college. **When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness.** God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.--Letter 22, 1889. {1SM 23.1}

Our Time

Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture, but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. **The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed as Bible doctrines falsehoods that have originated with the arch deceiver.** {Ev 602.4}

3. A False message proclaimed

Eze 8:13 He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

Eze 8:14 Then he brought me to the door of the gate of the LORD'S house which *was* toward the north; and, behold, there sat women weeping for Tammuz.

When Ezekiel detailed the various idolatrous practices of the Israelites, which included the worship of the sun and "every form of creeping things and abominable beasts"--a suggestion of the composite monsters of Babylonia--he was brought "to the door of the gate of the Lord's house, which was towards the north; and, behold, there sat women weeping for Tammuz".¹

The weeping ceremony was connected with agricultural rites. Corn deities were weeping deities, they shed fertilizing tears; and the sowers simulated the sorrow of divine mourners when **they cast seed in the soil "to die", so that it might spring up as corn.** This ancient custom, like many others, contributed to the poetic imagery of the Bible. "They that sow in tears", David sang, "shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." ¹ In Egypt the priestesses who acted the parts of Isis and Nephtys, mourned for the slain corn god Osiris. {*Myths of Babylonia and Assyria*, by Donald A. MacKenzie} [1915]

With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. Thus stubborn and defiant in their disloyalty, seeking vainly to overthrow the government of God, yet **blasphemously claiming to be themselves the innocent victims of oppressive power**, the archrebel and all his sympathizers were at last banished from heaven. {GC 499.3}

The same spirit that prompted rebellion in heaven still inspires rebellion on earth. Satan has continued with men the same policy which he pursued with the angels. His spirit now reigns in the children of disobedience. Like him they seek to break down the restraints of the law of God and **promise men liberty through transgression of its precepts.** Reproof of sin still arouses the spirit of hatred and resistance. When God's messages of warning are brought home to the conscience, Satan leads men to justify themselves and to seek the sympathy of others in their course of sin. Instead of correcting their errors, they excite indignation against the reprov'er, as if he were the sole cause of difficulty. From the days of righteous Abel to our own time such is the spirit which has been displayed toward those who dare to condemn sin. {GC 500.1}

Cankerworm 1919 - 1989 3rd generation of Adventism

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

¹ http://www.sacred-texts.com/ane/mba/mba11.htm#fn_104

also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {1SM 204.2}

Who has authority to begin such a movement? We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth? {1SM 205.1}

Our Time

It was not the proclamation of the second advent that created **fanaticism and division**. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. **The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension.** Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan. {GC88 398.1}

4. Scattered

Eze 8:15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these.

Eze 8:16 And he brought me into the inner court of the LORD'S house, and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east; and **they worshipped the sun toward the east.**

Eze 8:17 Then he said unto me, Hast thou seen *this*, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.

Eze 8:18 Therefore will I also deal in fury: mine eye shall not spare, neither will I have pity: and though they cry in mine ears with a loud voice, *yet* will I not hear them.

Christ had worked in the heavenly courts to convince Satan of his terrible error, till at last the evil one and his sympathizers were found in open rebellion against God Himself.—TDG 256. {TA 45.1}

Christ, as Commander of heaven, was appointed to put down the rebellion.—RH May 30, 1899. {TA 45.2}

Then there was war in heaven. The Son of God, the Prince of Heaven, and His loyal angels, engaged in conflict with the arch rebel and those who united with him. The Son of God and true, loyal angels prevailed; and Satan and his sympathizers **were expelled from heaven.**—1SP 23. {TA 45.3}

Angels were engaged in the battle; Satan wished to conquer the Son of God and those who were submissive to His will. But the good and true angels prevailed, and **Satan, with his followers, was driven from heaven.**—EW 146. {TA 45.4}

Caterpillar 1989 - The Sunday Law, 4th generation of Adventism

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

would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together. {5T 211.2}

12) Four Steps to Apostasy – Part 2

Rev 10:1 And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

Rev 10:2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

Rev 10:3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, **seven thunders uttered their voices.**

The special light given to John which was expressed in **the seven thunders** was a **delineation of events which would transpire under the first and second angels' messages.** It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {1MR 99.3}

7 Kings

Manasseh: To Forget

H4519

מנשה

m^onashsheh

men-ash-sheh'

From [H5382](#); *causing to forget*; *Menashsheh*, a grandson of Jacob, also the tribe descendant from him, and its territory: - Manasseh.

Amon: Architect

H526

אמון

'âmôn

aw-mone'

The same as [H525](#); *Amon*, the name of three Israelites: - Amon.

H525

אמון

'âmôn

aw-mone'

From [H539](#), probably in the sense of *training*; *skilled*, that is, **an architect** (like [H542](#)): - one brought up.

Josiah: Foundation

H2977

יִשְׁיָהוּ יִשְׁיָהוּ

yô'shîyâh yô'shîyâhû

yo-she-yaw', *yo-she-yaw'-hoo*

From **the same root as [H803](#)** and [H3050](#); *founded of Jah*; *Joshijah*, the name of two Israelites: - Josiah.

H803

אֲשִׁיָּהּ

'āshûyâh

ash-oo-yah'

Feminine passive participle from an unused root meaning to *found*; **foundation**: - foundation.

Jehoahaz: God seized

H3059

יְהוֹאָחָז

y^ehò'âchâz

yeh-ho-aw-khawz'

From [H3068](#) and [H270](#); **Jehovah seized**; *Jehoachaz*, the name of three Israelites: - Jehoahaz. Compare [H3099](#).

Jehoiakim: To Raise Up

H3079

יהויקים

y^ehòyâqîym

yeh-ho-yaw-keem'

From [H3068](#) abbreviated and [H6965](#); *Jehovah will raise*; *Jehojakim*, a Jewish king: - Jehoiakim. Compare [H3113](#).

H6965

קום

qûm

koom

A primitive root; to *rise* (in various applications, literally, figuratively, intensively and causatively): - abide, accomplish, X be clearer, confirm, continue, decree, X be dim, endure, X enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, X but newly, ordain, perform, **pitch, raise (up)**, rear (up), remain, (a-) **rise** (up) (again, against), rouse up, set (up), (e-) stablish, (make to) **stand (up)**, stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

Jehoiachin: To Tarry/Prepare

H3078

יהויכין

y^ehòyâkîyn

yeh-ho-yaw-keen'

From [H3068](#) and [H3559](#); *Jehovah will establish*; *Jehojakin*, a Jewish king: - Jehoiachin. Compare [H3112](#).

H3559

כון

kûn

koon

A primitive root; properly to *be erect* (that is, stand perpendicular);. hence (causatively) to *set up*, in a great variety of applications, whether literal (*establish, fix, prepare, apply*), or figurative (*appoint, render sure, proper or prosperous*): - certain (-ty), confirm, direct, faithfulness, fashion, fasten, firm, be fitted, be fixed, frame, be meet, ordain, order, perfect, (make) **preparation**, prepare (self), provide, make provision, (be, make) ready, right, set (aright, fast, forth), be stable, (e-) stablish, stand, **tarry**, X very deed.

Zedekiah: Make Right/Cleanse

H6667

צדקיהו צדקיהו

tsidqîyâh tsidqîyâhû

tsid-kee-yaw', tsid-kee-yaw'-hoo

From [H6664](#) and [H3050](#); *right of Jah*; *Tsidkijah*, the name of six Israelites: - Zedekiah, Zidkijah.

H6664

צדק

tsedeq

tseh'-dek

From [H6663](#); the *right* (natural, moral or legal); also (abstractly) *equity* or (figuratively) *prosperity*: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness).

H6663

צדק

tsâdaq

tsaw-dak'

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

4 x 7 Times

First 7 Times

Lev 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.

Lev 26:19 And **I will break the pride of your power**; and I will make your heaven as iron, and your earth as brass:

Lev 26:20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

The Pride Of Their Power

Why commence the seven times at the captivity of Manasseh, B. C. 677? {1843 ApH, TSAM 36.3}

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is, "**And I will break the pride of your power.**" If their kingly form of civil government is here referred to, it was never "broken" until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings xvii. 1-18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, their "power," as an independent people, was gone. **Manasseh was the pride and the ruin of the Jews.** {1843 ApH, TSAM 37.1}

An Earnest

Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who "bound him with fetters, and carried him to Babylon,"** their temporary capital. This affliction brought the king to his senses; "he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God." 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise. {PK 382.3}

Manasseh: Time of the End

Image of Jealousy/Pride of their power.

Isa 23:15 And it shall come to pass in that day, that **Tyre shall be forgotten seventy years, according to the days of one king**; after the end of seventy years shall Tyre sing as an harlot.

Isa 23:16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

Isa 23:17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and shall commit fornication with all the kingdoms of the world upon the face of the earth.

USA and Manasseh are both two horned powers

Second 7 Times

Lev 26:21 And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.

Lev 26:22 I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high* ways shall be desolate.

Jehoiakim: First Angel

Wild Beasts

2Ki 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

2Ki 24:2 And the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, according to the word of the LORD, which he spake by his servants the prophets.

Robbed of Your Children

2Ki 20:17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD.

2Ki 20:18 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

Dan 1:1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

Dan 1:2 And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god.

Dan 1:3 And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

Dan 1:4 Children in whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

Ways Desloate

Jer 6:16 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*.

Spiritualism

Have not the hearts of Christ's disciples burned within them as he has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. **A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it out with a penknife, and cast it into the fire.** But this could not destroy the message; for the word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written and added a great deal more to it. {NYI, February 7, 1906 par. 5}

One thing is certain: those Seventh-day Adventists who take their stand under Satan's banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit.** Letter 156, 1903, p. 2. (To Brother Magan, July 27, 1903.) {1MR 102.4}

In his testimonies to the church, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah's reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation. {PK 428.3}

The prophet made plain the fact that our heavenly Father allows His judgments to fall, "that the nations may know themselves to be but men." Psalm 9:20. **"If ye walk contrary unto Me, and will not hearken unto Me," the Lord had forewarned His people, "I, even I, . . . will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste."** Leviticus 26:21, 28, 33. {PK 429.1}

Third 7 Times

Lev 26:23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

Lev 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

Lev 26:25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and **ye shall be delivered into the hand of the enemy.**

Jehoiachin: Second Angel

2Ki 24:8 Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

2Ki 24:9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

2Ki 24:10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged.

2Ki 24:11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

2Ki 24:12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign.

2Ki 24:13 And he carried out thence **all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.**

2Ki 24:14 And he carried away **all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land.**

2Ki 24:15 And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, *those* carried he into captivity from Jerusalem to Babylon.

2Ki 24:16 And all the men of might, *even* seven thousand, and craftsmen and smiths a thousand, all *that were* strong and apt for war, even them the king of Babylon brought captive to Babylon.

Staff of Bread

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

Eze 4:16 Moreover he said unto me, Son of man, behold, **I will break the staff of bread in Jerusalem:** and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

Eze 4:17 **That they may want bread and water,** and be astonished one with another, and consume away for their iniquity.

Eze 5:15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken *it*.

Eze 5:16 **When I shall send upon them the evil arrows of famine**, which shall be for *their* destruction, *and* which I will send to destroy you: and **I will increase the famine upon you, and will break your staff of bread:**

Eze 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and **will break the staff of the bread thereof, and will send famine upon it**, and will cut off man and beast from it:

False Prophesying

Against determined opposition Jeremiah stood firmly for the policy of submission. Prominent among those who presumed to gainsay the counsel of the Lord was **Hananiah, one of the false prophets** against whom the people had been warned. Thinking to gain the favor of the king and of the royal court, he lifted his voice in protest, declaring that God had given him words of encouragement for the Jews. Said he: "Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: and I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon." Jeremiah 28:2-4. {PK 444.2}

Jer 28:15 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie.

Jer 28:16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: **this year thou shalt die, because thou hast taught rebellion against the LORD.**

Fourth 7 Times

Lev 26:27 And if ye will not for all this hearken unto me, but walk contrary unto me;

Lev 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

Lev 26:29 And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

Lev 26:30 And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

Lev 26:31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours.

Lev 26:32 And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it.

Lev 26:33 And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Lev 26:34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye **be in your enemies' land; even then shall the land rest, and enjoy her sabbaths.**

Lev 26:35 As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it.

Zedekiah: Third Angel

2Ch 36:15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

2Ch 36:16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

2Ch 36:17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

2Ch 36:18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

2Ch 36:19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

2Ch 36:20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

2Ch 36:21 **To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.**

Worshipping the Sun

And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Verses 17, 18. {PK 449.1}

Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: "Both prophet and priest are profane; yea, in My house have I found their wickedness." Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of **Zedekiah's reign**, this charge of violating the sanctity of the temple was repeated. "Moreover," the sacred writer declared, "all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem." 2 Chronicles 36:14. {PK 449.2}

Four Churches and Four Seals

1. Ephesus: Forgets her first love.

First Seal: White Horse going forth conquering and to conquer.

First Beast: A Lion

2. Smyrna: Persecution

Second Seal: Red Horse symbolises blood.

Second Beast: Calf, a sacrificial animal

3. Pergamos: Hidden Manna

Third Seal: Black Horse

Third Beast: Compromise, Falling Away, Strong Delusion.

4. Thyatira: Jezebel

Fourth Seal: Death and Hell

Fourth Beast: Eagle, Unclean and hateful bird.

13) The True Prophet

1Ki 18:17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou he that troubleth Israel?

1Ki 18:18 And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and **thou hast followed Baalim.**

Prophets of Baal

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Law-giver. **It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone.** By misrepresenting the attributes of God, Satan leads men to conceive of Him in a false character. **With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as He is revealed in His word, in Christ, and in the works of creation, is worshiped by but few.** Thousands deify nature while they deny the God of nature. Though in a different form, idolatry exists in the Christian world today as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists--the god of polished fashionable circles, of many colleges and universities, even of some theological institutions--**is little better than Baal, the sun-god of Phoenicia.** GC 583

1Ki 18:19 Now therefore send, *and* gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, **which eat at Jezebel's table.**

Jezebels Table

Rev 2:20 Notwithstanding I have a few things against thee, because **thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.**

Rev 2:21 And I gave her space to repent of her fornication; and she repented not.

Rev 2:22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Rev 17:5 And upon her forehead *was* a name written, **MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**

Jer 51:7 Babylon *hath been* a golden cup in the LORD'S hand, that made **all the earth drunken: the nations have drunken of her wine;** therefore the nations are mad.

A Fruitful Place

1Ki 18:20 So Ahab sent unto all the children of Israel, and gathered the prophets together **unto mount Carmel.**

H3760

כַּרְמֶל

karmel

kar-mel'

The same as H3759; Karmel, the name of a hill and of a town in Palestine: - Carmel, fruitful (plentiful) field, (place).

H3759

כרמל

karmel

kar-mel'

From H3754; a planted field (garden, orchard, vineyard or park); by implication garden produce: - full (green) ears (of corn), fruitful field (place), plentiful (field).

Two Opinions

1Ki 18:21 And Elijah came unto all the people, and said, **How long halt ye between two opinions?** if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people answered him not a word.

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:-- {RH, November 25, 1884 par. 23}

Unashamed, unterrified, the prophet stands before the multitude, fully aware of his commission to execute the divine command. His countenance is lighted with an awful solemnity. In anxious expectancy the people wait for him to speak. Looking first upon the broken-down altar of Jehovah, and then upon the multitude, **Elijah cries out in clear, trumpetlike tones, "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him."**The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. Like a dark cloud, deception and blindness had overspread Israel. **Not all at once had this fatal apostasy closed about them, but gradually, as from time to time they had failed to heed the words of warning and reproof that the Lord sent them. Each departure from rightdoing, each refusal to repent, had deepened their guilt and driven them farther from Heaven. And now, in this crisis, they persisted in refusing to take their stand for God.** PK 147

When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. **To stand in defense of truth and righteousness when the majority forsake us,** to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.--5T 136 (1882)

Proof of Divine Authority

1Ki 18:22 Then said Elijah unto the people, **I, *even* I only, remain a prophet of the LORD;** but Baal's prophets *are* four hundred and fifty men.

1Ki 18:23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

1Ki 18:24 And call ye on the name of your gods, and I will call on the name of the LORD: and **the God that answereth by fire, let him be God.** And all the people answered and said, It is well spoken.

As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house,

they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." RH, November 16, 1905

The seal of divine approval had been placed upon this prayer; for at its close fire had come down from heaven to consume the burnt offering and the sacrifices, **and the glory of the Lord had filled the temple.** See 2 Chronicles 7:1. And by night the Lord had appeared to Solomon to tell him that his prayer had been heard, and that mercy would be shown those who should worship there. The gracious assurance was given: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Verse 14. PK 335

2Co 6:16 And what agreement hath the temple of God with idols? **for ye are the temple of the living God;** as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people.

The Counterfeit

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. **The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit.** In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. **Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.** GC 464

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by Satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. The apostle John, describing the miracle-working power that will be manifested in the last days, declares: "**He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do.**" [Revelation 13:13, 14.] No mere impostures are here brought to view. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do. {4SP 372.1}

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

fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. **A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work.** The Sabbath of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but **God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.** {1SM 204.2}

Mat 7:21 **Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.**

Mat 7:22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Mat 7:26 And every one that heareth these sayings of mine, and doeth them not, **shall be likened unto a foolish man, which built his house upon the sand:**

Mat 7:27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

In the Judgment, some will present the great light which they have had, and the mighty works which they have done, saying, "**Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?**" But Jesus replies: "I never knew you. Depart from me, ye that work iniquity." These words of our Lord contain a lesson that is solemn and of infinite importance. These commandment-breakers may claim to be without sin,--a claim which was never made by Peter, John, Paul, nor any of the other apostles; but the great Detector of sin exposes the falsity of their profession. {ST, July 21, 1887 par. 4}

We must not trust the claims of men. **They may, as Christ represents, profess to work miracles in healing the sick. Is this marvelous, when just behind them stands the great deceiver, the miracle-worker who will yet bring down fire from heaven in the sight of men?** Nor can we trust impressions. The voice or spirit that says to a man. You are under no obligation to obey the law of God; you are holy and sinless, while he is trampling on the divine law, is not the voice of Jesus; for he declares: "I have kept my Father's commandments." And John testifies: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." **Then how can these manifestations of great power, and these wonderful impressions, be accounted for, except on the ground that they are given through the influence of that miracle-working spirit that has gone forth to deceive the whole world, and infatuate them with strong delusion that they shall believe a lie?** He is pleased when men and women claim to possess great spiritual power, and yet disregard the law of God, because through their disobedience they mislead others, and he can use them as effective agents in his work. {ST, July 21, 1887 par. 5}

The True

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

This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. **Angels were sent to the humble, devoted ones, and constrained them to raise the cry, "Behold, the Bridegroom cometh; go ye out to meet Him!"** Those entrusted with the cry made haste, and **in the power of the Holy Spirit sounded the message**, and aroused their discouraged brethren. **This work did not stand in the wisdom and learning of men, but in the power of God, and His saints who heard the cry could not resist it.** The most spiritual received this message first, and those who had formerly led in the work were the last to receive and help swell the cry, "Behold, the Bridegroom cometh; go ye out to meet Him **In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands.** It went from city to city, and from village to village, until the waiting people of God were fully aroused. **In many churches the message was not permitted to be given, and a large company who had the living testimony left these fallen churches.** A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another.

The saints anxiously waited for their Lord with fasting, watching, and almost constant prayer. Even some sinners looked forward to the time with terror; but the great mass manifested the spirit of Satan in their opposition to the message. They mocked and scoffed, repeating everywhere, "**No man knoweth the day nor the hour.**" Evil angels urged them on to harden their hearts and to reject every ray of light from heaven, that they might be fastened in the snare of Satan. **Many who professed to be looking for Christ had no part in the work of the message. The glory of God which they had witnessed, the humility and deep devotion of the waiting ones, and the overwhelming weight of evidence, caused them to profess to receive the truth; but they had not been converted [No oil]; they were not ready for the coming of their Lord.**

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

EW 238,239

The Test

1Ki 18:25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under*.

1Ki 18:26 And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. **But *there was no voice, nor any that answered.*** And they leaped upon the altar which was made.

"Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. **Before this proclamation, fanaticism disappeared, like early frost before the rising sun.**" *The Spirit of Prophecy Volume 4, 249*

1Ki 18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is in a journey, *or peradventure he sleepeth, and must be awaked*.

1Ki 18:28 And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them.

1Ki 18:29 And it came to pass, when midday was past, and they prophesied until the *time* of the offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

Making a Covenant

1Ki 18:30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the LORD *that was* broken down.

1Ki 18:31 And **Elijah took twelve stones**, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name:

In the reconstruction of this ancient altar, Elijah revealed his respect for the covenant that the Lord made with Israel when they crossed the Jordan into the Promised Land. **Choosing "twelve stones, according to the number of the tribes of the sons of Jacob, . . . he built an altar in the name of the Lord."** PK 151

Double Measure

1Ki 18:32 And with the stones he built an altar in the name of the LORD: and **he made a trench about the altar, as great as would contain two measures of seed**.

2Ki 2:9 And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. **And Elisha said, I pray thee, let a double portion of thy spirit be upon me.**

The work of Elisha as a prophet was in some respects very different from that of Elijah. **To Elijah had been committed messages of condemnation and judgment; his was the voice of fearless reproof**, calling king and people to turn from their evil ways. Elisha's was a more peaceful mission; **his it was to build up and strengthen the work that Elijah had begun; to teach the people the way of the Lord**. Inspiration pictures him as coming into personal touch with the people, surrounded by the sons of the prophets, **bringing by his miracles and his ministry healing and rejoicing**. PK 235

1Ki 18:33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, **Fill four barrels with water**, and pour *it* on the burnt sacrifice, and on the wood.

1Ki 18:34 And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And **they did *it* the third time**.

1Ki 18:35 And the water ran round about the altar; and he filled the trench also with water.

1Ki 18:36 And it came to pass *at the time of* the offering of the *evening* sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that* I have done all these things at thy word.

1Ki 18:37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again.

1Ki 18:38 Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

12 Tribes

Elijah, at the hour of evening sacrifice, repairs the altar of God which the apostasy of Israel has allowed the priests of Baal to tear down. He does not call upon one of the people to aid him in his laborious work. The altar of Baal are all prepared; but Elijah turns to the broken-down altar of God which is more sacred and precious to him in its unsightly ruins than all the magnificent altars of Baal.

Elijah respected the Lord's covenant with his people, although they had apostatized. **With calmness and solemnity, he repaired the broken-down altar with twelve stones, according to the number of the twelve tribes of Israel.** The disappointed priests of Baal, wearied with their vain, frenzied efforts, were sitting or lying prostrate on the ground, waiting to see what Elijah would do. They were filled with fear and hatred toward the prophet for proposing the test which had exposed their weakness and the inefficiency of their gods. RH, September 30, 1873

True Prophet Revealed

1Ki 18:39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

The people upon the mountain prostrate themselves in terror and awe before the unseen God. They cannot look upon the bright consuming fire sent from heaven. They fear that they will be consumed in their apostasy and sins, and cry out with one voice, which resounds over the mountain and echoes to the plains below with terrible distinctness: "The Lord, He is the God; the Lord, He is the God." **Israel is at last aroused and undeceived. They see their sin and how greatly they have dishonored God.** Their anger is aroused against the prophets of Baal. With terror, Ahab and Baal's priests witness the wonderful exhibition of Jehovah's power. Again the voice of Elijah is heard in startling words of command to the people: "Take the prophets of Baal; let not one of them escape." The people are ready to obey his word. They seize the false prophets who have deluded them, and bring them to the brook Kishon, and there, with his own hand, Elijah slays these idolatrous priests. **The judgments of God having been executed upon the false priests, the people having confessed their sins and acknowledged their fathers' God, the withering curse of God is now to be withdrawn, and He is to renew His blessings unto His people and again refresh the earth with dew and rain.** 3T 285,286

The Reform Lines

By Noel del Rosal

The Beginning of Ancient Israel

The Reform Line of Moses

Darkness: Caused by Mystery of Iniquity

Always Precedes a Reform Line

- Genesis 15:13-16
- Acts 7:6-7

“There was a state of moral debasement and corruption similar to the condition of Sodom just prior to its destruction, and to the idolatry and **spiritual darkness that prevailed in Egypt in the days of Moses.**” *Spirit of Prophecy*, volume 4, 190-191.

Mystery of Iniquity: Mixing of Seed

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

Time of the End: Fulfillment of a Prophecy

Genesis 50:24, 25

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

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

- Acts 7:17
- Genesis 15:13-16

Unsealing: Increase of Knowledge

Moses

“God had heard the mother's prayers; her faith had been rewarded. It was with deep gratitude that she entered upon her now safe and happy task. **She faithfully improved her opportunity to educate her child for God.** She felt confident that he had been preserved for some great work, and she knew that he must soon be given up to his royal mother, to be surrounded with influences that would tend to lead him away from God. All this rendered her more **diligent and careful in his instruction** than in that of her other children. **She endeavored to imbue his mind with the fear of God and the love of truth and justice,** and earnestly prayed that he might be preserved from every corrupting influence. **She showed him the folly and sin of idolatry, and early taught him to bow down and pray to the living God,** who alone could hear him and help him in every emergency.” *Patriarchs & Prophets*, 243.

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

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

“God transferred Moses from the courts of luxury, where his every wish was gratified, to a more **private school.** Here the Lord could commune with Moses, and so educate him that he would obtain a knowledge of the hardships, trials, and perils of the wilderness.” *Youth Instructor*, December 13, 1900.

Acts 7:24, 25

Formalization of the Message

Message Formalized at the Burning Bush

Exodus 3:15-18

First Message Empowered

Type of the First angel's Message

Exodus 4:24-26

Circumcision Type of Baptism

Colossians 2:11, 12

Testing Begins

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

Foundations are Laid

Exodus 5:1

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

Activity of the Enemies

Exodus 5:5-12

Second Message Arrives

Type of the 2nd angel's Message: Marking a Rejection of Truth

- Exodus 7:12, 13
- 2 Timothy 3:8

Second Message Empowered

Ten plagues

“It was the hand of God, and no human influence or power possessed by Moses and Aaron, that wrought the miracles which they showed before Pharaoh. Those signs and wonders were designed to convince Pharaoh that the great ‘I AM’ had sent Moses, and that it was the duty of the king to let Israel go, that they might serve the living God.” *Patriarchs & Prophets*, 264.

Third Message Arrives: Judgment

Passover: Two Classes – Sealed or Dead

Exodus 11:4-6

Rejection Of Truth

Exodus 11:9, 10

Number 7: Feast of Unleavened Bread Lasts 7 days

Disappointment

Exodus 14:10-12

The Fourth Angel Arrives

Test: Manna

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

Tarrying time

Exodus 19:10, 11

Pentecost

Exodus 19: 18,19

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

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

"Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law." *Fundamentals of Christian Education*, 506.

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

46 Days on the Mount: 6 Days of Preparation + 40days in the Summit

Judgment

Exodus 32:26-28

The End of Ancient Israel

The Reform Line of Christ

Darkness

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

Luke 1:79

Mystery of Iniquity

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

“The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee. As He advanced from childhood to youth, He did not seek the schools of the rabbis. He needed not the education to be obtained from such sources; for God was His instructor.” *Desire of Ages*, 69, 70.

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

Time of The End: Fulfilment of a Prophecy

- Isaiah 7:14
- Matthew 1:21-23
- Micah 5:2

Unsealing of the Message: Increase of Knowledge

Wise Men from the East

Matthew 2:1, 2

“The light of God is ever shining amid the darkness of heathenism. As these magi studied the starry heavens, and sought to fathom the mystery hidden in their bright paths, they beheld the glory of the Creator. **Seeking clearer knowledge, they turned to the Hebrew Scriptures..... The magi learned with joy that His coming was near, and that the whole world was to be filled with a knowledge of the glory of the Lord.**” *Desire of Ages*, 59.

Shepherds

Luke 2:9-11

“God declares, “I will pour water upon him that is thirsty, and floods upon the dry ground.” **“Unto the upright there ariseth light in the darkness.”** Isaiah 44:3; Psalm 112:4. **To those who are seeking for light**, and who accept it with gladness, the bright rays from the throne of God will shine. In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne.” *Desire of Ages*, 47.

Simeon and Anna

Luke 2:25, 34-37

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

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

Formalization of the Message

- Malachi 3:1
- Matthew 11:13, 14
- Luke 3:3, 4

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

John the Baptist: Repent for the Kingdom of Heaven is at Hand

Matthew 3:1, 2

Jesus Christ

Mark 1:14, 15

The Disciples

Matthew 10:5-7

“The announcement which had been made by the disciples in the name of the Lord was **in every particular correct**, and the events to which it pointed were even then taking place. **‘The time is fulfilled, the kingdom of God is at hand; had been their message.** At the expiration of ‘the time’--the sixty-nine weeks of Daniel 9, which were to extend to the Messiah, ‘the Anointed One’--Christ had received the anointing of the Spirit after His baptism by John in Jordan. And the ‘kingdom of God’ which they had declared to be at hand was established by the death of Christ.” *The Great Controversy*, 346.

First Message Empowered: A.D. 27

John 1:31, 32

Worldwide

Matthew 3:5

Foundations are Laid

- Isaiah 28:16
- 1 Corinthians 3:11

Testing Begins

Luke 4:1, 2

“Upon coming up out of the water, Jesus bowed in prayer on the river bank. A new and important era was opening before Him. **He was now, upon a wider stage, entering on the conflict of His life.** Though He was the Prince of Peace, His coming must be as the unsheathing of a sword. The kingdom He had come to establish was the opposite of that which the Jews desired. He who was the foundation of the ritual and economy of Israel would be looked upon as its enemy and destroyer. He who had proclaimed the law upon Sinai would be condemned as a transgressor. He who had come to break the power of Satan would be denounced as Beelzebub. No one upon earth had understood Him, and during His ministry He must still walk alone. Throughout His life His mother and His brothers did not comprehend His mission. Even His disciples did not understand Him. He had dwelt in eternal light, as one with God, but His life on earth must be spent in solitude....

“The Saviour's glance seems to penetrate heaven as He pours out His soul in prayer. Well He knows how sin has hardened the hearts of men, and how difficult it will be for them to discern His mission, and accept the gift of salvation. **He pleads with the Father for power** to overcome their unbelief, to break the fetters with

which Satan has enthralled them, and in their behalf to conquer the destroyer. **He asks for the witness that God accepts humanity in the person of His Son.**

“Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. **The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,**--fit emblem of Him, the meek and lowly One.

“**Of the vast throng at the Jordan, few except John discerned the heavenly vision.** Yet the solemnity of the divine Presence rested upon the assembly. The people stood silently gazing upon Christ. His form was bathed in the light that ever surrounds the throne of God. His upturned face was glorified as they had never before seen the face of man. From the open heavens a voice was heard saying, “This is My beloved Son, in whom I am well pleased.’

“**These words of confirmation** were given to inspire faith in those who witnessed the scene, and to **strengthen the Saviour for His mission.** Notwithstanding that the sins of a guilty world were laid upon Christ, notwithstanding the humiliation of taking upon Himself our fallen nature, the voice from heaven declared Him to be the Son of the Eternal.” *Desire of Ages*, 111, 112.

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

Activity of the Enemies

Luke 4:18-19, 28-29

First Temple Cleansing

John 2:13-16

Second Message Arrives

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

Jesus Tarries

John 11:4-6

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

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

“**In delaying to come to Lazarus, Christ had a purpose of mercy toward those who had not received Him. He tarried**, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people **another evidence** that He was indeed ‘the resurrection, and the life.’ He was loath to give up all hope of the people, **the poor, wandering sheep of the house of Israel**. His heart was breaking because of their impenitence. In His mercy **He purposed to give them one more evidence that He was the Restorer, the One who alone could bring life and immortality to light**. This was to be an evidence that the priests could not misinterpret. This was the reason of His delay in going to Bethany. **This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity.**” *Desire of Ages*, 528, 529.

Second Message Empowered

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

Temple Finished; Work Finished

John 17:4

We Are the Temple

1 Corinthians 3:16

Forty Six

John 2:19, 20

Second Temple Cleansing

Matthew 21:12-14

Judgment Delayed

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

Luke 13: 6-9

Third Message Arrives: Judgment

Passover

- John 19:14
- 1Corinthians5:7
- John 12:31, 32

Disappointment

At the Cross

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

The Fourth Message Arrives

Sprinkling; Preparation for Outpouring

Christ Ascends

John 20:17

Christ Descends; Type of the 4th Angel

Luke 24:36, 44, 45

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

Luke 24:49

Pentecost

Acts 2:1-4

Close of Probation; End of Daniel's 70th Week

Acts 7:54, 55, 59

The Beginning of Modern Israel

The Reform Line of the Millerites

Darkness

1260 year Captivity

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

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

REVELATION 12:6,14 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a **thousand two hundred [and] threescore days...** And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a **time, and times, and half a time,** from the face of the serpent.

Mystery of Iniquity

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

Time of the End: 1798

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

Daniel 11:40A

First Angel Arrives

“It was the Lion of the tribe of Judah who unsealed the book and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when **the first angel’s message** should be proclaimed to our world. **These matters are of infinite importance in these last days;** but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Testimonies to Ministers*, 115.

Increase of Knowledge

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

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

“God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God’s people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and

admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

“As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.” *Early Writing*, 229.

Daniel 12:4

Formalization of the Message: 1833-1834

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

First Angel Empowered: August 11, 1840

“In the year 1840 another **remarkable fulfillment of prophecy** excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown ‘in A.D. 1840, sometime in the month of August;’ and only a few days previous to its accomplishment he wrote: ‘Allowing the first period, 150 years, to have been exactly fulfilled before Deacozes ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the **11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken.** And this, I believe, will be found to be the case.’...

“At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. **The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus was given to the Advent movement.** Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended.” *Great Controversy*, 334.

Worldwide Message

And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever, . . . that there should be time no longer. Revelation 10:5, 6

“The mighty Angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows the part that He is acting in the closing scenes of the great controversy with Satan. This position denotes His supreme power and authority over the whole earth. The controversy has waxed stronger and more determined from age to age, and will continue to do so to the concluding scenes when the masterly working of the powers of darkness shall reach their height.” *Manuscript 59*, 1900.

“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.” *Selected Messages*, book 2, 107.

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

Foundations are Laid: May 1842

“God had led them along step by step, until He had placed them upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation.” *Early Writings*, 258.

Joseph Bates (1847)

“**In May, 1842**, a general conference was again convened in Boston, Mass. At the opening of this meeting Brother Charles Fitch and Apolos Hale of Haverhill, presented us the *Visions of Daniel and John* which they had painted on cloth, with the prophetic numbers and ending of the vision, **which they called a chart.**” Joseph Bates, *Second Advent Way Marks and High Heaps*, 52.

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

command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision--a tarrying time--is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith." *The Great Controversy*, 392.

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

"The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? **It is to be as the Rock of Ages.** It has been guiding me ever since it was given. Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. Let not men fasten themselves to documents, saying what they will do and what they will not do. Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God." *General Conference Bulletin*, April 6, 1903.

Testing Begins

Revelation 10:8-10

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

Activity of the Enemies: June 1842

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

Second Angel's Message Arrives at the First disappointment: April 19, 1844

"Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, "Babylon is fallen, is fallen." Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a

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

Tarrying Time

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

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

Second Angel Empowered: August 15, 1844;

Midnight Cry; Exeter Camp meeting

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

"This was the midnight cry, which was to give power to the second angel's message. Angels were sent from heaven to arouse the discouraged saints and prepare them for the great work before them....

"In every part of the land, light was given upon the second angel's message, and the cry melted the hearts of thousands. It went from city to city, and from village to village, until the waiting people of God were fully aroused. In many churches the message was not permitted to be given, and a large company who had the **living testimony** left these fallen churches. A mighty work was accomplished by the midnight cry. The message was heart-searching, leading the believers to seek a living experience for themselves. They knew that they could not lean upon one another." *Early Writings*, 238.

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

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

Third Angel Arrives

Daniel 8:14

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

Disappointment

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

Number 7

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

“**In the autumn of 1846 we began to observe the Bible Sabbath**, and to teach and defend it.” *Testimonies*, volume 1, 75.

Third Angel joined by the Forth Angel

“I saw angels hurrying to and fro in heaven. They were descending to earth, and again ascending to heaven, preparing for the fulfillment of some important event. **Then I saw another mighty angel commissioned to descend to earth, and unite his voice with the third angel, and give power and force to his message.** Great power and glory were imparted to the angel, **and as he descended, the earth was lightened with his glory.** The light which went before and followed after this angel, penetrated every where, as he cried mightily, with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. The message of the fall of Babylon, as given by the second angel, is again given, with the addition of the corruptions which have been entering the churches since 1844. **The work of this angel comes in at the right time, and joins in the last great work of the third angel's message, as it swells into a loud cry.** And the people of God are fitted up every where to stand in the

hour of temptation which they are soon to meet. I saw a great light resting upon them, and they united in the message, and fearlessly proclaimed with great power the third angel's message." *1 Spiritual Gifts*, 193.

Combining the Messages

"The Lord is about to punish the world for its iniquity. He is about to punish religious bodies for their rejection of the light and truth which has been given them. **The great message, combining the first, second, and third angels' messages, is to be given to the world. This is to be the burden of our work.** Those who truly believe in Christ will openly conform to the law of Jehovah." *Pamphlet 139*, 12.

The End of Modern Israel

The Reform Line of the Final Generation

Darkness: 1863-1989

“But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and **scattering** them on the table.

“I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be **scattered**, I could never place them in their places in the casket again as before... but the more I pleaded, the more they **scattered**; and now they seemed to **scatter** them all over the room....

“I then saw that among the genuine jewels and coin they had **scattered** an innumerable quantity of spurious jewels and counterfeit coin.... but the more I reproved, the more they **scattered** the spurious jewels and false coin among the genuine.... They also tore in pieces my casket and **scattered** it among the rubbish.” *Early Writings*, 82.

Note: James White designed the 1863 chart while discarding the first prophetic period that William Miller found—the 2520 year prophecy found in Leviticus 26. This prophecy denoted the scattering of God's people. Revelation 3:17, 18

Mystery of Iniquity

“Look in imagination at the vast multitudes worshipping at **Satan's altar**. Listen to the music, to the language, called **higher education**. But what does God declare it?--**The mystery of iniquity**.” *Pamphlet 004*, 11.

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

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

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization. Were this reformation to take place, what would result? -- The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. **A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.** The founders of this system would go into the cities and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their **dependence on**

human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure.” *Special Testimonies Series B*, number 07, 39.

Time of the End: 1989

Daniel 11:40 B

First Angel Arrives

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

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

“He told me to ‘fear not,’ for he would ‘take care of them.” *Early Writings*, 83.

Increase of Knowledge

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but there is to be an increase of knowledge on this subject.” *Selected Messages*, book 2, 106.

Formalization of the Message: 1996

Note: The *Time of the End* Magazine was published in 1996. Daniel 11:40-45 was established as the key that unlocks the Bible and the Spirit of Prophecy.

First Angel Empowered: September 11, 2001

The Angel of Revelation 18 Descends; Worldwide Message

Revelation 18:1

“Now comes the word that I have declared that New York is to be swept away by a tidal wave. This I have never said. I have said, as I looked at the great buildings going up there, story after story: ‘What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Revelation 18:1-3 will be fulfilled.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of His mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Life Sketches*, 411.

Islam restrained

Revelation 7:1

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

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

Fourth Angel Typified by the First Angel

“I was shown the interest which all heaven had taken in the work going on upon the earth. Jesus commissioned a **mighty angel** to descend and warn the inhabitants of the earth to prepare for His second appearing. As the angel left the presence of Jesus in heaven, an exceedingly bright and glorious light went before him. **I was told that his mission was to lighten the earth with his glory** and warn man of the coming wrath of God.” *Early Writings*, 245.

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

Foundations Laid: the 1843 and 1850 charts

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

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

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

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

Jeremiah 6:16; Isaiah 46:9

“Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. **Other foundation can no man lay than that which has been laid.**” *Testimonies*, volume 8, 297.

Activity of the enemies: Sunday Law

Revelation 18:4

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

Judgment Must Begin at the House of God

1 Peter 4:17

The Everlasting Gospel: To the Adventist First

- Romans 1:16
- Romans 2:4-11

Begin at my Sanctuary

Ezekiel 9:4-6

“The numbers of this company had lessened. Some had been **shaken out** and left by the way. **The careless and indifferent**, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and **they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks.**” *Early Writings*, 271.

“Standard after standard was left to trail in the dust as **company after company from the Lord’s army joined the foe and tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God.**” *Testimonies*, volume 8, 41.

“Multitudes are to be gathered into the fold. **Many who have known the truth have corrupted their way before God and departed from the faith.** The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour. There are many with whom the Spirit of God is striving.” *This Day with God*, 163.

Door of Probation Shuts for SDA’s at the Sunday Law

“**The broken ranks will be filled up by those represented by Christ as coming in at the eleventh hour.** There are many with whom the Spirit of God is striving. **The time of God’s destructive judgments is the time of mercy for those who [now] have no opportunity to learn what is truth.** Tenderly will the Lord look upon them. His heart of mercy is touched, His hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time.—Letter 103, 1903.” *Last Day Events*, 182.

MESSAGES REPEATED

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

“**Thus the substance of the second angel’s message is again given to the world by that other angel who lightens the earth with his glory.**” *Selected Messages*, book 2, 116.

MESSAGES COMBINED

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

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

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

PARALLELS BETWEEN THE FIRST ANGEL AND THE FOURTH

1st Angel

- 4 angels of Revelation 9:14-15 are restrained
- 2nd woe ends
- The angel of Revelation 10:1 descends
- Lightens the earth with his glory: “I was told that his mission was to lighten the earth with his glory and warn man of the coming wrath of God.” *Early Writings*, 245.
- Contains the light of all the three angels: (1) Fear God, (2) give glory to Him, (3) for the hour of his judgment is come.

4th Angel

- 4 winds of Revelation 7:1 are restrained
- 3rd woe begins (Revelation 11:18)
- The angel of Revelation 18:1 descends
- Lightens the earth with his glory (Revelation 18:1)
- Combines the light of all three angels: “In this illumination, the light of all the three messages is combined.” *1888 materials*, 804.

PARALLELS BETWEEN THE SECOND ANGEL AND THE FOURTH

1st Angel

- The message of the second angel (Revelation 14:8) “Babylon is fallen, is fallen”

4th Angel

- The message of the fourth angel (Revelation 18:2) “Babylon the great is fallen, is fallen”

“Thus the substance of the second angel’s message is again given to the world by that other angel who lightens the earth with his glory” *Selected Messages*, book 2, 116.

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

Two Temple Cleansings

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

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

“In cleansing the temple from the world’s buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin,—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. ‘The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fullers’ soap: and He shall sit as a

refiner and purifier of silver: and **He shall purify the sons of Levi**, and purge them as gold and silver.’ Malachi 3:1-3.” *The Desire of Ages*, 161.

Divinity Flashing Through Humanity

“Again the piercing look of Jesus swept over the desecrated court of the temple. All eyes were turned toward Him. Priest and ruler, Pharisee and Gentile, looked with astonishment and awe upon Him who stood before them with the majesty of heaven’s King. **Divinity flashed through humanity, investing Christ with a dignity and glory He had never manifested before.** Those standing nearest Him drew as far away as the crowd would permit. **Except for a few of His disciples, the Saviour stood alone.** Every sound was hushed. The deep silence seemed unbearable. Christ spoke with a power that swayed the people like a mighty tempest: ‘It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.’ **His voice sounded like a trumpet through the temple.**” *Desire of Ages*, 590.

Advancing Light: Recognizing the Tarrying Time

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

James White (1850)

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘THE ORIGINAL FAITH,’ that **the publication of the chart was a fulfillment of Habakkuk 2: 2, 3.** If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days. **It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’** or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” James White, *Advent Review and Sabbath Herald*, December 1850, 13.

Parable of the 10 virgins

Matthew 25:5-10

Waymarks of the Parable

Tarrying – Slumbering

Midnight Cry – Awakening

Shut door – Close of Probation

Parable Fulfilled Again

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter,** for it has a special application to this time, and, like the third

angel's message, has been fulfilled and will continue to be present truth till the close of time." *Review and Herald*, August 19, 1890.

Midnight Cry

"There is a world lying in wickedness, in deception, and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind is carried to the future when the signal will be given, 'Behold the Bridegroom cometh; go ye out to meet Him.'** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin." *Bible Echo*, May 4, 1896.

Shut Door

"The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.**" *Manuscript Releases*, volume 16, 270.

Virgins are Adventists

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

Ezra 7:9

By Noel del Rosal

Year 457 B.C.

Chapter 7 – Ezra Leaves Babylon

Ezra 7:6-9

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

Chapter 8 – The Journey Out of Babylon

Ezra 8:15-20, 31

Ezra's disappointment

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

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

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

Tarrying in Ahava

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

“**While the travelers tarried with Ezra,** these trusted messengers hastened back with the plea, ‘Bring unto us ministers for the house of our God.’ Ezra 8:17. The appeal was heeded; some who had been halting, made final decision to return. In all, about forty priests and two hundred and twenty Nethinim--men upon whom

Ezra could rely as wise ministers and good teachers and helpers--were brought to the camp.” *Prophets and Kings*, 614.

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

Went Into Effect in the Autumn

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

1ST DAY OF THE 1ST MONTH

- Coming **Out of Babylon** (Ezra 7:9)
- **Disappointment** (*Prophets and Kings*, 612)
- **Tarrying** in Ahava (Ezra 8:15, 31. *Prophets and Kings*, 614, 617)
- **Calling** the Levites **out of Babylon** (Ezra 8:15-20)

1TH DAY OF THE 5TH MONTH

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

AUTUMN OF 457 B.C.

- 3rd Decree **went into effect** in the **Autumn** of 457 B.C. (*Great Controversy*, 327)

Decree of Cyrus-Darius-Artaxerxes

“In the seventh chapter of Ezra the decree is found. Verses 12-26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [‘decree,’ margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *The Great Controversy*, 326.

YEAR 1844 OF THE GREGORIAN CALENDAR AND ITS CORRESPONDING KARAITE RECKONING

JANUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

FEBRUARY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	(Leap)	

MARCH						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

APRIL						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				
10	11	12				

MAY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
			1	2	3	4
			13	14	15	16
5	6	7	8	9	10	11
17	18	19	20	21	22	23
24	25	26	27	28	29	30
1	2	3	4	5	6	7
8	9	10	11	12	13	

JUNE						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
						1
						14
2	3	4	5	6	7	8
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	1	2	3	4	5	6
7	8	9	10	11	12	13
14						

JULY						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15			

AUGUST						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
				1	2	3
				16	17	18
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31
11	12	13	14	15	16	17

SEPTEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					
16	17					

OCTOBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
		1	2	3	4	5
		18	19	20	21	22
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

NOVEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER						
Sun	Mon	Tue	Wed	Thu	Fri	Sab
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

1 Gregorian Calendar
 1 Karaite Reckoning

No. of days in Karaite months
 1st month: 30 days 4th month: 29 days
 2nd month: 29 days 5th month: 30 days
 3rd month: 30 days 6th month: 29 days ...

1st day of the 1st month: April 19
 1st day of the 5th month: August 15
 10th day of the 7th month: October 22

Comparing Different Time Reckonings

RECKONING	NUMBER OF MONTHS	DAYS PER MONTH	DAYS PER YEAR	BEGINNING OF THE YEAR
Biblical time	12 months	30 days	360 days	
Prophetic time (Year – Day principle)	12 prophetic months	30 prophetic days	360 prophetic days	
Hebrew time • Civil	12 or 13 months	29 or 30 days	354 or 384 days	Autumn
• Religious				Spring equinox
Rabbinical	12 or 13 months	29 or 30 days	354 or 384 days	Barley harvest (Spring)
Karaite				
Gregorian time	12 months	28-31 days	365 days	Winter

Year 1844

Hebrew Year 1843, Understanding the First Disappointment

“From the date of the decree of the king of Persia, found in Ezra 7, which was given in 457 before Christ, **the 2300 years of Daniel 8:14 must terminate with 1843.** Accordingly we looked to the end of this year for the coming of the Lord. **We were sadly disappointed when the year entirely passed away** and the Saviour had not come.

“It was not at first perceived that if the decree did not go forth at the beginning of the year 457 B.C., the 2300 years would not be completed at the close of 1843. **But it was ascertained that the decree was given near the close of the year 457 B.C.,** and therefore the prophetic period must reach to the fall of the year 1844. Therefore the vision of time did not tarry, though it had seemed to do so. We learned to rest upon the language of the prophet. ‘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.’” *Testimonies*, volume 1, 52.

Full Years

Uriah Smith (1897)

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

1843 Chart

2300

457

1843

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

Understanding the Hebrew Calendar

Excerpts from Wikipedia: “Hebrew Calendar”

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

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

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

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

Ancient Hebrew Time

Grace Amadon (1942)

“In ancient times, the law commanded Israel that a handful of the first fruits of the land should be presented to the priest for an offering at Passover time before any bread, parched corn, or green ears should be eaten by the people. This was to be a statute forever throughout their generations in all their dwellings (Leviticus 23: 10-14). By this law the ancient Hebrew year was regulated, and the full moon of barley harvest marked the first month of the year, which was called *Abib*, signifying new fruits or ‘green ears’ (Deuteronomy 16: 1). Consequently, the sickle became the sign of the first month and the paschal season.

“The law of the first fruits could not operate in the cold winds and snow of Palestinian March, and therefore it is certain that the original Jewish Passover feast did not occur so early as March. In the neighborhood of Jerusalem, the earliest ripe barley occurs in April, near the end of the first week, and the harvest itself lasts until about June 1.” Grace Amadon, *Ancient Jewish Calendation*

Karaite Calendar

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

First Day of the First Month: April 19

Le Roy Edwin Froom (1954)

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

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

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

“Now there is a dispute between the Rabbinical, and the Karaite Jews, as to the correct time of commencing the year. The former [Rabbinical Jews] are scattered all over the world, and cannot observe the time of the ripening of that harvest in Judea. They therefore regulate the commencement of the year by astronomi-

cal calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. **The Caraites Jews on the contrary, still adhere to the letter of the Mosaic law, and commence with the new moon nearest the barley harvest in Judea; and which is one moon later than the Rabbinical year.** The Jewish year of A.D. 1843, as the Caraites reckon it in accordance with the Mosaic law, therefore commenced this year with the new moon on the 29th day of April, and the Jewish year 1844, will commence with the new moon in next April [18/19], when 1843 and the 2300 days, according to their computation, will expire. But according to the Rabbinical Jews, it began with the new moon the first of last April, and will expire with the new moon in the month of March next."

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

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

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

"This correction by the Millerites, of the beginning of the Jewish sacred year, was made deliberately and understandingly, on the basis of the original Mosaic stipulation, to which their attention was directed by the early Karaite contention in behalf of beginning the true sacred year with the 'new moon of barley harvest' in Judea, which usually fell in April. This was the basis for their designation of October as the seventh month, true Jewish time, for the Jewish sacred year." Le Roy Edwin Froom, *The Prophetic Faith of our Fathers*, volume 4, 795-797.

Joseph Bates (1847)

"At Midnight a cry was raised, the bridegroom is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22nd October, 1844..." Joseph Bates, (1847) *Second Advent Way Marks and High Heaps*, 72.

First Day of the Fifth Month: August 15

Midnight Cry

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps.' Matthew 25:5-7. **In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year,** to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: 'Behold, the Bridegroom cometh!'

“That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

“Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the ‘cleansing of the sanctuary’ must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

“The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: ‘Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7. The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: ‘Christ the first fruits; afterward they that are Christ’s at His coming.’ 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

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

“In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. **The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord’s coming.** This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.” *The Great Controversy*, 398, 399.

Exeter Camp Meeting

Arthur Whitefield Spalding (1961)

“The seventh-month movement rose to its first height in the Exeter, New Hampshire, camp meeting, **August 12-17**. Men and families had come from all New England from Maine to Massachusetts, and from New York and Canada. There was an anticipation that great things were to be revealed at Exeter, and all the people were in expectation. Joseph Bates, coming up on the train from New Bedford, Massachusetts, felt his mind impressed with the message, ‘You are going to have new light here, something that will give a new impetus to the work.’ But he little anticipated in what dramatic fashion the light was to come to him.

“As one of the prominent ministers in the movement, **he was given the pulpit on the third day of the meeting.** Clinging devotedly to that which he was in after years to celebrate as ‘the blessed hope,’ he yet was confu-

sed and made uncertain by the spring disappointment. Nevertheless, he tried to do his duty by his people, in presenting the evidences of the Lord's near coming and the expectation that they might soon see Him in the clouds of heaven. From his sea-captain background he represented the church as a ship seeking harbor, possibly a little off in the captain's reckoning, or lost in a fog, but nevertheless near port. However, the argument and the exhortation dragged; he felt no life in his message.

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

"Bates did not bridle; the meekness of the saints was upon him. Besides, he was ready for relief. 'Come up, Brother Snow, and tell us,' he invited. **Snow thereupon held a short question-and-answer service, and it was arranged that the next morning he should present the subject more fully. This he did in a powerful sermon on 'the midnight cry,'** which he followed up with addresses each day that remained. He was supported by other sympathetic speakers—Elders Eastman, Couch, and Heath. In solemn power the message spread through the camp." Arthur Whitefield Spalding, *Origin and History of Seventh-day Adventists*, volume 1, 92, 93.

Midnight Cry

Le Roy Edwin Froom (1954)

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

"The next day his presentation was repeated by request, with greater clarity and detail. For example: **Since Christ was crucified in the spring of A.D. 31, in the 'midst' of the prophetic 'week' of seven years, three and one-half years from the spring of 31 leads unquestionably to the autumn of 34.** Therefore the 1810 remaining years of the 2300, calculated from the autumn of 34, must lead to the autumn of 1844. And in this year the specific tenth day of the seventh month coincides, according to the Karaite Jewish method of calendation, with October 22 of the Gregorian calendar." Le Roy Edwin Froom, *The Prophetic Faith of our Fathers*, volume 4, 813, 814.

Josiah Litch (1844)

“...so far as we have any evidence as to the time of the year when the commandment went forth to restore and build Jerusalem, **it was in the first month. And if the day Ezra started from Babylon, under the decree, be the date, it was the first day of the first month. We have no nearer date--and if we depart from that we are left to wild conjecture as to its date.**” Josiah Litch, *Himes Signs of the Times*, 21, August 21, 1844.

First Day of the First Month & First Day of the Fifth month

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

First Day of the First Month

Strange Wives – Ezra 10:16-17

Strange Women put away (a Separation process)

Message of Babylon – Ezekiel 29:17-21

King of the North Paid; Sprinkling begins

Waters Dry Up – Genesis 8:13

Jeremiah 15:18

Exodus 17:7

Massah: a *testing*, of men (judicial) or of God (querulous): - temptation, trial.

Meribah: *quarrel*: - provocation, strife; *hold a controversy*; debate.

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

Setting Up the Sanctuary – Exodus 40:2, 16-17; 33-38

Furnishings Prepared, Then Reared Up; the Cloud Descends

Numbers 9: 15-23

Cleansing of the Sanctuary for Service – 2 Chronicles 29: 17

A Process

Cleansing of the Sanctuary in Advance of a Holy Convocation – Ezekiel 45:18-21

A Process

Bible References to the First Day of the First Month and Their Fulfilment

BIBLE TEXT	DESCRIPTION	FULFILMENT IN APRIL 19, 1844	FULFILMENT IN SEPTEMBER 11, 2001
EZRA 10:16-17	Separation from strange women	Separation from Protestant churches	Separation from false doctrines introduced in Adventism
EZEKIEL 29:17-21	Wages for the king of the North: a country is given to him The horn of the house of Israel buds forth	A progressive fall: the religious horn (power), Protestantism is conquered Sprinkling	A progressive fall: the political horn (power), Republicanism is conquered (Patriot Act) Latter rain message begins to sprinkle
GENESIS 8:13 Jeremiah 15:16-18 Exodus 17:7	The waters dried up Massah: testing Meribah: debate, controversy	Disappointment Testing process begins for the Millerites Debate with the protestants	Disappointment Testing process begins for the disciples of 9/11 Debate in Adventism
EXODUS 40:2, 16-17; 33-38 Numbers 9:15-23	Tabernacle is erected Cloud descends	Millerite temple is erected Tarrying Time	Adventist temple is erected upon the true prophetic foundation We are the temple (1 Corinthians 3:16) Tarrying Time
2 CHRONICLES 29:17-18	Purification of the sanctuary (a process)	Progressive purification of the Millerite temple	Progressive purification of the Adventist temple
EZEQUIEL 45:18-21	Purification of the sanctuary in advance of a holy convocation	Purification of the sanctuary in advance of the Day of Atonement	Purification of the sanctuary in advance of the Day of the Lord (S.L.) when God will have a triumphant, pure Church

First Day of the Fifth Month

Aaron Dies – Numbers 33: 38

Eleazar Replaces Aaron; Levites are Separated

Deuteronomy 10: 6-8

Malachi 3:1-4

Eleazar = Lazarus

Eleazar: *God (is) helper, to surround, that is, protect or aid.*

“Lazarus, biblical figure from Hebrew Eleazar (‘God Has Helped’)” *Encyclopaedia Britannica*

Lazarus (Eleazar) God’s Helper

“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*, 529.

“Never before had the world seen such a triumphal procession. It was not like that of the earth’s famous conquerors. No train of mourning captives, as trophies of kingly valor, made a feature of that scene. But about the Saviour were the glorious trophies of His labors of love for sinful man. There were the captives whom He had rescued from Satan’s power, praising God for their deliverance. The blind whom He had restored to sight were leading the way. The dumb whose tongues He had loosed shouted the loudest hosannas. The cripples whom He had healed bounded with joy, and were the most active in breaking the palm branches and waving them before the Saviour. Widows and orphans were exalting the name of Jesus for His works of mercy to them. The lepers whom He had cleansed spread their untainted garments in His path, and hailed Him as the King of glory. Those whom His voice had awakened from the sleep of death were in that throng. Lazarus, whose body had seen corruption in the grave, but who now rejoiced in the strength of glorious manhood, led the beast on which the Saviour rode.” *The Desire of Ages*, 572.

“**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!’” *Spirit of Prophecy*, volume 4, 250.

Bible Reference to the First Day of the Fifth Month and its Fulfilment

BIBLE TEXT	DESCRIPTION	FULFILLMENT IN AUGUST 15, 1844 OF THE TRUE MIDNIGHT CRY	FINAL FULFILLMENT OF THE TRUE MIDNIGHT CRY
<p>NUMBERS 33:38</p> <p>Deuteronomy 10:6-8</p>	<p>Aaron dies</p> <p>Aaron is replaced by ELEAZAR: “God’s helper”</p> <p>ELEAZAR = LAZARUS</p> <p>Lazarus dies, is resurrected and leads the triumphal entry of Jesus</p> <p>The Levites are set apart</p>	<p>Millerite wise virgins manifested the “living Testimony”</p> <p>Virgins awoke, and proclaimed that the Bridegroom was coming in Oct 22, 1844</p> <p>Wise virgins were distinguished from the foolish</p>	<p>Wise virgins will manifest the “living Testimony”</p> <p>The wise virgins revive, and proclaim the midnight cry to the rest of Adventism</p> <p>Wise virgins are separated from the foolish</p>

Republicanism and Protestantism

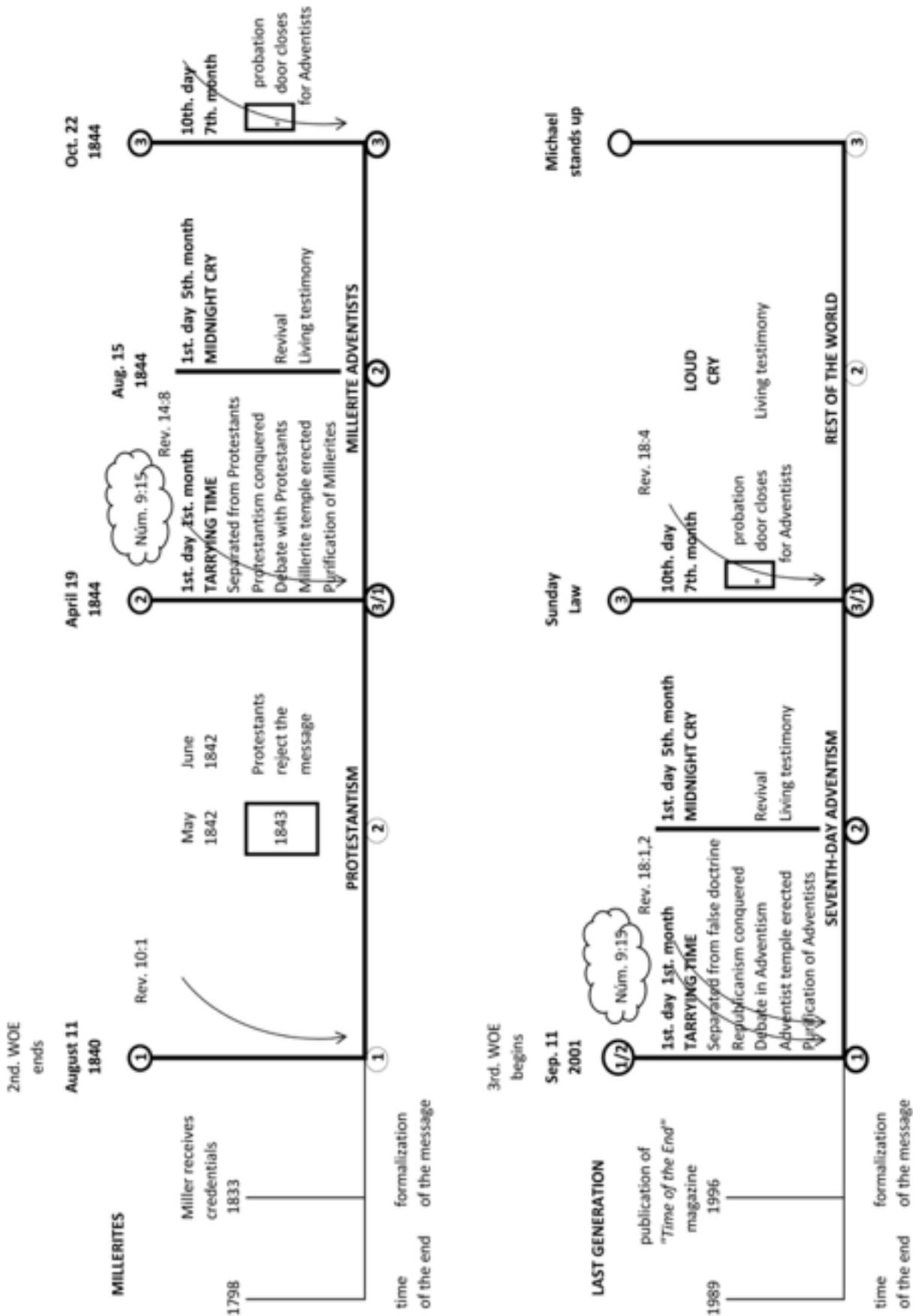
“**And he had two horns like a lamb.**’ The lamblike horns indicate youth, innocence, and gentleness, fitly representing the character of **the United States when presented to the prophet as ‘coming up’ in 1798.** Among the Christian exiles who first fled to America and sought an asylum from royal oppression and priestly intolerance were many who determined to establish a government upon the broad foundation of civil and religious liberty.... **Republicanism and Protestantism became the fundamental principles of the nation.** These principles are the secret of its power and prosperity.” *The Great Controversy*, 436.

“Here is a striking figure of the rise and growth of our own nation. And the lamb-like horns, emblems of innocence and gentleness, well represent the character of our government, as expressed in its **two fundamental principles, Republicanism and Protestantism.**” *Spirit of Prophecy*, vol. 4, 277.

A Progressive Fall

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

FIRST DAY OF THE FIRST MONTH AND FIRST DAY OF THE FIFTH MONTH



“The Bible declares that before the coming of the Lord, Satan will work ‘with all power and signs and lying wonders, and with all deceivableness of unrighteousness;’ and they that ‘received not the love of the truth, that

they might be saved,' will be left to receive 'strong delusion, that they should believe a lie.' 2 Thessalonians 2:9-11. Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete. **The change is a progressive one, and the perfect fulfilment of Revelation 14:8 is yet future.** *The Great Controversy*, 389.

The Tarrying Time & The Midnight Cry

The Hand of the Lord

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

"Jesus and all the heavenly host looked with sympathy and love upon those who had with sweet expectation longed to see Him whom their souls loved. Angels were hovering around them, to sustain them in the hour of their trial. Those who had neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them, because they would not receive the light which He had sent them from heaven. Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time—"Though it [the vision] tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying of the vision, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could not rise above their severe disappointment to possess that degree of zeal and energy which had marked their faith in 1843." *Early Writings*, 235, 236.

Though it Tarry

HAB 2:1-2 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.**

Second Angel Descends

"As the time passed, those who had not fully received the light of the angel united with those who had

despised the message, and they turned upon the disappointed ones with ridicule. Angels marked the situation of Christ's professed followers. The passing of the definite time had tested and proved them, and very many were weighed in the balance and found wanting. They loudly claimed to be Christians, yet in almost every particular failed to follow Christ. Satan exulted at the state of the professed followers of Jesus. He had them in his snare. He had led the majority to leave the straight path, and they were attempting to climb up to heaven some other way. Angels saw the pure and holy mixed up with sinners in Zion and with world-loving hypocrites. They had watched over the true disciples of Jesus; but the corrupt were affecting the holy. Those whose hearts burned with an intense desire to see Jesus were forbidden by their professed brethren to speak of His coming. Angels viewed the scene and sympathized with the remnant who loved the appearing of their Lord.

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand a writing, and as he came to the earth, he cried, “Babylon is fallen, is fallen.” Then I saw the disappointed ones again raise their eyes to heaven, looking with faith and hope for their Lord's appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. **The disappointed ones saw from the Scriptures that they were in the tarrying time,** and that they must patiently wait the fulfillment of the vision. The same evidence which led them to look for their Lord in 1843, led them to expect Him in 1844. Yet I saw that the majority did not possess that energy which marked their faith in 1843. Their disappointment had dampened their faith.” *Early Writings*, 246, 247.

Fanaticism Appeared During the Tarrying Time

“While the bridegroom tarried, they all slumbered and slept.’ **By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay.** In this time of uncertainty, the interest of the superficial and halfhearted soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. “They all slumbered and slept;” one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The halfhearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself.

“About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth....

“Satan is “the accuser of the brethren,” and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents....

“The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. **In all the history of the church no reformation has been carried forward without encoun-**

tering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experience, but who had considerable self-sufficiency, and who loved to hear and tell some new thing, were beguiled by the pretensions of the new teachers, and they joined the agents of Satan in their work of tearing down what God had moved Luther to build up....

“William Miller had no sympathy with those influences that led to fanaticism. He declared, with Luther, that every spirit should be tested by the word of God. “The devil,” said Miller, “has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: **‘By their fruits ye shall know them.’**... There are many spirits gone out into the world; and we are commanded to try the spirits. The spirit that does not cause us to live soberly, righteously, and godly, in this present world, is not the Spirit of Christ. I am more and more convinced that Satan has much to do in these wild movements.... Many among us who pretend to be wholly sanctified, are following the traditions of men, and apparently are as ignorant of truth as others who make no such pretensions.”—Bliss, pages 236, 237....

“In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, **they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred.** Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith....

“It was not the proclamation of the Second Advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the “midnight cry” tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another and for Jesus, whom they expected soon to see. The one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.” *Great Controversy*, 394-398.

Fanaticism Ended at the Midnight Cry

James White's Account

“It was in the month of August, 1844, that the memorable Second-Advent camp-meeting was held at Exeter, N.H. This meeting was large....

“There was upon the Exeter camp-ground a tent from Watertown, Massachusetts, filled with fanatical persons, as briefly described above. At an early period in this meeting, they attracted much attention by the peculiar style in which they conducted their seasons of social worship in their tent. These were irregular, very lengthy, frequently extending into hours of intermission and rest, continuing nearly all night, and attended with great excitement, and noise of shouting and clapping of hands, and singular gestures and exercises. Some shouted so loud and incessantly as to become hoarse, and silent, simply because they could no longer shout, while others literally blistered their hands striking them together.

“The tent's company from Portland, Me., of which I was one of the number, had pitched close by this tent from Watertown, before the condition of those who occupied it was generally known, little thinking of the annoyances they were to suffer from these fanatical persons. But these they endured for a while in the hope that they would be corrected and reprov'd. Seeing, however, that they were not the persons to be reformed, and that they grew no better, but, rather worse, the Portland brethren moved their tent to a distant part of the ground. But this act, showing the assembled thousands that we had no union with those we left, created sympathy for these fanatics, in not a few who viewed all the dangers of the way on the side of those who were disposed to formality. These joined with the Watertown people in the cry of persecution, and shouted glory to God over it, as if a new and brilliant victory had been gained....

“Elder Plummer, of Haverhill, Mass., who had the especial charge of the meeting, made appropriate remarks upon the condition of things, with great solemnity and deep feeling. He then prayed, calling on God for guidance and help in that critical hour.... He stated, in the most solemn manner, that... it was time for them to stop. **But if they would not change their course, it was time for all who wished to be consistent Christians to withdraw their sympathy from them, and show their disapproval of their course by keeping entirely away from them....**

“Several spoke from the stand, but they failed to move the people... Just then, as one was speaking with but little force and interest, and the people were becoming weary of being told, in a dull, prosy style, what they already knew, a middle-aged, modest-appearing lady arose in the centre of the audience, and in a calm manner, and with a clear, strong, yet pleasant voice, addressed the speaker as follows:

“It is too late Bro. ----- . It is too late to spend our time upon these truths, with which we are familiar, and which have been blessed to us in the past, and have served their purpose and their time.’

“The brother sat down, and the lady continued, while all eyes were fastened upon her.

“It is too late, brethren, to spend precious time as we have since this camp-meeting commenced. Time is short. The Lord has servants here who have meat in due season for his household. Let them speak, and let the people hear them. **‘Behold the Bridegroom cometh, go ye out to meet him.’”**

“This testimony seemed electrifying, and was responded to by choked utterances of "Amen," from every part of the vast encampment. Many were in tears. What former speakers had said was forgotten, and **the spirit of fanaticism, which an hour before lay upon the burdened feelings of the brethren and sisters like a ponderous leaden weight, was also forgotten.** The attention paid to those in fanaticism, and the opposition they were able to call out, were just the coveted fuel to feed the unhallowed flame. And they were destined to triumph, unless the attention of the people could be fastened in another direction. This done, and their power was broken.

“By the request of many brethren, the next morning, the arguments were given from the stand, which formed the basis of the tenth day of the seventh-month movement. The speaker [Samuel S. Snow] was solemn and dignified, and showed to the entire satisfaction of that vast body of intelligent believers...

“**But what of the Watertown fanatics? In the intense interest upon the subject of time, taken by the entire crowd, these were forgotten. No one seemed to be affected by them, or troubled about them. In fact, they were quiet till they left the ground, and as dumb as if the special rebuke of the Lord was upon them.** This fact, that fanaticism dried up before the solemn and searching time-message of 1844, like the morning dew before the midsummer's sun, is of importance to those who suppose that that stirring proclamation caused fanaticism.” James White (1868), *Life Incidents*, 153–163.

The Genuine and the False

EXETER

Wikipedia: River Exe

“The river's name derives from the Celtic word *Isca* meaning, simply, **water**. **The river gives its name to the city of Exeter** and many other settlements along its course, including Exford, Up Exe, Nether Exe, Exwick, Exton, Exminster, and Exebridge.” Eilert Ekwall (1981), *The Concise Oxford Dictionary of English Place-names*, 171.

Exeter = **Water**

HAMPSHIRE

Wikipedia

“Hampshire takes its name from the settlement that is now the city of Southampton. Southampton was known in Old English as Hamtun, roughly meaning “**village-town**”, so its surrounding area or scīr became known as Hamtunscīr.”

Hampshire = **Town**

Exeter + New Hampshire = **Water Town**

120 and the Midnight Cry

120 years: Genesis 6:3

“But Noah stood like a rock amid the tempest. Surrounded by popular contempt and ridicule, he distinguished himself by his holy integrity and unwavering faithfulness. A power attended his words, for it was the voice of God to man through His servant. Connection with God made him strong in the strength of infinite power, while for **one hundred and twenty years** his solemn voice fell upon the ears of that generation in regard to events, which, so far as human wisdom could judge, were impossible.” *Patriarchs and Prophets*, 96.

120 Levites: 2 Chronicles 5:1–3, 11–14

- The cloud filled the temple
- 2 Chronicles 5:1–3, 11–14
- Exodus 40:33–38
- Daniel 7:13
- Revelation 15:8

120 Talents of Gold as a Pleasant Offering: 1 Kings 10:7–10

- Given by the church to the king
- 2 Chronicles 9:8, 9
- Malachi 3:4

Moses dies at 120: Deuteronomy 31:1–3

- Leadership passes to Joshua
- Deuteronomy 34:7–10
- Aaron dies at 123 and passes the priesthood to Eleazar.
- Numbers 33:39

“Abraham was **one hundred and twenty years old** when this terrible and startling command came to him, in a vision of the night. He was to travel **three days’** journey, and would have ample time for reflection. **Fifty years previous**, at the divine command, he had left father and mother, relatives and friends, and had become a pilgrim and a stranger in a land not his own.” *Signs of the Times*, March 27, 1879.

120 Princes and Three Presidents Rebel Against Daniel: Daniel 6

Four Months: John 4:31–41

120 gathered together to replace Judas: Acts 1:15

- Joseph: add—Barsabas: son of an army (Chaldee)—Justus: just (Latin)
- Matthias: **gift of God**.

The Number 4

By Marco Barrios

A Progressive Destruction

Four insects

JOEL 1:4 That which the palmerworm hath left

hath the locust eaten; and that which the locust hath left

hath the cankerworm eaten; and that which the cankerworm hath left

hath the caterpillar eaten.

Four generations

JOEL 1:3 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

Tell ye your children of it, and let your children tell their children, and their children another generation.

- 1) 1844–1888
- 2) 1888–1919
- 3) 1919–1989
- 4) 1989–Sunday Law

Four horns

ZEC 1:18–19 Then lifted I up mine eyes, and saw, and behold four horns.

And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem.

“Zechariah then saw the powers that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by four horns.”

PK 580-581

Four seals & four churches

- 1) White Horse/ Ephesus: Deliverance, Joshua
- 2) Red Horse/ Smyrna: Persecution, Judges
- 3) Black Horse/ Pergamos: Compromise, Kings
- 4) Pale Horse/ Thyatira: Death, Captivity

Four Trumpets

- 1) Rev 8:7 (Alarich/ Goths, 385 AD)
- 2) Rev 8:8-9 (Genseric/ Vandals, 428 AD)
- 3) Rev 8:10-11 (Attila/ Huns, 468 AD)
- 4) Rev 8:12 (Odoacer/ Heruli, 479 AD)

“The trumpet itself is a symbol of war. In this fact alone is a suggestion that the seven trumpets announce wars, and as the Roman power was the center of all, they would have to announce wars beginning with Rome. The first four trumpets give the fall of the Western Empire of Rome.” A. T. Jones, *The Eastern Question*, 2

A Progressive Restitution

Four carpenters

ZEC 1:20-21 And the Lord shewed me four carpenters.

Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head:but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it.

“Zechariah then saw the powers that had ‘scattered Judah, Israel, and Jerusalem,’ symbolized by four horns. Immediately afterward he saw four carpenters, representing the agencies used by the Lord in restoring His people and the house of His worship.” *PK* 580-581

Four decrees

- 1) Ez 1 (Cyrus, 536 BC)
- 2) Ez 6 (Darius, 519 BC)
- 3) Ez 7 (Artaxerxes, 457 BC)
- 4) Neh 2 (Artaxerxes, 444 BC)

“In the seventh chapter of Ezra the decree is found. Verses 12–26. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in Ezra 6:14 the house of the Lord at Jerusalem is said to have been built ‘according to the commandment [“decree,” margin] of Cyrus, and Darius, and Artaxerxes king of Persia.’ These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.” *GC* 326

“By messengers from Judea the Hebrew patriot learned that days of trial had come to Jerusalem, the chosen city. The returned exiles were suffering affliction and reproach. The temple and portions of the city had been rebuilt; but the work of restoration was hindered, the temple services were disturbed, and the people kept in constant alarm by the fact that the walls of the city were still largely in ruins.” *PK* 628

The Four-Step Rebellion of Lucifer

The Great Controversy 495–497

I – Self-exaltation, jealousy

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, ‘Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.’ Verse 17. Little by little, Lucifer came to indulge a desire for **self-exaltation**. ‘**Thou hast set thine heart as the heart of God.**’ ‘Thou hast said, ... I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation....I will ascend above the heights of the clouds; I will be like the Most High.’ Verse 6; Isaiah 14:13, 14. Instead of seeking to make God supreme in the affections and allegiance of His creatures, it was Lucifer’s endeavor to win their service and homage to himself. And **coveting [jealousy]** the honor which the infinite Father had bestowed upon His Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All heaven had rejoiced to reflect the Creator’s glory and to show forth His praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The **service and exaltation of self, contrary to the Creator’s plan**, awakened forebodings of evil in minds to whom God’s glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. **Lucifer allowed jealousy of Christ** to prevail, and he became the more determined.

Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged Sovereign of heaven, one in power and authority with the Father. In all the councils of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. ‘Why,’ questioned this mighty angel, ‘should Christ have the supremacy? Why is He thus honored above Lucifer?’

2 – Mysterious Secrecy

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with **mysterious secrecy**, and for a time concealing his real purpose under an **appearance of reverence** for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels should obey the dictates of their own will. He sought to create sympathy for himself by representing that God had dealt unjustly with him in bestowing supreme honor upon Christ. He claimed that in aspiring to greater power and honor he was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of heaven, that by this means they might attain to a higher state of existence.

God in His great mercy bore long with Lucifer. He was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. . . .

3 – False Message

From **misrepresentation of the words of Christ** he passed to **prevarication and direct falsehood**, accusing the Son of God of a design to humiliate him before the inhabitants of heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side he accused of indifference to the interests of heavenly beings. The very work which he himself was doing he charged upon those who remained true to God. And to sustain his charge of God's injustice toward him, he resorted to misrepresentation of the words and acts of the Creator. It was his policy to perplex the angels with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of Jehovah. His high position, in such close connection with the divine administration, gave greater force to his representations, and many were induced to unite with him in rebellion against Heaven's authority.

4 – Active Revolt

God in His wisdom permitted Satan to carry forward his work, until the spirit of disaffection ripened into **active revolt**. It was necessary for his plans to be fully developed, that their true nature and tendency might be seen by all. Lucifer, as the anointed cherub, had been highly exalted; he was greatly loved by the heavenly beings, and his influence over them was strong. God's government included not only the inhabitants of heaven, but of all the worlds that He had created; and Satan thought that if he could carry the angels of heaven with him in rebellion, he could carry also the other worlds. He had artfully presented his side of the question, employing sophistry and fraud to secure his objects. His power to deceive was very great, and by disguising himself in a cloak of falsehood he had gained an advantage. Even the loyal angels could not fully discern his character or see to what his work was leading. *GC 495–497*

The Four Abominations in Ezekiel 8

1 – The Image of Jealousy

EZ 8:5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this **image of jealousy in the entry**.

Pride & Jealousy

But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed **jealousy** of Christ to prevail, and he became the more determined. *GC 494.2*

Pride in his own glory nourished the desire for supremacy. *GC 495.1*

2 – Secret Chambers

EZ 8:13 He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord 's house which was toward the north; and, behold, there sat women weeping for Tammuz.

False Christ

MT 24:23-26 Then if any man shall say unto you, Lo, **here is Christ**, or there; believe it not.

For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in **the secret chambers**; believe it not.

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

Spiritualism

“Belief that the souls of the dead can make contact with the living, usually through a medium or during abnormal mental states such as trances. The basis of spiritualism is the conviction that spirit is the essence of

life and that it lives on after the body dies. A medium is a person sensitive to vibrations from the spirit world, who may hold meetings known as séances in order to seek messages from spirits. A “control” is a spirit that gives messages to the human medium, who in turn gives them to other people. Spirits are also thought to manifest themselves through such means as rapping or levitating objects. Some spiritualists claim powers of paranormal healing.” <http://www.merriam-webster.com/dictionary/spiritualism>

“When Satan has **undermined faith in the Bible**, he directs men to **other sources** for light and power. Thus he insinuates himself. Those who turn from the plain teaching of Scripture and the convicting power of God’s Holy Spirit, are inviting the control of demons. **Criticism and speculation concerning the Scriptures have opened the way for Spiritualism** and Theosophy--those modernized forms of ancient heathenism--to gain a foothold even in the professed churches of our Lord Jesus Christ.” *Ev* 591.4

“Spiritualism is about to take the world captive. There are many who think that Spiritualism is upheld through trickery and imposture, but this is far from the truth. Superhuman power is working in a variety of ways, and few have any idea as to what will be the manifestations of Spiritualism in the future. **The foundation for the success of Spiritualism has been laid in the assertions that have been made from the pulpits of our land. The ministers have proclaimed as Bible doctrines falsehoods** that have originated with the arch deceiver.

The doctrine of consciousness after death, of the spirits of the dead being in communion with the living, has no foundation in the Scriptures, and yet these theories are affirmed as truth. Through this false doctrine the way has been opened for the spirits of devils to deceive the people in representing themselves as the dead. Satanic agencies personate the dead and thus bring souls into captivity. Satan has a religion, he has a synagogue and devout worshipers. To swell the ranks of his devotees, he uses all manner of deception.—Undated *Manuscript 66*.

A Deception Aimed at the Bereaved—The deification of the dead has held a prominent place in nearly every system of heathenism, as has also the supposed communion with the dead. The gods were believed to communicate their will to men, and also, when consulted, to give them counsel. Of this character were the famous oracles of Greece and Rome.

The belief in communion with the dead is still held, even in professedly Christian lands. **Under the name of Spiritualism, the practice of communicating with beings claiming to be the spirits of the departed**, has become widespread. It is calculated to take hold of the sympathies of those who have laid their loved ones in the grave.—*The Signs of the Times*, June 23, 1890.” *Ev* 602-603

“If Satan can so befog and deceive the human mind as to lead mortals to **think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God** to do for them that which they think there is power in themselves to do. **They acknowledge not a superior power.**” *IT* 294

“**And then he destroys man’s confidence in the Bible**, well knowing that if he succeeds here, and faith in the detector which places a mark upon himself is destroyed, he is safe.” *IT* 294

“Thousands are conversing with, and receiving instructions from, this demon-God and acting according to his teachings. The world which is supposed to be benefited so much by phrenology² and animal magnetism³, never was so corrupt. Satan uses these very things to destroy virtue and lay **the foundation of spiritualism.**” *IT* 296-7

“Some poor souls who have been fascinated with the **eloquent words** of the teachers of spiritualism, and have yielded to its influence, afterward find out its deadly character, and would renounce and flee from it, but cannot. Satan holds them by his power, and is not willing to let them go free. He knows that they are surely his while he has them under his special control, but that if they once free themselves from his power, he can never bring them again to believe in spiritualism, and to place themselves so directly under his control. **The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables.** As they acknowledge the claims of truth, they place themselves where they can be helped.

The popular ministry cannot successfully resist spiritualism. They have nothing wherewith to shield their flocks from its baleful influence. Much of the sad result of spiritualism will rest upon ministers of this age; for they have trampled the truth under their feet, and in its stead have preferred fables. The sermon which Satan preached to Eve upon the immortality of the soul—“Ye shall not surely die”—they have reiterated from the pulpit; and the people receive it as pure Bible truth. **It is the foundation of spiritualism.**” *IT* 343-344

3 – Weeping for Tammuz

EZ 8:14 Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz.

Tam'muz

“The name of the fourth Babylonian month and of an ancient Akkadian deity.” *New Unger's Bible Dictionary*

“Die absterbende und wiederauflebende Vegetation wurde im Heidentum als Gott Tammuz verehrt. Das Absterben der Natur wurde in einem Kult beweint.” *Schlachter 2000*

“A corruption of Dumuzi, the Accadian sun-god (the Adonis of the Greeks), the husband of the goddess Ishtar. In the Chaldean calendar there was a month set apart in honour of this god, the month of June to July, the beginning of the summer solstice. At this festival, which lasted six days, the worshippers, with loud lamentations, bewailed the funeral of the god, they sat ‘weeping for Tammuz’ (Ezek. 8:14).

The name, also borrowed from Chaldea, of one of the months of the Hebrew calendar.” *Easton's Bible Dictionary*

² “Study of the shape of the skull as an indication of mental abilities and character traits. Franz Joseph Gall stated the principle that each of the innate mental faculties is based in a specific brain region (“organ”), whose size reflects the faculty's prominence in a person and is reflected by the skull's surface. He examined the skulls of persons with particular traits (including “criminal” traits) for a feature he could identify with it. His followers Johann Kaspar Spurzheim (1776–1832) and George Combe (1788–1858) divided the scalp into areas they labeled with traits such as combativeness, cautiousness, and form perception. Though popular well into the 20th century, phrenology has been wholly discredited.” <http://www.merriam-webster.com/dictionary/phrenology>

³ “A spiritlike force alleged by the Austrian [sic!] physician Franz Anton Mesmer (1734–1815) to reside within himself and to be active in his use of therapeutic hypnosis.” <http://www.merriam-webster.com/dictionary/animal+magnetism?show=0&t=1413635765>

“Abstruse; concealed; consumed.” *Hitchcock’s Bible Names Dictionary*

“The original of that mother, so widely worshipped, there is reason to believe, was Semiramis⁴, already referred to, who, it is well known, was worshipped by the Babylonians, and other eastern nations, and that under the name of Rhea, the great Goddess ‘Mother.’

It was from the son, however, that she derived all her glory and her claims to deification. That son, though represented as a **child in his mother’s arms**, was a person of great stature and immense bodily powers, as well as most fascinating manners. In Scripture he is referred to (Eze 8:14) under the name of **Tammuz**, but he is commonly known among classical writers under the name of Bacchus, that is, **‘The Lamented one.’**⁵

To the ordinary reader the name of Bacchus suggests nothing more than revelry and drunkenness, but it is now well known, that amid all the abominations that attended his orgies, their grand design was professedly ‘the purification of souls,’ and that from the guilt and defilement of sin. This lamented one, exhibited and adored as a little child in his mother’s arms, seems, in point of fact, to have been the husband of Semiramis, whose name, Ninus, by which he is commonly known in classical history, literally signified ‘The Son.’ As Semiramis, the wife, was worshipped as Rhea, whose grand distinguishing character was that of the great goddess ‘Mother,’⁶ * the conjunction with her of her husband, under the name of Ninus, or ‘The Son,’ was sufficient to originate the peculiar worship of the ‘Mother and Son,’ so extensively diffused among the nations of antiquity; and this, no doubt, is the explanation of the fact which has so much puzzled the inquirers into ancient history, that Ninus is sometimes called the husband, and sometimes the son of Semiramis.” Alexander Hislop, *The Two Babylons*, Ch. II, Sec. II, Sub-Sec. I

“It seems to have been now only when the dead hero was to be deified, that the secret Mysteries were set up. The previous form of apostacy during the life of Nimrod appears to have been open and public. Now, it was evidently felt that publicity was out of the question. The death of the great ringleader of the apostacy was not the death of a warrior slain in battle, but an act of judicial rigour, solemnly inflicted. This is well established by the accounts of **the deaths of both Tammuz** and Osiris. The following is the account of Tammuz, given by the celebrated Maimonides, deeply read in all the learning of the Chaldeans: ‘When the false prophet named Thammuz preached to a certain king that he should worship the seven stars and the twelve signs of the Zodiac, that king ordered him to be put to a terrible death. On the night of his death all the images assembled from the ends of the earth into the temple of Babylon, to the great golden image of the Sun, which was suspended between heaven and earth. That image prostrated itself in the midst of the temple, and so did all the images around it, while it related to them all that had happened to Thammuz. The images wept and lamented all the night long, and then in the morning they flew away, each to his own temple again, to the ends of the earth. **And hence arose the custom every year, on the first day of the month Thammuz, to mourn and to weep for Thammuz.**’ There is here, of course, all the extravagance of idolatry, as found in the Chaldean sacred books

⁴ Sir H. Rawlinson having found evidence at Nineveh, of the existence of a Semiramis about six or seven centuries before the Christian era, seems inclined to regard her as the only Semiramis that ever existed. But this is subversive of all history. The fact that there was a Semiramis in the primeval ages of the world, is beyond all doubt, although some of the exploits of the latter queen have evidently been attributed to her predecessor. Mr. Layard dissents from Sir. H. Rawlinson’s opinion.

⁵ From Bakhah “to weep” or “lament.” Among the Phoenicians, says Hesychius, **“Bacchos means weeping.”** As the women wept for Tammuz, so did they for Bacchus.

⁶ As such Rhea was called by the Greeks, Ammas. Ammas is evidently the Greek form of the Chaldee Ama, “Mother.”

that Maimonides had consulted; but there is no reason to doubt the fact stated either as to the manner or the cause of the death of Tammuz. In this Chaldean legend, it is stated that it was by the command of a 'certain king' that this ringleader in apostacy was put to death. Who could this king be, who was so determinedly opposed to the worship of the host of heaven? From what is related of the Egyptian Hercules, we get very valuable light on this subject. It is admitted by Wilkinson that the most ancient Hercules, and truly primitive one, was he who was known in Egypt as having, 'by the power of the gods'⁷ (i.e., by the SPIRIT) fought against and overcome the Giants.

Now, no doubt, the title and character of Hercules were afterwards given by the Pagans to him whom they worshipped as the grand deliverer or Messiah, just as the adversaries of the Pagan divinities came to be stigmatised as the 'Giants' who rebelled against Heaven. But let the reader only reflect who were the real Giants that rebelled against Heaven. They were Nimrod and his party; for the 'Giants' were just the 'Mighty ones,' of whom Nimrod was the leader. Who, then, was most likely to head the opposition to the apostacy from the primitive worship? If **Shem** was at that time alive, as beyond question he was, who so likely as he? In exact accordance with this deduction, we find that one of the names of the primitive Hercules in Egypt was 'Sem.'

If 'Sem,' then, was the primitive Hercules, who overcame the Giants, and that not by mere physical force, but by 'the power of God,' or the influence of the Holy Spirit, that entirely agrees with his character; and more than that, it remarkably agrees with the Egyptian account of the death of Osiris." Alexander Hislop, *The Two Babylons*, Ch. II, Sec. II, Sub-Sec. V

The Weeping Ceremony – False Latter Rain

"Among the gods of Babylonia none achieved wider and more enduring fame than Tammuz, who was loved by Ishtar, the amorous Queen of Heaven--the beautiful youth who **died and was mourned for and came to life again**. He does not figure by his popular name in any of the city pantheons, but from the earliest times of which we have knowledge until the passing of Babylonian civilization, he played a prominent part in the religious life of the people

Tammuz, like Osiris of Egypt, was an agricultural deity, and as the Babylonian harvest was the gift of the rivers, it is probable that one of his several forms was Dumu-zi-abzu, 'Tammuz of the Abyss'. He was also [paragraph continues] "the child", "the heroic lord", "the sentinel", "the healer", and the patriarch who reigned over the early Babylonians for a considerable period. "Tammuz of the Abyss" was one of the members of the family of Ea, god of the Deep, ... Tammuz, in his character as a patriarch, may have been regarded as a **hostage from the gods**: the human form of Ea, who instructed mankind, like King Osiris, how to grow corn and cultivate fruit trees. As the youth who perished annually, he was the corn spirit. He is referred to in the Bible by his Babylonian name.

When Ezekiel detailed the various idolatrous practices of the Israelites, which included the worship of the sun and 'every form of creeping things and abominable beasts'--a suggestion of the composite monsters of Babylonia--he was brought 'to the door of the gate of the Lord's house, which was towards the north; and, behold, there sat women weeping for Tammuz.'

The weeping ceremony was connected with agricultural rites. Corn deities were weeping deities, they shed **fertilizing tears**; and the sowers simulated the sorrow of divine mourners when they cast seed in the soil 'to die', so that it might spring up as corn. This ancient custom, like many others, contributed to the poetic image-

⁷ The name of the true God (Elohim) is plural. Therefore, "the power of the gods," and "of God," is expressed by the same term.

ry of the Bible. ‘They that sow in tears,’ David sang, ‘shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.’ In Egypt the priestesses who acted the parts of Isis and Nephthys, mourned for the slain corn god Osiris.” Donald A. MacKenzie, *Myths of Babylonia and Assyria*, 1915, p. 83, <http://www.sacred-texts.com/ane/mba/mba11.htm>

DEUT 11:13–14 And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul,

That I will give you **the rain** of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy **corn**, and thy wine, and thine oil.

4 – Bowing to the Sun

EZ 8:16 And he brought me into the inner court of the Lord 's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east.

The Sunday Law

“And being surrounded with idolatry, many of them had lost the knowledge of the true God, and had forgotten his law. And they united with the Egyptians in their worship of the **sun**, moon, and stars, also of beasts and images, the work of men’s hands. Everything around the children of Israel was calculated to make them forget the living God. Yet there were those among the Hebrews who preserved the knowledge of the true God, the maker of the heavens and of the earth. They were grieved to see their children daily witnessing, and even engaging in, the abominations of the idolatrous people around them, and **bowing down to Egyptian deities**, made of wood and stone, and offering sacrifice to these senseless objects. The faithful were grieved, and in their distress they cried unto the Lord for deliverance from the Egyptian yoke; that he would bring them out of Egypt, where they might be rid of idolatry, and the corrupting influences which surrounded them.” *ISP* 180.3

“Royal edicts, general councils, and church ordinances sustained by secular power were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing **Sunday observance was the law** enacted by Constantine. (A.D. 321) This edict required townspeople to rest on ‘**the venerable day of the sun**,’ but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.” *DD* 25.3, *GC* 574.1

“Their idolatry is similar to that of Israel’s when she substituted a god which her own hands had made, for the living and true God, and followed after the example of Egypt; for when the Catholics substitute a sabbath of their own making for that which God commanded, they too worship that which their own hands have made, and follow the example of the heathen who **worshipped the sun** on the first day of the week.” *ST*, November 19, 1894, Par. 1

The Four Kings

Manassch

2K 21:1-7 **Manasseh** was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah.

And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel.

For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the host of heaven, and served them.

And **he built altars in the house of the Lord**, of which the Lord said, In Jerusalem will I put my name.

And he built altars for all the host of heaven **in the two courts of the house of the Lord**.

And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger.

And he set a graven image of the grove that he had made **in the house**, of which the Lord said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

To forget

h4519. מְנַשֵּׁה m nāše; from 5382; causing to forget; Menashsheh, a grandson of Jacob, also the tribe descended from him, and its territory:— Manasseh.

AV (146)- Manasseh 146; Manasseh = "causing to forget"

The time of the end

- 1798, Isaiah 23:15–17: Tyre - a symbol of the papacy - was forgotten in 1798 for a period of 70 years, "according to the days of one king" (1798 – Sunday Law). Then the harlot will sing her song.
- 1989, Daniel 11:40: The protestant USA forgot who the papacy was and made an alliance in order to conquer the "King of the South".

"A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's Holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert and reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly see-

king God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences, and they seek that which is least spiritual and humiliating. What they desire is a **method of forgetting God** which shall pass as a method of remembering Him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.” *GC 572*

Image of jealousy

“In the movements now in progress in the United States to secure for the institutions and usages of the church the support of the state, Protestants are following in the steps of papists. Nay, more, they are opening the door for the papacy to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God—that is permeating the Protestant churches and leading them on to do the same work of Sunday exaltation which the papacy has done before them.” *GC 573*

Jehoiakim

2K 23:36–37 **Jehoiakim** was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah.

And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

2K 24:1 In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

To raise up

h3079. יהוֹיָאִקִּים y hôyâqîym; from 3068 abbreviated and 6965; Yhwh will raise; Jehojakim, a Jewish king:—Jehoiakim. Compare 3113.

AV (37)- Jehoiakim 37; Jehoiakim =“**Jehovah raises up**”

1st Angel's Message empowered

- 8-11-1840, Revelation 10:1–2
- 9-11-2001, Revelation 18:1–3

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

Jehoiachin

2K 24:13–16 ... So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his father had done.

At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and **the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the Lord, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. And all the men of might, even seven thousand, and craftsmen and smiths a thousand, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon.**

To set up

h3078. יהויכין y hôyâkîyn; from 3068 and 3559; Yhwh will establish; Jehojakin, a Jewish king:— Jehoiachin. Compare 3112.

AV (10)- Jehoiachin 10; Jehoiachin = “**Jehovah establishes**”

EX 40:16-17 Thus did Moses: according to all that the Lord commanded him, so did he.

And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

2nd Angel's Message

- 4-16-1844
- Our current time

A false latter rain message

JER 28 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, and in the fifth month, that Hananiah the son of Azur the prophet, which was of Gibeon, spake unto me in the house of the Lord, in the presence of the priests and of all the people, saying, Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Babylon. Within two full years will I bring again into this place all the vessels of the Lord's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon: And I will bring again

to this place Jeconiah [the same as Jehoiachin] the son of Jehoiakim king of Judah, with all the captives of Judah, that went into Babylon, saith the Lord: for I will break the yoke of the king of Babylon.

Then the prophet **Jeremiah** said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the Lord, Even the prophet Jeremiah said, Amen: the Lord do so: the Lord perform thy words which thou hast prophesied, to bring again the vessels of the Lord' s house, and all that is carried away captive, from Babylon into this place. Nevertheless hear thou now this word that I speak in thine ears, and in the ears of all the people; The prophets that have been before me and before thee of old prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence. The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him.

Then Hananiah the prophet took the yoke from off the prophet Jeremiah's neck, and brake it. And Hananiah spake in the presence of all the people, saying, Thus saith the Lord; **Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations** within the space of two full years. And the prophet Jeremiah went his way.

Then the word of the Lord came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah, saying, Go and tell Hananiah, saying, Thus saith the Lord; **Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.** For thus saith the Lord of hosts, the God of Israel; I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and I have given him the beasts of the field also.

Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The Lord hath not sent thee; but **thou makest this people to trust in a lie.** Therefore thus saith the Lord; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the prophet died the same year in the seventh month.

Zedekiah

2K 24:17–20 And the king of Babylon made Mattaniah his father's brother king in his stead, and changed his name to Zedekiah. Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

Sanctuary made right

h6667. הַצִּדְקִיָּאֵה *ṣidqiyâ*; or צִדְקִיָּהוּ *Tsidqiyahuw*; from 6664 and 3050; right of Jah; Tsidkijah, the name of six Israelites:— Zedekiah, Zidkijah.

AV (63)- Zedekiah 62, Zidkijah 1; Zedekiah = “Jehovah is righteous”

3rd Angel's Message

- 10-22-1844, Daniel 8:14
- Sunday Law, Malachi 3:1–4

“I saw that the remnant were not prepared for what is coming upon the earth. **Stupidity, like lethargy, seemed to hang upon the minds of most of those who profess to believe that we are having the last message.** My accompanying angel cried out with awful solemnity, “**Get ready! get ready! get ready!** for the fierce anger of the Lord is soon to come. His wrath is to be poured out, unmixed with mercy, and ye are not ready. Rend the heart, and not the garment. A great work must be done for the remnant. Many of them are dwelling upon little trials.” Said the angel, “Legions of evil angels are around you, and are trying to press in their awful darkness, that ye may be ensnared and taken. Ye suffer your minds to be diverted too readily from the work of preparation and the all-important truths for these last days. And ye dwell upon little trials and go into minute particulars of little difficulties to explain them to the satisfaction of this one or that.” Conversation has been protracted for hours between the parties concerned, and not only has their time been wasted, but the servants of God are held to listen to them, when the hearts of both parties are unsubdued by grace. If pride and selfishness were laid aside, five minutes would remove most difficulties. Angels have been grieved and God displeased by the hours which have been spent in justifying self.” *EW* 119

The Four 2520

Leviticus 26 has four parts: introduction, blessings, curses, restitution. The most prominent part for the Millerites and for our generation has been the description of the curses with its relation to several historical events. It contains the longest time-prophecy in the Bible which is repeated four times. The understanding of the connection to the already bespoken four kings Manasseh, Jehoiakim, Jehoiachin and Zedekiah adds another important layer, both, to the study of the number four, and the prophecy of the 7 times.

1) Leviticus 26:18–20

Manassch

- The Time of the End
- 1798 / 1989

The Pride of Power

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

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

“Why commence the seven times at the captivity of Manasseh, B. C. 677?”

1. The prediction itself points to that event. The first form of their punishment stated in connection with the first mention of the period is, “And I will break **the pride of your power**.” If their kingly form of civil government is here referred to, it was never “**broken**” until the captivity of Manasseh. Although it was the case, after the division of the Hebrews into the ten tribes and two tribes, that they were several times made tributary to foreigners, still one division remained independent while the other was subdued and tributary until his captivity; but at this period the ten tribes had lost their king, (2 Kings xvii. 1-18,) and as soon as Manasseh, the king of the remaining division, was carried into captivity, **their “power,” as an independent people, was gone. Manasseh was the pride and the ruin of the Jews.**” 1843 ApH, TSAM 36–37

Iron and Brass

Brass - Affliction and Judgment

“It was when **the heavens were as brass** over Paul that he trusted most fully in

God. More than most men, he knew the meaning of **affliction**; but listen to his triumphant cry as, beset by temptation and conflict, his feet press heavenward: ‘Our light **affliction**, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen.’ 2 Corinthians 4:17, 18.” *AA* 363

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

Iron - Severe Servitude

“God had said that His people should be saved, that the yoke He would lay upon them should be light, if they submitted uncomplainingly to His plan. Their **servitude** was represented by a yoke of wood, which was easily borne; but resistance would be met with corresponding **severity**, represented by the yoke of **iron**.” *4T* 172

An Earnest

“Faithfully the prophets continued their warnings and their exhortations; fearlessly they spoke to Manasseh and to his people; but the messages were scorned; backsliding Judah would not heed. **As an earnest of what would befall the people** should they continue impenitent, the Lord permitted their king to be captured by a band of Assyrian soldiers, who “bound him with fetters, and carried him to Babylon,” their temporary capital. This affliction brought the king to his senses; “he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and He was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord He was God.” 2 Chronicles 33:11-13. But this repentance, remarkable though it was, came too late to save the kingdom from the corrupting influence of years of idolatrous practices. Many had stumbled and fallen, never again to rise.” *PK* 382.3

2) Leviticus 26:21–22

Jehoiakim

- The Lord arises
- April 19, 1844 (1st disappointment) / September 11, 2001

Beasts

2K 24:1–2

“Seven times,’ in Nebuchadnezzar’s dream, was fulfilled in seven years. Nebuchadnezzar, for his pride and arrogancy against God, was driven among the beasts of the field, and was made to eat grass as oxen, until seven times passed over him, and until he learned that the Most High ruled in the kingdoms of men, and gave it to whomsoever he would. This being a matter of history, and as an allegory or sample to the people of God for their pride and arrogancy, in refusing to be reformed by God, and claiming the power and will to do these

things themselves,—they, too, like Nebuchadnezzar, must be driven **among the beasts** of the field, (**meaning the kingdoms of the world**,) until they learn the sovereignty of God, and that he dispenses his favors to whomsoever he will.” *William Miller’s Works*, vol. 2, 262

Robbed Children

2K 20:17–18; Dan 1:1–4

Desolate Ways

Jer 6:16

The Spirit of Prophecy: 1st Test

“One thing is certain: Those Seventh-day Adventists who take their stand under Satan’s banner **will first give up their faith in the warnings and reproofs contained in the Testimonies of God’s Spirit.**” *3SM* 84

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

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

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

The Testimonies to the Church

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

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

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

“The wrath of the prophet was aroused, and he was inspired to pronounce judgment upon the faithless ruler. ‘Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong,’ he declared; ‘that useth his neighbor’s service without wages, and giveth him not for his work. . . . Shalt thou reign, because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him: was not this to know Me? saith the Lord. But thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it.

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

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

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

The Restrained Ass

Jer 22:18–19

The Earth Lightened with His Glory

2Cr 36:5–6

Dan 3:2–3

3) Leviticus 26:23–26

Jehoiachin

- The Tarrying Time
- April 19, 1844 (start of the tarrying) / September 11, 2001

The Quarrel of the Covenant

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

“When Jesus began His public ministry, He cleansed the Temple from its sacrilegious profanation. Among the last acts of His ministry was the second cleansing of the Temple. **So in the last work for the warning of the world, two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication’ (Revelation 14:8). And in the loud cry of the third angel’s message a voice is heard from heaven saying, ‘**Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities**’ (Revelation 18:4, 5).” *2MR* 228.2 (also *RH*, December 6, 1892; *1888* 725.2; *2SM* 118)

Delivered into the Hand of the Enemy

2K 24:6–17

The Broken Staff of Bread

Lev 26:23–26

- **Broken** H7665: to *burst*: –break
- **Staff** H4294: a branch (as *extending*); figuratively a *tribe*
- **Ten** H6235: a numeral from H6237; *ten*. H6237: to *accumulate*; to *tithe*
- **One** H0259: a numeral from H0258; properly *united*. H0258: to *unify*, that is, (figuratively) *collect* (one’s thoughts); –go one way or other

EZE 4:16 Moreover he said unto me, Son of man, behold, **I will break the staff of bread in Jerusalem:** and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

EZE 4:17 **That they may want bread** and water, and be astonished one with another, and consume away for their iniquity.

EZE 5:15 So it shall be a reproach and a taunt, an instruction and an astonishment unto the nations that are round about thee, when I shall execute judgments in thee in anger and in fury and in furious rebukes. I the LORD have spoken it.

EZE 5:16 When I shall send upon them **the evil arrows of famine**, which shall be for their destruction, and which I will send to destroy you: and **I will increase the famine upon you, and will break your staff of bread:**

EZE 14:13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and **will break the staff of the bread thereof, and will send famine upon it,** and will cut off man and beast from it:

A Counterfeit Message

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

JER 28:15–16 Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but thou makest this people to trust in a lie. Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year **thou shalt die, because thou hast taught rebellion against the LORD.**

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

Hag 2:20–23

Zech 4:1–10

4) Leviticus 26:27–39

Zedekiah

- The Judgment
- October 22, 1844 / Sunday Law
- Closed door for Millerites / Close of Probation for Adventism

Neglecting the Sabbath

2Cr 36:11–21

“And now the glorious Being who accompanied Ezekiel throughout this astonishing vision of wickedness in high places in the land of Judah, inquired of the prophet: "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke Me to anger: and, lo, they put the branch to their nose. Therefore will I also deal in fury: Mine eye shall not spare, neither will I have pity: and though they cry in Mine ears with a loud voice, yet will I not hear them." Verses 17, 18.

Through Jeremiah the Lord had declared of the wicked men who presumptuously dared to stand before the people in His name: "Both prophet and priest are profane; yea, in My house have I found their wickedness." Jeremiah 23:11. In the terrible arraignment of Judah as recorded in the closing narrative of the chronicler of **Zedekiah's reign**, this charge of violating the sanctity of the temple was repeated. "Moreover," the sacred writer declared, "all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which He had hallowed in Jerusalem." 2 Chronicles 36:14." *PK 449*

Judgment upon the House of God

2Cr 36:17

Ez 9:6

Eating their Children

Lev 26:29

Deu 28:55–57

The King taken

Deu 28:36

2K 25:7

Judgment through a Strange Nation

2Cr 36:13

Deu 28:49

Joel 2:6

Jer 5:15

Public Evangelism & Fanaticism

By Jeff Pippenger

I) God's Appointed Way

THE FOURTH GENERATION

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

Revelation 10:9

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

Jeremiah 15:16–21; Ezekiel 2:1–3:11

PERGAMOS AND THYATIRA

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

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

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

THE THIRD AND FORTH SEAL

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

508 TO 538

Daniel 12:11

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

PERGAMOS

Revelation 2:17; Jeremiah 15:16

Abram/Abraham; Sarai/Sarah; Jacob/Israel; Simon/Peter; Saul/Paul; Harmon/White

COVENANT

Isaiah 56:5, 6; Isaiah 62:1–3; Revelation 3:12, 13; Revelation 14:1; Revelation 22:4

THE FOURTH GENERATION

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

ABEL

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

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

CAIN (THE END FROM THE BEGINNING)

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

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

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

PREPARE A PEOPLE TO STAND IN THE DAY OF THE LORD

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

“In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for **men who will prepare a people to stand in the great day of the Lord**. Just such a work as that which John did, is to be carried on in these last days. **The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends**. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; ‘for the kingdom of

heaven is at hand.' **Our message is not to be one of peace and safety.** As a people who believe in Christ's soon appearing, we have a definite message to bear,—**'Prepare to meet thy God.'**" *Southern Watchman*, March 21, 1905.

THE DAY OF THE LORD'S PREPARATION

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

PREPARING FOR THE DAY OF THE LORD

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

"**Let the church arise, and repent of her back-slidings** before God. Let the watchmen **awake,** and give **the trumpet a certain sound.** It is a **definite warning that we have to proclaim.** God commands his servants, 'Cry aloud, spare not, lift up thy voice like a trumpet, and **show my people their transgression, and the house of Jacob their sins.**' The attention of the people must be gained; unless this can be done, all effort is useless; though an angel from heaven should come down and speak to them, his words would do no more good than if he were speaking into the cold ear of death. The church must **arouse** to action. The Spirit of God can never come in **until she prepares the way.** There should be earnest searching of heart. There should be united, persevering prayer, and through faith a claiming of the promises of God. There should be, not a clothing of the body with sackcloth, as in ancient times, but a deep humiliation of soul. We have not the first reason for self-congratulation and self-exaltation. We should humble ourselves under the mighty hand of God. He will appear to comfort and bless the true seekers.

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

THE HOUSE OF JACOB

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

THE TEMPLE CLEANSED

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

ALL WHO CHOOSE

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

THE WAYS OF DEATH

Proverbs 14:12

IS IT REASONABLE TO THINK?

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

WILL NOT CONSENT

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

CONTRARY TO HUMAN PLANNING

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

THE CURRENT DANGER

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

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

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

NO MATTER WHO OR WHAT

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

THEY SEEK ME DAILY

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

WE SHALL HAVE APOSTASIES

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

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

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

MERIT

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

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

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

2) The Everlasting Gospel: Genesis 3:15

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

A PROPHECY

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

THE GOSPEL

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

EVERLASTING

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

THE PHARISEE AND THE PUBLICAN

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

PETER THE PHARISEE

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

THRICE TESTED

Mark 14:29, 30

PROGRESSIVE

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

“Peter’s fall was not instantaneous, but gradual.” *A New Life*, 41.and

PETER THE PUBLICAN

“At the last meeting of Christ with His disciples by the sea, Peter, tested by **the thrice-repeated question**, ‘Lovest thou Me?’ (John 21:15–17), had been restored to his place among the Twelve. His work had

been appointed him; he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep." *Acts of the Apostles*, 515.

THREE TESTS

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

PURIFIED, MADE WHITE, AND TRIED—THE MILLERITES

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

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

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

THE TURNING POINT OF JUDAS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

“Judas now cast himself at the feet of Jesus, acknowledging Him to be the Son of God, and entreating Him to deliver Himself. The Savior did not reproach His betrayer. He knew that Judas did not repent; his con-

fession was forced from his guilty soul by an awful sense of condemnation and a looking for of judgment, but he felt no deep, heartbreaking grief that he had betrayed the spotless Son of God, and denied the Holy One of Israel. Yet Jesus spoke no word of condemnation. He looked pityingly upon Judas, and said, **For this hour came I into the world.**

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

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

“Later that same day, **on the road from Pilate’s hall to Calvary,** there came an interruption to the shouts and jeers of the wicked throng who were leading Jesus to the place of crucifixion. As they passed a retired spot, they saw at the foot of a lifeless tree, the body of Judas. It was a most revolting sight. His weight had broken the cord by which he had hanged himself to the tree. **In falling,** his body had been horribly mangled, and dogs were now devouring it. His remains were immediately buried out of sight; but there was less mockery among the throng, and many a pale face revealed the thoughts within. Retribution seemed already visiting those who were guilty of the blood of Jesus.” *The Desire of Ages*, 718–722.

FIRST TEST REJECTED

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

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

THE SECOND TEST

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

THE FINAL DECISION

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

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

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

the discovery of his guilt, **Judas** became only the more determined. From the sacramental supper he went out to complete the work of betrayal.

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

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

TWO CLASSES OF WORSHIPPERS

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

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

TURNING POINTS

CAPERNAUM—JUDAS

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

CAPERNAUM—CHRIST

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

9/11: TURNING POINT & A CRISIS

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

“The Crisis in Galilee

“When Christ forbade the people to declare Him king, He knew that a **turning point** in His history was reached. Multitudes who desired to exalt Him to the throne today would turn from Him tomorrow. The **disappointment** of their selfish ambition would turn their love to hatred, and their praise to curses. Yet knowing this, He took no measures to avert the **crisis**. From the first He had held out to His followers no hope of earthly rewards. **To one who came desiring to become His disciple** He had said, ‘The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.’ Matthew 8:20. If men could have had the world with Christ, multitudes would have proffered Him their allegiance; but such service He could not accept. Of those now connected with Him there were many who had been attracted by the hope

of a worldly kingdom. These must be **undeceived**. The deep spiritual teaching in the **miracle of the loaves** had not been comprehended. This was to be made plain. And this new revelation would bring with it a **closer test**.” *The Desire of Ages*, 383.

JOSEPH—THE MESSENGER OF THE COVENANT

Genesis 37:3–11

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

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

Genesis 37:17–36

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

THE EVERLASTING GOSPEL

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

Genesis 39–41

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

THE BUTLER’S DREAM

Genesis 40:8–15

THE VINE

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

RESTORATION

Acts 3:19–21

THE BUD AND FRUIT

Isaiah 55:10; James 5:7

THE BAKER AND JUDAS
Galatians 3:13

FORGETTING
Genesis 40:14

3) An Exclusive Internal Gospel

TWENTY YEARS AGO

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

THE BEGINNING OF ANCIENT ISRAEL: FORTY DAYS AND FORTY YEARS

Numbers 14:22–39

BROKEN COVENANT

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

MANNA

Exodus 16:1, 35

ELEVEN DAYS

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

ANCIENT AND MODERN

“The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel’s message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

“**It was not the will of God that Israel should wander forty years in the wilderness;** He desired to lead them directly to the land of Canaan and establish them there, a holy, happy people. But ‘they could not enter in because of unbelief.’ Hebrews 3:19. Because of their backsliding and apostasy they perished in the desert, and **others were raised up to enter the Promised Land. In like manner**, it was not the will of God that the coming of Christ should be so long delayed and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appoin-

ted them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning and find in Him a shelter before the wrath of God shall be poured out." *The Great Controversy*, 457, 458.

THE BEGINNING AND ENDING (WILDERNESS TO WILDERNESS)

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

VICTORY IN JERICHO

"Nevertheless, the foundation of God standeth sure. The Lord knoweth them that are His. The sanctified minister must have no guile in his mouth. He must be open as the day, free from every taint of evil. A sanctified ministry and press will be a power in flashing the light of truth on this untoward generation. Light, brethren, more light we need. **Blow the trumpet in Zion; sound an alarm in the holy mountain.** Gather the host of the Lord, with sanctified hearts, to hear what the Lord will say unto His people; for He has increased light for all who will hear. Let them be armed and equipped, and come up to the battle—to the help of the Lord against the mighty. God Himself will work for Israel. Every lying tongue will be silenced. Angels' hands will overthrow the deceptive schemes that are being formed. The bulwarks of Satan will never triumph. **Victory will attend the third angel's message. As the Captain of the Lord's host tore down the walls of Jericho, so will the Lord's commandment-keeping people triumph, and all opposing elements be defeated.** Let no soul complain of the servants of God who have come to them with a heaven-sent message. Do not any longer pick flaws in them, saying, 'They are too positive; they talk too strongly.' They may talk strongly; but is it not needed? God will make the ears of the hearers tingle if they will not heed His voice or His message. He will denounce those who resist the word of God." *Testimonies to Ministers*, 409, 410.

REBELLION AT KADESH

Numbers 14:40–45

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

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

"**God had made it their privilege and their duty to enter the land at the time of His appointment,** but through their willful neglect that permission had been withdrawn. Satan had gained his object in preventing them from entering Canaan; and now he urged them on to do the very thing, in the face of the divine

prohibition, which they had refused to do when God required it. Thus the great deceiver gained the victory by leading them to rebellion the second time. They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now **they presumed upon their own strength to accomplish the work independent of divine aid.** ‘We have sinned against the Lord,’ they cried; ‘we will go up and fight, according to all that the Lord our God commanded us.’ Deuteronomy 1:41. So terribly **blinded** had they become by transgression. **The Lord had never commanded them to ‘go up and fight.’** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.

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

“Regardless of the divine sentence, the Israelites prepared to undertake **the conquest of Canaan.** Equipped with armor and weapons of war, they were, in their own estimation, fully prepared for conflict; but they were sadly deficient in the sight of God and His sorrowful servants. When, nearly forty years later, the Lord directed Israel to go up and take Jericho, He promised to go with them. The ark containing His law was borne before their armies. His appointed leaders were to direct their movements, under the divine supervision. With such guidance, no harm could come to them. But now, contrary to the command of God and the solemn prohibition of their leaders, without the ark, and without Moses, they went out to meet the armies of the enemy.” *Patriarchs and Prophets*, 392, 393.

HUMAN STRENGTH AND FORTY YEARS

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

FORTY YEARS

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

BEFORE

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

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

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

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

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

“Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.**’ Mark 1:14, 15. . .

“**If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation.** The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.**

“**As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation.** Again and again the history of Christ’s withdrawal from Judea has been repeated. . .

“The burden of Christ’s preaching was, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ Thus the gospel message, as given by the Savior Himself, was **based on the prophecies.** The ‘time’ which He declared to be fulfilled was the period made known by the angel Gabriel to Daniel. ‘Seventy weeks,’ said the angel, ‘are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.’ Daniel 9:24. . . From this time four hundred and eighty-three years extend to the autumn of A. D. 27. According to the prophecy, this period was to reach to the Messiah, the Anointed One. In A. D. 27, Jesus at His baptism received the anointing of the Holy Spirit, and soon afterward began His ministry. Then the message was proclaimed. ‘The time is fulfilled.’

“**Then, said the angel, ‘He shall confirm the covenant with many for one week [seven years].’ For seven years after the Savior entered on His ministry, the gospel was to be preached especially to the Jews; for three and a half years by Christ Himself; and afterward by the apostles.** ‘In the midst of the week He shall cause the sacrifice and the oblation to cease.’ Daniel 9:27. In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.

“**The one week—seven years—ended in A. D. 34.** Then by the stoning of Stephen the Jews finally sealed their rejection of the gospel; the disciples who were scattered abroad by persecution ‘went everywhere preaching the word’ (Acts 8:4); and shortly after, Saul the persecutor was converted, and became Paul, the apostle to the Gentiles.

“**The time of Christ’s coming, His anointing by the Holy Spirit, His death, and the giving of the gospel to the Gentiles, were definitely pointed out.** It was the privilege of the Jewish people to understand these prophecies, and to recognize their fulfillment in the mission of Jesus. Christ urged upon His disciples the importance of prophetic study. Referring to the prophecy given to Daniel **in regard to their time,** He said, ‘Whoso readeth, let him understand.’ Matthew 24:15. After His resurrection He explained to the disciples in ‘all the prophets’ ‘the things concerning Himself.’ Luke 24:27. The Savior had spoken through all the prophets. ‘The Spirit of Christ which was in them’ ‘testified beforehand the sufferings of Christ, and the glory that should follow.’ 1 Peter 1:11. . .

“**We have reached the period foretold in these scriptures.** The time of the end is come, the visions of the prophets are unsealed, and their solemn warnings point us to our Lord’s coming in glory as near at hand.

“**The Jews misinterpreted and misapplied the word of God, and they knew not the time of their visitation.** The years of the ministry of Christ and His apostles,—the precious last years of grace to the chosen people,—they spent in plotting the destruction of the Lord’s messengers. Earthly ambitions absorbed them, and the offer of the spiritual kingdom came to them in vain. So today the kingdom of this world absorbs men’s thoughts, and they take no note of the rapidly fulfilling prophecies and the tokens of the swift-coming kingdom of God.

“But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.’ While we are not to know the hour of our Lord’s return, we may know when it is near. ‘Therefore let us not sleep, as do others; but let us watch and be sober.’ 1 Thessalonians 5:4–6.” *The Desire of Ages*, 231–235.

“And He shall confirm the covenant with many for one week.’ The ‘week’ here brought to view is the last one of the seventy; it is the last seven years of the period allotted especially to the Jews. During this time, extending from A.D. 27 to A.D. 34, **Christ, at first in person and afterward by His disciples, extended the gospel invitation especially to the Jews.** As the apostles went forth with the good tidings of the kingdom, the Savior’s direction was: ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel.’ Matthew 10:5, 6. . . .

“**The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrin, the nation sealed its rejection of the gospel by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world.** The disciples, forced by persecution to flee from Jerusalem, ‘went everywhere preaching the word.’ Philip went down to the city of Samaria, and preached Christ unto them.’ Peter, divinely guided, opened the gospel to the centurion of Caesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings ‘far hence unto the Gentiles.’ Acts 8:4, 5; 22:21.” *The Great Controversy*, 327, 328.

34AD

“This vision conveyed to Peter both reproof and instruction. It revealed to him the purpose of God—that by the death of Christ the Gentiles should be made fellow heirs with the Jews to the blessings of salvation. **As yet none of the disciples had preached the gospel to the Gentiles.** In their minds the middle wall of partition, broken down by the death of Christ, still existed, and **their labors had been confined to the Jews,** for they had looked upon the Gentiles as excluded from the blessings of the gospel. Now the Lord was seeking to teach Peter the world-wide extent of the divine plan.

“Many of the Gentiles had been interested listeners to the preaching of Peter and the other apostles, and many of the Greek Jews had become believers in Christ, but **the conversion of Cornelius was to be the first of importance among the Gentiles.**

“**The time had come for an entirely new phase of work to be entered upon by the church of Christ. The door that many of the Jewish converts had closed against the Gentiles was now to be thrown open.** And the Gentiles who accepted the gospel were to be regarded as on an equality with the Jewish disciples, without the necessity of observing the rite of circumcision.” *Acts of the Apostles*, 135, 136.

MODERN ISRAEL’S BEGINNING: 1844 THROUGH 1850

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, **after the passing of the time in 1844,** searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. . . .

“**During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying.** This was one of the greatest sorrows of my life. I was in this condition of mind **until all the principal points of our faith were made clear to our minds,** in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

“**For two or three years my mind continued to be locked to an understanding of the Scriptures.** In the course of our labors, my husband and I visited Father Andrews, who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, ‘Father Andrews, the Lord Jesus maketh thee whole.’ He was healed instantly. He got up, and walked about the room, praising God, and saying, ‘I never saw it on this wise before. Angels of God are in this room.’ The glory of the Lord was revealed.

Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God." *Selected Messages*. Book 1, 206, 207.

1846

"In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year." *Testimonies* volume 1, 75.

DECEMBER 1849

"Until his death in December 1849, Miller expressed confidence in the divine guidance of the Advent movement of the 1840s and felt that some minor error in the calculations would explain the Disappointment." Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 134.

1849

"July 28, 1849, my second child, James Edson White, was born. When he was six weeks old we went to Maine. September 14, a meeting was appointed at Paris." *Life Sketches*, 261.

EARLY DECEMBER 1850

"For two or three years my mind continued to be locked to the Scriptures. In 1846 I was married to Elder James White. It was some time after my second son was born that we were in great perplexity regarding certain points of doctrine. I was asking the Lord to unlock my mind that I might understand His Word. Suddenly I seemed to be enshrouded in clear, beautiful light, and ever since, the Scriptures have been an open book to me.

"I was at that time [early December 1850] in Paris, Maine. Old Father Andrews was very sick. For some time he had been a great sufferer from inflammatory rheumatism. He could not move without intense pain. We prayed for him. I laid my hands on his head and said, 'Father Andrews, the Lord Jesus maketh thee whole.' He was healed instantly. He got up and walked about the room, praising God, and saying, 'I never saw it on this wise. Angels of God are in this room.' The glory of God was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this, I have been enabled to understand the Word of God." *Manuscript Releases*, volume 3, 413, 414.

AFTER 1849

"After 1849 various Sabbatarian Adventists realized that the scattering time had passed and the gathering time had commenced. . . .

"In the beginning of 1850 E. G. White stressed the necessity for mission among other Adventists but not their leaders, stating that 'our work was not to the shepherds who have rejected the former messages, but to the honest deceived who are led astray.' It seems that meetings were held among these Adventists which were also attended by some interested non-Adventists. The result was that even a few non-Adventists joined the Sabbatarian Adventists to that in February 1850 E. G. White could report that in Oswego, New York, 'souls are coming out upon the truth all around here. They are those who have not heard the Advent doctrine and some of them are those who went forth to meet the Bridegroom in 1844.'" Gerard Damsteegt, *The Foundations of Seventh-day Adventists Message and Mission*, 271.

NOVEMBER, 1850

"September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would

never be gathered. It is as necessary that the truth should be published in a paper, as preached." *Review and Herald*, November 1, 1850.

1850/1851

"The Third Angel's Message to be Made Plain by a Chart

"In **mid-September** James White laid aside publishing the *Advent Review*, as there were conferences to attend at Sutton, Vermont, September 26 to 29; at Topsham, Maine, October 12 and 13; and at Fairhaven, Massachusetts, October 19 and 20. The Whites could not visit Massachusetts without spending a little time at the Otis Nichols home, in Dorchester, near Boston. So on Monday, the day after the Fairhaven conference, they made their way there. That night, while in the home of a man whose business was lithographing, Ellen White was given instruction in vision. She wrote of it to Reuben Loveland and his wife, whom she had recently met on a visit to Vermont:

"There in the night God gave me a very interesting vision, the most of which you will see in the paper.—Letter 26, 1850.' In her letter to the Hastings family she went into more detail concerning this vision and its call for an advance step in proclaiming the third angel's message: 'On our return to Brother Nichols' the Lord gave me a vision and showed me that the truth must be made plain upon tables and it would cause many to decide for the truth by the third angel's message, with the two former being made plain upon tables.—Letter 28, 1850.'

"In this vision she was also shown that which would give James White courage to continue publishing: 'I also saw it was as necessary for the paper to be published as for the messengers to go, for the messengers need a paper to carry with them containing present truth to put in the hands of those that hear, and then the truth would not fade from the mind. And that the paper would go where the messengers could not go.—Ibid.'

"Work on the new chart was begun at once, and opportunity was given to tell the brethren about it in the issue of *Present Truth* that James got out the next month: 'The Chart. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Brother Otis Nichols, of Dorchester, Massachusetts. Those who teach the present truth will be greatly aided by it. Further notice of the chart will be given hereafter.—*Present Truth*, **November, 1850**.'

"By late **January, 1851**, the chart was ready and advertised for \$2. James White was much pleased with it and offered it free to 'those whom God has called to give the message of the third angel' (*Review and Herald*, **January, 1851**). Some generous donations had helped meet the expense of publication." Arthur White, *Ellen White Biography*, volume 1, 185.

4) Hagar & The Tarrying Time

(ABRAM: *PATRIARCHS AND PROPHETS*, 126–154)

“Abraham had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way**. A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife.” *Patriarchs and Prophets*, 146.

Galatians 4:22–31

“Both Abraham and Sarah distrusted the power of God, and it was this error that led to the marriage with Hagar.

“God had called Abraham to be the father of the faithful, and his life was to stand as an example of faith to succeeding generations. But **his faith had not been perfect**. He had shown distrust of God in **concealing the fact that Sarah was his wife, and again in his marriage with Hagar**. That he might reach the highest standard, God subjected him to **another test, the closest which man was ever called to endure**. In a vision of **the night** he was directed to repair to **the land of Moriah**, and there offer up his son as a burnt offering upon a mountain that should be shown him.

120

“At the time of receiving this command, Abraham had reached the age of a **hundred and twenty years**. He was regarded as an old man, even in his generation. In his earlier years he had been strong to endure hardship and to brave danger, but now the ardor of his youth had passed away. One in the vigor of manhood may with courage meet difficulties and afflictions that would cause his heart to fail later in life, when his feet are faltering toward the grave. But God had reserved His **last, most trying test** for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil.

“The patriarch was dwelling at Beersheba, surrounded by prosperity and honor.

LAODICEA

“He was very rich, and was honored as a mighty prince by the rulers of the land. Thousands of sheep and cattle covered the plains that spread out beyond his encampment. On every side were the tents of his retainers, the home of hundreds of faithful servants. The son of promise had grown up to manhood by his side. Heaven seemed to have crowned with its blessing a life of sacrifice in patient endurance of hope deferred.

THE TEST OF FAITH

“The command was expressed in words that must have wrung with anguish that father’s heart: ‘Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him there for a burnt offering.’ Isaac was the light of his home, the solace of his old age, above all else the inheritor of the promised blessing. The loss of such a son by accident or disease would have been heart rending to the fond father; it would have bowed down his whitened head with grief; but he was commanded to shed the blood of that son with his own hand. It seemed to him a fearful impossibility.

“Satan was at hand to suggest that he must be deceived, for the divine law commands, ‘Thou shalt not kill,’ and God would not require what He had once forbidden. Going outside his tent, Abraham looked up to the calm brightness of the unclouded heavens, and recalled the promise made nearly fifty years before, that **his seed should be innumerable as the stars**. If this promise was to be fulfilled through Isaac, **how** could he be put to death? Abraham was tempted to believe that he might be under a **delusion**. In his doubt and anguish he bowed upon the earth, and prayed, as he had never prayed before, for some confirmation of the command if he must perform this terrible duty. **He remembered the angels** sent to reveal to him God’s purpose to destroy

Sodom, and who bore to him the promise of this same son Isaac, and he went to the place where he had several times met the heavenly messengers, hoping to meet them again, and receive some further direction; but none came to his relief. Darkness seemed to shut him in; but the command of God was sounding in his ears, 'Take now thy son, thine only son Isaac, whom thou lovest.' That command must be obeyed, and he dared not delay. Day was approaching, and he must be on his journey.

"Returning to his tent, he went to the place where Isaac lay sleeping the deep, untroubled sleep of youth and innocence. For a moment the father looked upon the dear face of his son, then turned tremblingly away. He went to the side of Sarah, who was also sleeping. Should he awaken her, that she might once more embrace her child? Should he tell her of God's requirement? He longed to unburden his heart to her, and share with her this terrible responsibility; but he was restrained by the fear that she might hinder him. Isaac was her joy and pride; her life was bound up in him, and the mother's love might refuse the sacrifice.

9/11

"Abraham at last summoned his son, telling him of the command to offer sacrifice upon a distant mountain. Isaac had often gone with his father to worship at some one of the various altars that marked his wanderings, and this summons excited no surprise. The preparations for the journey were quickly completed. The wood was made ready and **put upon the ass**, and with **two menservants** they set forth.

"Side by side the father and the son journeyed in silence. The patriarch, pondering his heavy secret, had no heart for words. His thoughts were of the proud, fond mother, and the day when he should return to her alone. Well he knew that **the knife would pierce her heart when it took the life of her son**.

"That day—the longest that Abraham had ever experienced—dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough, that the youth might return unharmed to his mother. But no relief came to his tortured soul. Another long day, another night of humiliation and prayer, while ever the command that was to leave him childless was ringing in his ears. Satan was near to whisper doubts and unbelief, but Abraham resisted his suggestions. As they were about to begin **the journey of the third day**, the patriarch, looking northward, **saw the promised sign, a cloud of glory hovering over Mount Moriah**, and he knew that the voice which had spoken to him was from heaven.

"Even now he did not murmur against God, but strengthened his soul by dwelling upon the evidences of the Lord's goodness and faithfulness. This son had been unexpectedly given; and had not He who bestowed the precious gift a right to recall His own? Then faith repeated the promise, '**In Isaac shall thy seed be called**'—a seed numberless as the grains of sand upon the shore. Isaac was the child of a miracle, and could not the power that gave him life restore it? Looking beyond that which was seen, Abraham grasped the divine word, 'accounting that God was **able to raise him up**, even from the dead.' Hebrews 11:19.

"Yet none but God could understand how great was the father's sacrifice in yielding up his son to death; Abraham desired that none but God should witness the parting scene. He bade his servants remain behind, saying, 'I and the lad will go yonder and worship, and come again to you.' The wood was laid upon Isaac, the one to be offered, the father took the knife and the fire, and together they ascended toward the mountain summit, the young man silently wondering whence, so far from folds and flocks, the offering was to come. At last he spoke, 'My father,' 'behold the fire and the wood: but where is the lamb for a burnt offering?' Oh, what a test was this! How the endearing words, 'my father,' pierced Abraham's heart! Not yet—he could not tell him now. 'My son,' he said, 'God will provide Himself a lamb for a burnt offering.'

"At the appointed place they built the altar and laid the wood upon it. Then, with trembling voice, Abraham unfolded to his son the divine message. It was with terror and amazement that Isaac learned his fate, but he offered no resistance. He could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of those **three terrible days**, could not have opposed the will of the vigorous youth. But Isaac had been trained from childhood to ready, trusting obedience, and as the purpose of God was opened before him, he yielded a willing submission. He was a sharer in Abraham's faith, and he felt that he was honored in being called to give his life as an offering to God. He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar.

"And now the last words of love are spoken, the last tears are shed, the last embrace is given. The father lifts the knife to slay his son, when suddenly his arm is stayed. An angel of God calls to the patriarch out of

heaven, 'Abraham, Abraham!' He quickly answers, 'Here am I,' And again the voice is heard, 'Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me.'

"Then Abraham saw 'a ram caught in a thicket,' and quickly bringing the new victim, he offered it 'in the stead of his son.' In his joy and gratitude Abraham gave a new name to the sacred spot—'Jehovah-jireh,' 'the Lord will provide.'

"On Mount Moriah, **God again renewed His covenant**, confirming with a solemn oath the blessing to Abraham and to his seed through all coming generations: 'By myself have I sworn, saith Jehovah, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply **thy seed as the stars of the heaven, and as the sand which is upon the seashore;** and **thy seed shall possess the gate of his enemies;** and in thy seed shall **all the nations of the earth be blessed;** because thou hast obeyed My voice.' . . .

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

"Abraham's great act of faith stands like a pillar of light, **illuminating the pathway** of God's servants in all succeeding ages. Abraham did not seek to excuse himself from doing the will of God. **During that three days' journey** he had sufficient time to reason, and to doubt God, if he was disposed to doubt. He might have reasoned that the slaying of his son would cause him to be looked upon as a murderer, a second Cain; that it would cause his teaching to be rejected and despised; and thus destroy his power to do good to his fellow men. He might have pleaded that age should excuse him from obedience. But the patriarch did not take refuge in any of these excuses. Abraham was human; his passions and attachments were like ours; but he did not stop to question how the promise could be fulfilled if Isaac should be slain. He did not stay to reason with his aching heart. He knew that God is just and righteous in all His requirements, and he obeyed the command to the very letter. . . .

"Through **type and promise** God 'preached before the gospel unto Abraham.' Galatians 3:8. And the patriarch's faith was fixed upon the Redeemer to come. Said Christ to the Jews. 'Your father Abraham rejoiced that he should see My day; and he saw it, and was glad.' John 8:56, R.V., margin."

ABRAHAM: DOES GOD FORBID, WHAT HE ONCE REQUIRED?

"Satan was at hand to suggest that he must be deceived, for the divine law commands, 'Thou shalt not kill,' and **God would not require what He had once forbidden.**" *Patriarchs and Prophets*, 148.

ABRAHAM REFUSED TO WAIT

"Abraham had accepted without question the promise of a son, but **he did not wait for God to fulfill His word in His own time and way.** A delay was permitted, to test his faith in the power of God; but he failed to endure the trial. Thinking it impossible that a child should be given her in her old age, Sarah suggested, as a plan by which the divine purpose might be fulfilled, that one of her handmaidens should be taken by Abraham as a secondary wife." *Patriarchs and Prophets*, 146.

ISAAC: SUBMITTED TO HIS FATHER'S JUDGMENT

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

JACOB: UNWILLING TO LEAVE THE MATTER TO GOD

"Jacob and Rebekah succeeded in their purpose, but they gained only trouble and sorrow by their deception. God had declared that Jacob should receive the birthright, and His word **would have been fulfilled in His own time** had they waited in faith for Him to work for them. But like many who now profess to be children of God, **they were unwilling to leave the matter in His hands.**" *Patriarchs and Prophets*, 180.

MOSES: FORTY YEARS

“When Moses was forty years old, he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren. . . .

“Moses was too fast in slaying the Egyptian. He supposed that the people of Israel understood that God’s special providence had raised him up to deliver them. But **God did not design to deliver the children of Israel by warfare, as Moses thought**; but by his own mighty power, that the glory might be ascribed to him alone.” *Spirit of Prophecy*, volume 1, 166, 167.

THE REBELS OF THE WILDERNESS: NOT GOD’S WILL

“God had made it their privilege and their duty to enter the land at the time of His appointment, but . . . They had distrusted the power of God to work with their efforts in gaining possession of Canaan; yet now they presumed upon their own strength to accomplish the work independent of divine aid. ‘We have sinned against the Lord,’ they cried; ‘we will go up and fight, according to all that the Lord our God commanded us.’ Deuteronomy 1:41. So terribly **blinded** had they become by transgression. The **Lord had never commanded them to ‘go up and fight.’** It was not His purpose that they should gain the land by warfare, but by strict obedience to His commands.” *Patriarchs and Prophets*, 393.

CHRIST: BY EVERY WORD

“He knew the character of those who claimed to be His disciples, and **His words tested their faith**. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the **relinquishment** of their cherished ambitions.” *The Desire of Ages*, 391.

THE REBELS OF CAPERNAUM

“Many are still doing the same thing. **Souls are tested today as were those disciples in the synagogue at Capernaum**. When truth is brought home to the heart, they see that their lives are not in accordance with the will of God. They see the need of an entire change in themselves; but they are not willing to take up the self-denying work. Therefore they are angry when their sins are discovered. They go away offended, even as the disciples left Jesus, murmuring, ‘This is an hard saying; who can hear it?’” *The Desire of Ages*, 392.

THE DISCIPLES: TARRY IN JERUSALEM

“Christ told His disciples that they were to begin their work at Jerusalem. . . . In Jerusalem were many who secretly believed Jesus of Nazareth to be the Messiah, and many who had been deceived by priests and rulers. To these the gospel must be proclaimed. They were to be called to repentance.” *Acts of the Apostles*, 32.

THE MILLERITES: THE GLAD RECEPTION

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

TODAY: TO THE HOUSE OF ISRAEL

Ezekiel 3:1–6

5) This is an hard saying; who can hear it?

(*THE DESIRE OF AGES*, 383–394)

“The Crisis in Galilee (turning)

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

“After a time He went to the synagogue, and there those who had come from Bethsaida found Him. They learned from His disciples how He had crossed the sea. The fury of the storm, and the many hours of fruitless rowing against adverse winds, the appearance of Christ walking upon the water, the fears thus aroused, His reassuring words, the adventure of Peter and its result, with **the sudden stilling of the tempest** and landing of the boat, were all faithfully recounted to the wondering crowd. Not content with this, however, many gathered about Jesus, questioning, ‘Rabbi, when camest Thou hither?’ They hoped to receive from His own lips a further account of the miracle.

“Jesus did not gratify their curiosity. He sadly said, ‘Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.’ They did not seek Him from any worthy motive; but as they had been fed with the loaves, **they hoped still to receive temporal benefit by attaching themselves to Him**. The Saviour bade them, ‘Labor not for the meat which perisheth, but **for that meat which endureth** unto everlasting life.’ Seek not merely for material benefit. Let it not be the chief effort to provide for the life that now is, but **seek for spiritual food**, even that wisdom which will endure unto everlasting life. This the Son of God alone can give; ‘for **Him hath God the Father sealed**.’

“For the moment the interest of the hearers was **awakened**. They exclaimed, ‘What shall we do, that **we might work the works of God?**’ They had been performing many and burdensome works in order **to commend themselves to God**; and they were ready to hear of **any new observance by which they could secure greater merit**. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come? . . .

“The fact that He claimed to be the Sent of God, and yet **refused to be Israel’s king**, was a mystery which they could not fathom. **His refusal was misinterpreted**. Many concluded that He dared not assert His claims because He Himself doubted as to the divine character of His mission. Thus they opened their hearts to unbelief, and the seed which Satan had sown bore fruit of its kind, in misunderstanding and defection.

“Now, half mockingly, a rabbi questioned, ‘What sign showest Thou then, that we may see, and believe Thee? what dost Thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.’

“The Jews honored Moses as the giver of the manna, ascribing praise to the instrument, and losing sight of Him by whom the work had been accomplished. Their fathers had murmured against Moses, and had doubted and denied his divine mission. Now **in the same spirit** the children rejected the One who bore the message of God to themselves. ‘Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven.’ The giver of the manna was standing among them. It was Christ Himself who had led the Hebrews through the wilderness, and had daily fed them with the bread from heaven. **That food was a type of the real bread from heaven**. The life-giving Spirit, flowing from the infinite fullness of God, is the true

man. Jesus said, 'The bread of God is that which cometh down out of heaven, and giveth life unto the world.' John 6:33, R. V.

"Still thinking that it was temporal food to which Jesus referred, some of His hearers exclaimed, 'Lord, evermore give us this bread.' Jesus then spoke plainly: 'I am the bread of life.'

"The figure which Christ used was a **familiar one** to the Jews. Moses, by the inspiration of the Holy Spirit, had said, 'Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.' And **the prophet Jeremiah** had written, 'Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart.' Deuteronomy 8:3; Jeremiah 15:16. The rabbis themselves had a saying, that the eating of bread, in its spiritual significance, was **the study of the law and the practice of good works**; and it was often said that at the Messiah's coming all Israel would be fed. **The teaching of the prophets made plain the deep spiritual lesson in the miracle of the loaves.** This lesson Christ was seeking to open to His hearers in the synagogue. Had they understood the Scriptures, they would have understood His words when He said, 'I am the bread of life.' Only the day before, the great multitude, when faint and weary, had been fed by the bread which He had given. As from that bread they had received physical strength and refreshment, so from Christ they might receive spiritual strength unto eternal life. 'He that cometh to Me,' He said, 'shall never hunger; and he that believeth on Me shall never thirst.' But He added, 'Ye also have seen Me, and believe not.'

"They had seen Christ by the witness of the Holy Spirit, by the revelation of God to their souls. The living evidences of His power had been before them day after day, yet they asked for still another sign. Had this been given, they would have remained as unbelieving as before. If they were not convinced by what they had seen and heard, it was useless to show them more marvelous works. Unbelief will ever find excuse for doubt, and will reason away the most positive proof.

"Again Christ appealed to those stubborn hearts. 'Him that cometh to Me I will in nowise cast out.' All who received Him in faith, He said, should have eternal life. Not one could be lost. No need for Pharisees and Sadducees to dispute concerning the future life. No longer need men mourn in hopeless grief over their dead. 'This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: and **I will raise him up at the last day.**' . . .

"The prejudice of the Pharisees lay deeper than their questions would indicate; it had its root in the perversity of their hearts. Every word and act of Jesus aroused antagonism in them; for the spirit which they cherished could find in Him no answering chord.

"**No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up** at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.' None will ever come to Christ, save those who respond to the drawing of the Father's love. But God is drawing all hearts unto Him, and only those who resist His drawing will refuse to come to Christ.

"In the words, 'They shall be all taught of God,' Jesus referred to the prophecy of Isaiah: 'All thy children shall be taught of the Lord; and great shall be the peace of thy children.' Isaiah 54:13. **This scripture the Jews appropriated to themselves.** It was their boast that God was their teacher. But Jesus showed how vain is this claim; for He said, 'Every man therefore that hath heard, and hath learned of the Father, cometh unto Me.' Only through Christ could they receive a knowledge of the Father. Humanity could not endure the vision of His glory. Those who had learned of God had been listening to the voice of His Son, and in Jesus of Nazareth they would recognize Him who through nature and revelation has declared the Father.

"Verily, verily, I say unto you, He that believeth on Me hath everlasting life.' Through the beloved John, who listened to these words, the Holy Spirit declared to the churches, 'This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life.' 1 John 5:11, 12. And Jesus said, '**I will raise him up at the last day.**' Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as a manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal.

“The people had referred Christ to the manna which their fathers ate in the wilderness, as if the furnishing of that food was a greater miracle than Jesus had performed; but He shows how meager was that gift when compared with the blessings He had come to bestow. The manna could sustain only this earthly existence; it did not prevent the approach of death, nor insure immortality; but the bread of heaven would nourish the soul unto everlasting life. The Savior said, ‘I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever.’ To this figure Christ now adds another. Only through dying could He impart life to men, and in the words that follow He points to His death as the means of salvation. He says, ‘The bread that I will give is My flesh, which I will give for the life of the world.’

“The Jews were about to celebrate the Passover at Jerusalem, in commemoration of the night of Israel’s deliverance, when the destroying angel smote the homes of Egypt. In the paschal lamb God desired them to behold the Lamb of God, and through the symbol receive Him who gave Himself for the life of the world. But the Jews had come to make **the symbol all-important, while its significance was unnoticed.** They discerned not the Lord’s body. The same truth that was symbolized in the paschal service was taught in the words of Christ. But it was still **undiscerned.**

“Now the rabbis exclaimed angrily, ‘How can this Man give us His flesh to eat?’ They affected to understand His words in **the same literal sense as did Nicodemus** when he asked, ‘How can a man be born when he is old?’ John 3:4. **To some extent they comprehended the meaning of Jesus, but they were not willing to acknowledge it. By misconstruing His words, they hoped to prejudice the people against Him.**

“**Christ did not soften down His symbolical representation.** He reiterated the truth in yet **stronger language:** ‘Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.’ . . .

“The unbelieving Jews **refused to see any except the most literal meaning** in the Savior’s words. By **the ritual law they were forbidden** to taste blood, and they now construed Christ’s language into a **sacrilegious speech**, and disputed over it among themselves. Many even of the disciples said, ‘**This is an hard saying; who can hear it?**’

“The Savior answered them: ‘Doth this offend you? What and if ye shall see the Son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.’

“The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Savior desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live ‘by every word that proceedeth out of the mouth of God.’ Matthew 4:4.

“As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God’s word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know ‘what saith the Lord.’

“In His promises and warnings, **Jesus means me.** God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. **The experiences related in God’s word are to be my experiences.** Prayer and promise, precept and warning, are mine. ‘I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.’ Galatians 2:20. As faith thus receives and

assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.

“By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Savior. **As they feed upon His word, they find that it is spirit and life.** The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live ‘by every word that proceedeth out of the mouth of God.’ **This is eating the Bread that comes down from heaven.**

“Christ had spoken a sacred, eternal truth regarding the relation between Himself and His followers. **He knew the character of those who claimed to be His disciples, and His words tested their faith. He declared that they were to believe and act upon His teaching. All who received Him would partake of His nature, and be conformed to His character. This involved the relinquishment of their cherished ambitions.** It required the complete surrender of themselves to Jesus. They were called to become self-sacrificing, meek and lowly in heart. They must walk in the narrow path traveled by the Man of Calvary, if they would share in the gift of life and the glory of heaven.

“**The test was too great.** The enthusiasm of those who had sought to take Him by force and make Him king grew cold. This discourse in the synagogue, they declared, had opened their eyes. Now they were undeceived. In their minds His words were a direct confession that He was not the Messiah, and that no earthly rewards were to be realized from connection with Him. They had welcomed His miracle-working power; they were eager to be freed from disease and suffering; but they would not come into sympathy with His self-sacrificing life. They cared not for the mysterious spiritual kingdom of which He spoke. The insincere, the selfish, who had sought Him, no longer desired Him. If He would not devote His power and influence to obtaining their freedom from the Romans, they would have nothing to do with Him.

“Jesus told them plainly, ‘There are some of you that believe not;’ adding, ‘Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.’ He wished them to understand that if they were not drawn to Him it was because their hearts were not open to the Holy Spirit. ‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ 1 Corinthians 2:14. **It is by faith that the soul beholds the glory of Jesus. This glory is hidden,** until, through the Holy Spirit, faith is kindled in the soul.

“By the public rebuke of their unbelief these disciples were still further alienated from Jesus. They were greatly displeased, and wishing to wound the Savior and gratify the malice of the Pharisees, they turned their backs upon Him, and left Him with disdain. They had made their choice,—had taken the form without the spirit, the husk without the kernel. **Their decision was never afterward reversed; for they walked no more with Jesus.**

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

“Praise and flattery would be pleasing to their ears; but the truth is unwelcome; they cannot hear it. When the crowds follow, and the multitudes are fed, and the shouts of triumph are heard, their voices are loud in praise; but when the searching of God’s Spirit reveals their sin, and bids them leave it, they turn their backs upon the truth, and walk no more with Jesus.

“As those disaffected disciples turned away from Christ, a **different spirit took control of them**. They could see nothing attractive in Him whom they had once found so interesting. They sought out His enemies, for they were in harmony with their spirit and work. They misinterpreted His words, falsified His statements, and impugned His motives. They sustained their course by gathering up every item that could be turned against Him; and such indignation was stirred up by these false reports that His life was in danger.

“The news spread swiftly that by His own confession Jesus of Nazareth was not the Messiah. And thus in Galilee the current of popular feeling was turned against Him, as, the year before, it had been in Judea. Alas for Israel! **They rejected their Saviour, because they longed for a conqueror who would give them temporal power**. They wanted the meat which perishes, and not that which endures unto everlasting life.

“With a yearning heart, Jesus saw those who had been His disciples departing from Him, the Life and the Light of men. The consciousness that His compassion was unappreciated, His love unrequited, His mercy slighted, His salvation rejected, filled Him with sorrow that was inexpressible. It was such developments as these that made Him a man of sorrows, and acquainted with grief.

“**Without attempting to hinder those who were leaving Him**, Jesus turned to the twelve and said, ‘Will ye also go away?’

“Peter replied by asking, ‘Lord, to whom shall we go?’ ‘Thou hast the words of eternal life,’ he added. ‘And we believe and are sure that Thou art that Christ, the Son of the living God.’

“‘To whom shall we go?’ . . .

“Many of the words and acts of Jesus appear mysterious to finite minds, but every word and act had its definite purpose in the work for our redemption; each was calculated to produce its own result. If we were capable of understanding His purposes, all would appear important, complete, and in harmony with His mission. . . .

“When Jesus presented the testing truth that caused so many of His disciples to turn back, He knew what would be the result of His words; but He had a purpose of mercy to fulfill. **He foresaw that in the hour of temptation every one of His beloved disciples would be severely tested**. His agony in Gethsemane, His betrayal and crucifixion, would be to them a most trying ordeal. **Had no previous test been given, many who were actuated by merely selfish motives would have been connected with them**. When their Lord was condemned in the judgment hall; when the multitude who had hailed Him as their king hissed at Him and reviled Him; when the jeering crowd cried, ‘Crucify Him!’—when their worldly ambitions were disappointed, these self-seeking ones would, by renouncing their allegiance to Jesus, have brought upon the disciples a bitter, heart-burdening sorrow, in addition to their grief and disappointment in the ruin of their fondest hopes. **In that hour of darkness**, the example of those who turned from Him might have carried others with them. But **Jesus brought about this crisis** while by His personal presence He could still strengthen the faith of His true followers.

“Compassionate Redeemer, who in the full knowledge of the doom that awaited Him, tenderly smoothed the way for the disciples, prepared them for their crowning trial, and strengthened them for the final test!”

PARALLEL

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their **parallel** in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

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

THE FULLNESS OF TIME: ABRAHAM TO MOSES TO CHRIST

“But like the stars in the vast circuit of their appointed path, God’s purposes know no haste and no delay. Through the symbols of the great darkness and the smoking furnace, God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. ‘Afterward,’ He said, ‘shall they come out with great substance.’ Genesis 15:14. Against that word, all the power of Pharaoh’s proud empire battled in vain. On ‘the self-same day’ appointed in the divine promise, ‘it came to pass, that all the hosts of the Lord went out from the land of Egypt.’ Exodus 12:41. So in heaven’s council the hour for the coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.

“‘When the fullness of the time was come, God sent forth His Son.’ Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer.” *The Desire of Ages*, 32.

WOULD HAVE HONORED THEM

“If the leaders in Israel had received Christ, He would have honored them as **His messengers to carry the gospel to the world**. To them **first** was given the opportunity to become heralds of the kingdom and grace of God. But **Israel knew not the time of her visitation**. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and **turned to another class to proclaim His message**, and to gather out those who should carry the gospel to all nations.” *The Desire of Ages*, 232.

THE PROTESTANTS

“The watchmen upon the walls of Zion should have been the first to catch the tidings of the Savior’s advent, the first to lift their voices to proclaim Him near, the first to warn the people to prepare for His coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw His church, like the barren fig tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit there were manifested pride, formalism, vainglory, selfishness, oppression. **A backsliding church closed their eyes to the signs of the times**. God did not forsake them, or suffer His faithfulness to fail; but they departed from Him, and separated themselves from His love. **As they refused to comply with the conditions, His promises were not fulfilled to them**.

“Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in His opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. **This truth has been repeatedly illustrated in the history of the church**. God requires of His people works of faith and obedience corresponding to the blessings and privileges bestowed.

wed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from heaven, and, like the Jews of old, **knew not the time of their visitation.** Luke 19:44. Because of their pride and unbelief **the Lord passed them by and revealed His truth to those who, like the shepherds of Bethlehem and the Eastern Magi, had given heed to all the light they had received.**" *The Great Controversy*, 315, 316.

THE MILERITES

"I saw the people of God joyful in expectation, looking for their Lord. But God designed to prove them. **His hand covered a mistake in the reckoning of the prophetic periods.** Those who were looking for their Lord did not discover this **mistake**, and the most learned men who opposed the time also failed to see it. **God designed that His people should meet with a disappointment.** The time passed, and those who had looked with joyful expectation for their Saviour were sad and disheartened, while those who had not loved the appearing of Jesus, but embraced the message through fear, were pleased that He did not come at the time of expectation. Their profession had not affected the heart and purified the life. **The passing of the time was well calculated to reveal such hearts. . . .**

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. Again they were led to their Bibles to search the prophetic periods. **The hand of the Lord was removed from the figures, and the mistake was explained.** They saw that **the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844.**" *Early Writings*, 235–237.

ADVENTISM TO HIS OTHER CHILDREN IN BABYLON

"Sinners who have not had the light and privileges that Seventh-day Adventists have enjoyed will, in their ignorance, be in a more favorable position before God than those who have been unfaithful while in close connection with His work and professing to love and serve Him. The tears of Christ upon the mount came from an anguished, breaking heart because of His unrequited love and **the ingratitude of His chosen people.** He had labored untiringly to save them from the fate that they seemed determined to bring upon themselves, but they refused His mercy and **knew not the time of their visitation.** Their day of privilege was ending, yet they were so blinded by sin that they knew it not.

"Jesus looked down through the centuries even to the close of time, and, taking in the cases of all who had repaid His love and admonitions with selfishness and neglect, and all who would thus repay Him, He addressed to them those solemn words, declaring that **they knew not the time of their visitation.** The Jews were gathering about themselves the dark clouds of retribution, and **many today, in like manner, are drawing upon themselves the wrath of God,** because of opportunities unimproved, the counsels and love of Jesus scorned, and His servants despised and hated for speaking the truth." *Testimonies*, volume 4, 191, 192.

6) Adventism

THE PARABLE OF THE TEN VIRGINS

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

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

CAREFULLY STUDIED

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.**” *Manuscript Releases*, volume 16, 270.

1798 & AUGUST 11, 1840—THE COMING & THE GOING FORTH

“The coming of Christ, as announced by the first angel’s message, was understood to be represented by **the coming of the bridegroom**. The widespread **reformation** under the proclamation of His soon coming, answered to **the going forth of the virgins.**” *The Great Controversy*, 393.

APRIL 19, 1844—THE TARRYING TIME

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

AUGUST 15, 1844—THE MIDNIGHT CRY

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

“This was **the midnight cry**, which was to give power to the second angel’s **message**. Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’” *Early Writings*, 238.

OCTOBER 22, 1844—THE SHUT DOOR

“The proclamation, ‘Behold, the Bridegroom cometh,’ in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days in heaven, to the marriage, the reception of His kingdom. ‘They that were ready went in with Him to the marriage: and the door was shut.’” *The Great Controversy*, 427.

THE TARRYING TIME, 1ST DISAPPOINTMENT & THE ARRIVAL OF THE 2ND ANGEL

“The hand of the Lord was removed from the figures, and the mistake was explained. They saw that **the prophetic periods reached to 1844**, and that **the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844**. Light from the Word of God shone upon their position, and **they discovered a tarrying time**—‘Though it [the vision] tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked **the tarrying of the vision**, which was calculated to manifest the true waiting ones. Again they had a point of time. Yet I saw that many of them could

not rise above **their severe disappointment** to possess that degree of zeal and energy which had marked their faith in 1843. . . .

“The believers in this message were oppressed in the churches. **For a time, those who would not receive the message were restrained** by fear from acting out the sentiments of their hearts; but **the passing of the time revealed their true feelings. They wished to silence the testimony which the waiting ones felt compelled to bear, that the prophetic periods extended to 1844.** With clearness the believers explained their mistake and gave the reasons why they expected their Lord in 1844. Their opposers could bring no arguments against the powerful reasons offered. Yet the anger of the churches was kindled; **they were determined not to listen to evidence, and to shut the testimony out of the churches, so the others could not hear it.** Those who dared not withhold from others the light which God had given them, were shut out of the churches; but Jesus was with them, and they were joyful in the light of His countenance. **They were prepared to receive the message of the second angel.**” *Early Writings*, 236, 237.

THE SECOND ANGEL & THE TARRYING TIME RECOGNIZED

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

Matthew 25:5; Habakkuk 2:3

WATERS THAT FAIL—ISAIAH 30:18; NUMBERS 20:1; EXODUS 17:7;

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

BLESSED ARE THOSE THAT WAIT—DANIEL 12:12

“**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.

A LOUD CRY

“The truth for this time, the third angel’s message, is to be proclaimed with a **loud voice, meaning with increasing power**, as we approach the great final test.” *Manuscript Releases*, volume 10, 315.

MOVING THE WAYMARKS

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

THE LION OF THE TRIBE OF JUDAH

“It is **the voice of Christ** that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time.” *The Desire of Ages*, 799.

THE SEALING

Revelation 10:1–4

THE UNSEALING

“It was **the Lion of the tribe of Judah who unsealed** the book and gave to John the revelation of what should be in these last days. Daniel stood in his lot to bear his testimony, which was **sealed until the time of the end, when the first angel’s message should be proclaimed to our world**. These matters are of infinite importance in these last days, but while ‘many shall be purified, and made white, and tried;’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Manuscript Releases*, volume 18, 14–15.

PIONEER POSITION

“**What Daniel was commanded to seal up and close**, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. **Revelation 5:5**. Hence ‘many run to and fro, and knowledge is increased.’” James White, *Review and Herald*, November 1, 1853.

SEVEN THUNDERS

“The mighty angel who instructed John was no less a personage than Jesus Christ. Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan**. This position denotes His supreme power and authority over the whole earth. The controversy had waxed stronger and more determined from age to age, and will continue to do so, to the concluding scenes when the masterly working of the powers of darkness shall reach their height. Satan, united with evil men, will deceive the whole world and the churches who receive not the love of the truth. But the mighty angel demands attention. **He cries with a loud voice**. He is to show the power and authority of His voice to those who have united with Satan to oppose the truth.

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

“The special light given to John which was expressed in the seven thunders was **a delineation of events which would transpire under the first and second angels’ messages**. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed. The first and second angels’ messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer.” *The Seventh-day Adventists Bible Commentary*, volume 7, 971.

THE SEVEN KINGS

Manasseh: H4519—causing to **forget**.

Amon: H526—The same as H525; H525—From H539, H539—A primitive root; properly to **build up or support**; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; to go to the right hand.

Josiah: H2977—to found; **foundation**:—foundation of Jehovah.

Jehoahaz: H3059—Jehovah **seized**.

Jehoiakim: H3079—Jehovah will rise; **to rise**.

Jehoiachin: H3078—Jehovah will establish; properly to be **erect** (that is, stand perpendicular); hence (causatively) to set up, in a great variety of applications, be stable, (e-) stablish, stand, **tarry**, X very deed.

Zedekiah: H6667—From H6664 and H3050; H6664—From H6663; H6663—A primitive root; to be (causatively make) right (in a moral or forensic sense): - **cleanse**, clear self, (be, do) just (-ice, -ify, -ify self), (be, turn to) righteous (-ness).

IN THE REVELATION

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

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

Revelation 22:10, 11

MOVING THE WAYMARKS

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

THE TIME OF OUR VISITATION

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

THE ONLY PATH

“God speaks in his word, and fulfills this word in the world. We need now to seek to understand **the movements of God’s providence**. Said Paul, ‘Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness.’ God’s people are not left to depend on man’s wisdom. **With prophetic guideposts God has marked out the way he wishes them to take.** These great waymarks show us that the path of obedience is the only path we can follow with certainty. Men break their word, and prove themselves untrustworthy, but **God changes not**. His word will abide the same forever.” *Review and Herald*, February 6, 1900.

WE SHOULD ALL KNOW

“**If a brother is teaching error, those who are in responsible positions ought to know it**; and if he is teaching truth, they ought to take their stand at his side. **We should all know what is being taught among us**; for if it is truth, we need to know it. The Sabbath-school teacher needs to know it, and every Sabbath-school scholar ought to understand it. We are all under obligation to God to understand what he sends us. He has given directions by which we may test every doctrine,—‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.’ [Isaiah 8:20.] But if it is according to this test, do

not be so full of prejudice that you cannot acknowledge a point simply because it does not agree with your ideas." *Testimonies to Ministers*, 111.

THE FOURTH GENERATION

Genesis 15:13–16; Exodus 20:5; 34:5–7; Numbers 14:11–22; Deuteronomy 5:9;
Joel 1:1–5

THE CUP OF THEIR INIQUITY

"The Amorites were inhabitants of Canaan, and the Lord had promised the land of Canaan to the Israelites; but a long interval must pass before His people should possess the land. He stated the reason why this interval must pass. He told them that the iniquity of the Amorites was not yet full, and their expulsion and extermination could not be justified **until they had filled up the cup of their iniquity**. Idolatry and sin marked their course, but the measure of their guilt was not such that they could be devoted to destruction. In His love and pity God would let light shine upon them in more distinct rays; He would give them opportunity to behold the working of His wondrous power, that there might be no excuse for their course of evil. **It is thus that God deals with the nations**. Through a **certain period of probation** He exercises long-suffering toward **nations, cities, and individuals**. But when it is evident that they will not come unto Him that they might have life, **judgments are visited upon them**. The time came when judgment was inflicted upon the Amorites, and **the time will come when all the transgressors of His law will know that God will by no means clear the guilty**." *Review and Herald*, May 2, 1893.

THE SEALING TIME

"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand."

"And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house."

"Jesus is about to leave the mercy seat of the heavenly sanctuary to put on garments of vengeance and pour out **His wrath in judgments upon those who have not responded to the light God has given them**. 'Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.' Instead of being softened by the patience and long forbearance that the Lord has exercised toward them, those who fear not God and love not the truth strengthen their hearts in their evil course. **But there are limits even to the forbearance of God, and many are exceeding these boundaries. They have overrun the limits of grace, and therefore God must interfere and vindicate His own honor.**

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

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

"The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of heaven's blessings have been given them, but increased pride, covetousness, idolatry, contempt of God, and base ingratitude are written against them. They are fast closing up their account with God.

“But that which causes me to tremble is the fact that **those who have had the greatest light and privileges have become contaminated by the prevailing iniquity.** Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness leads those who do not connect closely with God to lose their reverence for His law. If they were following the light and obeying the truth from the heart, this holy law would seem even more precious to them when thus despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class according as contempt for them increases with another class.

“The crisis is fast approaching. **The rapidly swelling figures show that the time for God’s visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily.** Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people **in the day of visitation.** Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help. ‘The effectual fervent prayer of a righteous man availeth much.’

“The leaven of godliness has not entirely lost its power. At the time when the danger and depression of the church are greatest, the little company who are standing in the light will be sighing and crying for the abominations that are done in the land. But more especially will their prayers arise in behalf of the church because **its members are doing after the manner of the world.**

“The earnest prayers of this faithful few will not be in vain. When the Lord comes forth as an avenger, He will also come as a protector of all **those who have preserved the faith in its purity and kept themselves unspotted from the world.** It is at this time that God has promised to avenge His own elect which cry day and night unto Him, though He bear long with them.

“The command is: ‘Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.’ These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But **the glory of the Lord had departed from Israel;** although many still continued the forms of religion, His power and presence were lacking.

“**In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings.** While others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent, those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. **They are powerless to stop the rushing torrent of iniquity,** and hence they are filled with grief and alarm. **They mourn before God to see religion despised in the very homes of those who have had great light.** They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in **the church.** The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect.

“The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: ‘Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house.’

“Here we see that **the church—the Lord’s sanctuary—was the first** to feel the stroke of the wrath of God.” *Testimonies*, volume 5, 207–211.

THE CUP

“But Christ declared that not one jot or tittle of the law should fail until heaven and earth should pass away. The very work that he came to do was to exalt the law, and show to the created worlds and to heaven that God is just, and that his law need not be changed. But here is **Satan’s right-hand man ready to carry on the work that Satan commenced in heaven**, that of trying to amend the law of God. And the Christian world has sanctioned his efforts by adopting this child of the papacy,—the Sunday institution. They have nourished it, and will continue to nourish it, **until Protestantism shall give the hand of fellowship to the Roman power.** **Then** there will be a law against the Sabbath of God’s creation, and **then** it is that God ‘will do a strange work in the earth.’ He has borne long with the perversity of the race; he has tried to win them to himself. But **the time will come when they shall have filled their measure of iniquity**; and **then** it is that God will work. This time is almost reached. God keeps a record with the nations: the figures are swelling against them in the books of heaven; and **when** it shall have become a law **that the transgression of the first day of the week shall be met with punishment, then their cup will be full.**” *Review and Herald*, March 9, 1886.

7) I Corinthians 14:32

THE VOICE OF MIRTH

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

“Although the sentence of doom had been clearly pronounced, its awful import could scarcely be understood by the multitudes who heard. That deeper impressions might be made, the Lord sought to illustrate the meaning of the words spoken. He bade Jeremiah liken the fate of the nation to the draining of a **cup filled with the wine of divine wrath**. Among the **first to drink of this cup of woe was to be ‘Jerusalem, and the cities of Judah, and the kings thereof.’** Others were to partake of the same cup—‘Pharaoh king of Egypt, and his servants, and his princes, and all his people,’ and many other nations of earth—until God’s purpose should have been fulfilled. See **Jeremiah 25.**” *Prophets and Kings*, 430, 431.

Jeremiah 25:8–16; 51:61–64; 7:32–34; 16:9–13; 33:1–11; Revelation 18:4; 18:21–24

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

“Take each verse of this chapter, and read it carefully, especially the last two: [verse 23, 24 quoted.]

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.**” *Manuscript Releases*, volume 16, 269–270.

GOD’S RETRIBUTIVE JUDGMENT

“The **retribution** to come upon Jerusalem could be delayed only a short time; and as Christ’s eye rested upon the doomed city, he saw not merely its destruction, but the destruction of a world. He saw that as Jerusalem was given up to destruction, so the world will be given up to its doom. He saw **the retribution that will be visited on the adversaries of God.** The scenes that were transacted at the destruction of Jerusalem will be repeated at the **great and terrible day of the Lord**, but in a more fearful manner.” *Review and Herald*, December 7, 1897.

ICHABOD’S THREE WITNESSES

“The wife of **Phinehas**, notwithstanding the impiety of her husband, was a woman who feared the Lord. The death of her father-in-law and her husband, and above all, the terrible tidings that the ark of God was taken, caused her death. She felt that the last hope of Israel was gone; and she named the child born in this hour of adversity, Ichabod, or ‘inglorious;’ with her dying breath mournfully repeating the words, ‘The glory is departed from Israel: for the ark of God is taken.’” *Patriarchs and Prophets*, 585.

“**Titus** rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting: ‘Ichabod!’—the glory is departed.” *The Great Controversy*, 33.

“There are thousands upon thousands who bear aloft the standard of the world’s sabbath, exalting the image of the papacy created by the man of sin. The church worship the image of the beast, and receive his mark, even as the inhabitants of Babylon worshiped the golden image which **Nebuchadnezzar** set up in the Plain of Dura. The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and ‘Ichabod, Ichabod, the glory is departed from Israel,’ was heard in songs of lamentation.” *General Conference Daily Bulletin*, March 7, 1899.

“In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men **who will prepare a people to stand in the great day of the Lord**. Just such a work as that of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was: **Repent**, publicans and sinners; **repent**, Pharisees and Sadducees; **repent**; for the kingdom of heaven is at hand.’ Our message is not to be one of peace and safety. As a people who believe in Christ’s soon appearing, we have a message to bear,—‘Prepare to meet thy God.’ We are to lift up the standard, and bear the third angel’s message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done.

“**The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood.**” *Review and Herald*, August 2, 1898.

A THIEF IN THE NIGHT

1 Thessalonians 5:1–6; 2 Peter 3:1–10

“The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. **Before the Flood**, after Noah entered the ark, God shut him in and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life and mocked the warnings of impending judgment. ‘So,’ says the Savior, ‘shall also the coming of the Son of man be.’ Matthew 24:39. Silently, unnoticed **as the midnight thief**, will come the decisive hour which marks the fixing of every man’s destiny, the final withdrawal of mercy’s offer to guilty men.” *The Great Controversy*, 491.

“**The last years of probation are fast closing. The great day of the Lord is at hand.** We should now make every effort to arouse our people.” *Testimonies*, volume 6, 446.

“**We should study the great waymarks that point out the times in which we are living.** We know that we are very near the close of this earth’s history, and everything of a worldly nature should be secondary to the service of God. We should now pray most earnestly that we may be **prepared for the struggles of the great day of God’s preparation.**” *Review and Herald*, July 23, 1896.

DANIEL 11:40–45

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

PREPARED TO STAND

“The book that was sealed was not the book of Revelation, but that portion of the prophecy of Daniel which related to the last days. The Scripture says, ‘But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased’ (Daniel 12:4). When the book was opened, the proclamation was made, ‘Time shall be no longer.’ (See Revelation 10:6.) The book of Daniel is now unsealed, and the revelation made by Christ to John is to come to all the inhabitants of the earth. **By the increase of knowledge a people is to be prepared to stand in the latter days. . . .**

“In the first angel’s message men are called upon to worship God, our Creator, who made the world and all things that are therein. They have paid homage to an institution of the Papacy, making of no effect the law of Jehovah, but **there is to be an increase of knowledge on this subject.**” *Selected Messages*, book 2, 105–106.

EVENTS WHICH PRECEDE THE GREAT DAY OF GOD

“We are standing on **the threshold of great and solemn events.** Prophecies are fulfilling. Strange and eventful history is being recorded in the books of heaven,—**events which it was declared should shortly precede the great day of God.** Everything in the world is in an unsettled state. **The nations are angry,** and great preparations for war are being made. Nation is plotting against nation, and kingdom against kingdom. The great day of God is hasting greatly. But although the nations are mustering their forces for war and bloodshed, the command to the angels is still in force, that **they hold the four winds until the servants of God are sealed in their foreheads.**” *Review and Herald*, January 28, 1909.

WHEN THE FOUR ANGELS HOLD THE FOUR WINDS

“This is the work that the Lord would have every soul **prepared to do at this time, when the four angels are holding the four winds, that they shall not blow until the servants of God are sealed in their foreheads.** There is no time now for self-pleasing. The lamps of the soul must be trimmed. They must be supplied with the oil of grace. Every precaution must be taken to prevent spiritual declension, **lest the great day of the Lord overtake us as a thief in the night.**” *Review and Herald*, March 2, 1897.

9/11: JEREMIAH 6:16, 17

“The voice of the true watchman needs now to be heard all along the line, ‘The morning cometh, and also the night.’ **The trumpet must give a certain sound, for we are in the great day of the Lord’s preparation.**” *Evangelism*, 218.

THE STORM IS COMING

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

“Says the prophet: ‘Who may abide the day of His coming? and who shall stand when He appeareth? for **He is like a refiner’s fire, and like fullers’ soap:** and He shall sit as a **refiner and purifier of silver:** and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.’ Malachi 3:2, 3. Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. **While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.**

“**When this work shall have been accomplished,** the followers of Christ will be ready for His appearing. **Then shall the offering of Judah and Jerusalem be pleasant unto the Lord,** as in the days of old, and as

in former years.' Malachi 3:4. **Then** the church which our Lord at His coming is to receive to Himself will be a 'glorious church, not having spot, or wrinkle, or any such thing.' Ephesians 5:27. **Then** she will look 'forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.' Song of Solomon 6:10." *The Great Controversy*, 427.

NO TRUTH

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their **parallel** in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

"**No truth is more clearly taught in the Bible than that God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God**, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do." *The Great Controversy*, 343.

THE WRATH TO COME—JOHN

Luke 3:1–7

CHRIST

"The Savior's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon His law. . . .

"Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As He warned His disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape; so He has warned the world of the day of final destruction and has given them tokens of its approach, that **all who will may flee from the wrath to come.**" *The Great Controversy*, 37.

THE CLOSE OF PROBATION

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. **The hours of probation are fast passing.** We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works: 'My Lord delayeth His coming.' Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to **repent and flee from the wrath to come.** Let us arouse them to immediate **preparation**, for we little know what is before us." *Testimonies*, volume 8, 252.

WILLIAM MILLER

"Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of **Elijah** to proclaim the message. Like **John**, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance. Their testimony was calculated to arouse and powerfully affect the churches and manifest their real character. And as **the solemn warning to flee from the wrath to come** was sounded, many who were united with the churches received the healing message; they saw their backslidings, and with bitter tears of repentance and deep agony of soul, humbled themselves before God." *Early Writings*, 233.

THE EVENTS CONNECTED WITH THE CLOSE OF PROBATION—CHRIST

"Before His crucifixion the Savior explained to His disciples that He was to be put to death and to rise again from the tomb, and angels were present to impress His words on minds and hearts. But **the disciples were looking for temporal deliverance** from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. **The words which they needed to remember were banished from their minds**; and when the time of trial came, it found them **unprepared**. The death of Jesus as fully destroyed their hopes as if He had not forewarned them. So **in the prophecies the fu-**

ture is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready." *The Great Controversy*, 595.

MILLER

"It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation." *The Great Controversy*, 310.

TODAY (DANIEL 11:40–45)

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords." *Prophets and Kings*, 715, 716.

MALACHI'S SPIRIT AND POWER OF ELIJAH—JOHN & TODAY

"The work of John was foretold by the prophet Malachi: 'Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.' Malachi 4:5, 6. John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ." *Temperance*, 91.

MILLER

"Thousands were led to embrace the truth preached by William Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Like John, the forerunner of Jesus, those who preached this solemn message felt compelled to lay the ax at the root of the tree, and call upon men to bring forth fruits meet for repentance." *Early Writings*, 233.

REJECTION—JOHN

"I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary." *Early Writings*, 259.

MILLER

"Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary." *Early Writings*, 260.

John then Christ; First then Second; Ezekiel 37:1–8 then 9–11 (12–14); Genesis 2:7; 2 Kings 2:8–14

"The Jews tried to stop the proclamation of the message that had been predicted in the word of God; but prophecy must be fulfilled. The Lord says, 'Behold, I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.' Somebody is to come in the spirit and power of Elijah, and when he appears, men may say, 'You are too earnest, you do not interpret the Scriptures in the proper way. Let me tell you how to teach your message.'

“There are many who cannot distinguish between the work of God and that of man. I shall tell the truth as God gives it to me, and I say now, If you continue to find fault, to have a spirit of variance, you will never know the truth. Jesus said to his disciples, ‘I have yet many things to say unto you, but ye cannot bear them now.’ They were not in a condition to appreciate sacred and eternal things; but Jesus promised to send the Comforter, who would teach them all things, and bring all things, to their remembrance, whatsoever he had said unto them. Brethren, we must not put our dependence in man. ‘Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?’ You must hang your helpless souls upon Jesus. It does not become us to drink from the fountain of the valley, when there is a fountain in the mountain. Let us leave the lower streams; let us come to the higher springs. If there is a point of truth that you do not understand, upon which you do not agree, investigate, compare scripture with scripture, sink the shaft of truth down deep into the mine of God’s word. You must lay yourselves and your opinions on the altar of God, put away your pre-conceived ideas, and let the Spirit of Heaven guide you into all truth.

“My brother said at one time that he would not hear anything concerning the doctrine we hold, for fear he should be convinced. He would not come to the meetings, or listen to the discourses; but he afterward declared that he saw he was as guilty as if he had heard them. God had given him an opportunity to know the truth, and he would hold him responsible for this opportunity. There are many among us who are prejudiced against the doctrines that are now being discussed. **They will not come to hear, they will not calmly investigate, but they put forth their objections in the dark. They are perfectly satisfied with their position.** ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent.’

“This scripture applies to those who live under the sound of the message, but who will not come to hear it. **How do you know but that the Lord is giving fresh evidences of his truth, placing it in a new setting, that the way of the Lord may be prepared? What plans have you been laying that new light may be infused through the ranks of God’s people? What evidence have you that God has not sent light to his children? All self-sufficiency, egotism, and pride of opinion must be put away.** We must come to the feet of Jesus, and learn of him who is meek and lowly of heart. Jesus did not teach his disciples as the rabbis taught theirs. Many of the Jews came and listened as Christ revealed the mysteries of salvation, but they came not to learn they came to criticize, to catch him in some inconsistency, that they might have something with which to prejudice the people. They were content with their knowledge, but the children of God must know the voice of the true Shepherd. Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?” *The 1888 Materials*, 534.

8) Heretics and Fanatics

HERESIES—G139: From G138; properly a *choice*, that is, (specifically) a *party* or (abstractly) *disunion*, sect. G138: to *take for oneself*, that is, to *prefer*.

Galatians 5:19–21; 2 Peter 1:19–2:4; 1 Corinthians 11:18, 19
Sect—Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22

SEPARATING THE CHAFF FROM THE WHEAT

“Peter exhorts his brethren to ‘grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.’ Whenever the people of God are growing in grace, they will be constantly obtaining a clearer understanding of His word. They will discern new light and beauty in its sacred truths. **This has been true in the history of the church in all ages, and thus it will continue to the end.** But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God’s word and **discourage any further investigation of the Scriptures.** They become conservative and seek to avoid discussion.

“The fact that there is no controversy or agitation among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, **when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.**

“I have been shown that many who profess to have a knowledge of present truth **know not what they believe.** They do not understand the evidences of their faith. They have no just appreciation of **the work** for the present time. When **the time of trial** shall come, there are **men now preaching** to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus **tested** they knew not their great ignorance. And there are **many in the church** who take it for granted that they understand what they believe; but, **until controversy arises**, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and **a turning to men, putting human in place of divine wisdom.**

“God will arouse His people; if other means fail, **heresies will come in among them, which will sift them, separating the chaff from the wheat.** The Lord calls upon all who believe His word to awake out of sleep. **Precious light has come, appropriate for this time.** It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in **suppositions and ill-defined ideas of what constitutes truth.** Their faith must be firmly founded upon the word of God so that **when the testing time** shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“**Agitate, agitate, agitate.** The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.” *Testimonies*, volume 5, 706–708.

FANATICISM & DIVISION

“It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel’s message and of the ‘midnight cry’ tended directly to repress fanaticism and dissension.” *The Great Controversy*, 398.

FANATIC, FANATICAL: Wild and extravagant in opinions, particularly in **religious opinions**; excessively enthusiastic; possessed by a kind of frenzy. Hence we say, fanatic zeal; **fanatic notions or opinions**. *Webster’s 1828 Dictionary*.

THE CLOSING DAYS OF THE MESSAGE

“I was instructed that **fanaticism similar** to that which we were called to meet after the passing of the time in 1844 would come in among us again in **the closing days of the message**, and that **we must meet this evil just as decidedly now as we met it in our early experiences**.” *Review and Herald*, January 28, 1909.

FANATICISM

“I have been shown that just such phases of error as I was compelled to meet among Advent believers after the passing of the time in 1844, **will be repeated in these last days**. In our early experience, I had to go from place to place and bear message after message to disappointed companies of believers. **The evidences accompanying my messages were so great that the honest in heart received as truth the words that were spoken**. The power of God was revealed in a marked manner, and men and women were freed from the baleful influence of fanaticism and disorder, and were brought into the unity of the faith.” *Selected Messages*, book 3, 377.

FALSE TEACHING

“False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met, and opposed, not because they are bad men, but because they are teachers of falsehood, and are endeavoring to put upon falsehood the stamp of truth. What a pity it is that men will go to such pains to discover some theory of error, when there is a **whole storehouse of precious gems of truth by which the people might be enriched** in the most holy faith. Instead of teaching truth, they let their imagination dwell upon that which is **new and strange**, and **throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth**. They cast aside all that has been said in regard to unity of sentiment and feeling, and trample upon the prayer of Christ as though the unity for which he prayed was unessential, that there is no necessity for his followers to be one, even as he is one with the Father. They go off on a tangent, and **Jehu-like**, call to their brethren to follow their example of zeal for the Lord. If their zeal led them to work in the same lines in which their brethren who have carried the heat and burden of the day, are working; if they were as persevering to overcome discouragements and obstacles as their brethren have been, they might well be imitated, and God would accept them. But men are to be **condemned** who start out with a proclamation of wonderful light, and yet draw away from **the agents whom God is leading**. This was the way in which **Korah, Dathan, and Abiram** did, and **their action is recorded as a warning to all others**. We are not to do as they have done,—accuse and condemn those upon whom God has laid the burden of the work.” *Review and Herald*, September 12, 1893.

“The parable of the ten virgins of Matthew 25 also illustrates the experience of the Adventist people. . . . Chapter 25 opens with the words: ‘Then shall the kingdom of heaven be likened unto ten virgins.’ **Here is**

brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern marriage." *The Great Controversy*, 393.

OLD CONTROVERSIES—CAPERNAUM, 9/11

"Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night." *An Appeal to our Ministers and Conference Committees*, 1892, 38.

SMITH VERSUS WHITE (LITERAL OR FIGURATIVE)

RULE XIII- To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

SMITH: KING OF THE NORTH—TURKEY (ISLAM)

"Chapter 11—A LITERAL PROPHECY . . .

"The only difficulty in applying it to a new power lies in the definite article **the**; for, it is urged, the expression '**the king**' would identify this as one last spoken of. If it could be properly translated a king, there would be no difficulty; and it is said that some of the best Biblical critics give it this rendering, Mede, Wintle, Boothroyd, and others translating the passage, 'A certain king shall do according to his will,' thus clearly introducing a new power upon the stage of action." *Thoughts on Daniel and the Revelation*, 246, 292.

WHITE: KING OF THE NORTH—ROME

"Michael is to stand up at the time that the last power in chapter 11, comes to his end, and none to help him. This power is the last that treads down the true church of God: and as the true church is still trodden down, and cast out by all Christendom, it follows that **the last oppressive power** has not 'come to his end;' and Michael has not stood up. This last power that treads down the saints is brought to view in Revelation 13:11–18. His number is **666**." James White, *A Word to the Little Flock*, 9.

TOWERS IN THE BIBLE—MICAH 4:8

"All that was lost by the first Adam will be restored by **the second**. The prophet says, 'O **Tower of the flock**, the stronghold of the daughter of Zion, to thee shall it come, even the first dominion.'" *Review and Herald*, October 22, 1908.

BIBLICAL TOWERS IN THE SPIRIT OF PROPHECY—1 CORINTHIANS 14:32, 33

"The tower was a symbol of the temple. The lord of the vineyard had done everything needful for its prosperity. 'What could have been done more to my vineyard,' he says, 'that I have not done in it.' Isaiah 5:4." *The Desire of Ages*, 597.

"The Bible must be your counselor. Study it and the testimonies God has given; for **they never contradict His Word**." *Selected Messages* book 3, 32.

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

EATING HIS FLESH

“Now the rabbis exclaimed angrily, ‘How can this Man give us His flesh to eat?’ They affected to understand His words in the same literal sense as did Nicodemus when he asked, ‘How can a man be born when he is old?’ John 3:4. **To some extent they comprehended the meaning of Jesus**, but they were not willing to acknowledge it. By misconstruing His words, they hoped to prejudice the people against Him. . . .

“The unbelieving Jews refused to see any except **the most literal meaning in the Savior’s words**. By the ritual law they were forbidden to taste blood, and they now construed Christ’s language into a sacrilegious speech, and disputed over it among themselves. Many even of the disciples said, ‘This is an hard saying; who can hear it?’” *Desire of Ages*, 389, 390.

ARISING IN OUR VERY MIDST

“When man assails his fellow-men, and presents in a ridiculous light those whom God has appointed to do work for Him, **we would not be doing justice to the accusers, or to those who are misled by their accusations should we keep silent**, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship.

“This work, arising in our very midst, and resembling the work of **Korah, Dathan, and Abiram**, is an offense to God, and **should be met**. And on every point the accusers should be called upon to bring their proof. Every charge should be carefully investigated; it should not be left in any uncertain way, the people should not be left to think that it may be or it may not be. The accusers should do all in their power to lift every sign of reproach that cannot be substantiated.

“And when there is a servant of God, whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith, and before God’s workers as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, **as did the disciples of Christ, and walks no more with Christ**; when he begins to work against the truth, and make his disaffection public, **declaring things untrue which are true**, these things must be met. **The people must not be left to believe a lie. They must be undeceived.**” *Selected Messages*, book 3, 348, 349.

THE HIGHEST AUTHORITY

“We should know for ourselves what constitutes Christianity, what is truth, what is the faith that we have received, **what are the Bible rules—the rules given us from the highest authority.**” *The 1888 Materials*, 403.

“Those who are engaged in proclaiming the third angel’s message are searching the Scriptures upon **the same plan that Father Miller adopted**. In the little book entitled *Views of the Prophecies and Prophetic Chronology*, Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation:—

“[Rules one through five quoted.]

“The above is a portion of these rules; and in our study of the Bible we shall all do well to **heed the principles set forth.**” *Review and Herald*, November 25, 1884.

RULE VIII—Figures always have a figurative meaning

1 Corinthians 15:46

“**Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth’s history.**” *Selected Messages*, book 2, 101–102.

FIGURATIVE: 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

1 CORINTHIANS 10:11

ENSAMPLES: G5179—*tupos*: a *die* (as *struck*), a stamp or scar; by analogy a shape, that is, a statue, (figuratively) style or resemblance; specifically a sampler (“type”), that is, a model (for imitation) or instance (for warning): - en- (ex-) ample, fashion, **figure**, form, manner, **pattern**, print.

NOT TO CONFIRM YOUR OWN IDEAS

“The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When, by thorough confession, you destroy the root of bitterness, you will see light in God’s light. Without this thorough work you will never clear your souls. **You need to study the word of God with a purpose, not to confirm your own ideas**, but to bring them to be trimmed, to be condemned or approved as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the testimonies, **not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.**” *Testimonies to Ministers*, 467.

PROPHECIES ARE LITERALLY FULFILLED

“After the Lord’s ascension, the disciples realized the fulfillment of His promise. The scenes of the crucifixion, resurrection, and ascension of Christ were a living reality to them. They saw that **the prophecies had been literally fulfilled.**” *The Desire of Ages*, 667.

“In his [Paul] presentation of the gospel he sought to make plain the prophecies relating to the first advent of Christ. He showed conclusively that these prophecies **had been literally fulfilled** in Jesus of Nazareth. The foundation of his faith was the sure word of prophecy.” *Acts the Apostles*, 124.

“With intense interest he [William Miller] studied the books of Daniel and the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that **the prophetic symbols** could be understood. He saw that the prophecies, so far as they had been fulfilled, **had been fulfilled literally**; that all the various **figures, metaphors, parables, similitudes, etc.**, were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and **when thus explained**, were to be literally understood. ‘I was thus satisfied,’ he says, ‘that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein.’—Bliss, page 70. Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of heaven were guiding his mind and opening the Scriptures to his understanding.” *The Great Controversy*, 320.

ONE SAYING

“**One saying of the Savior must not be made to destroy another.**” *The Great Controversy*, 370.

UNLESS A SYMBOL OR FIGURE IS EMPLOYED

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: ‘Ye know not the Scriptures, neither the power of God.’ Mark 12:24. **The language of the Bible should be explained according to its obvious meaning**, unless a symbol or figure is employed. Christ has given the promise: ‘If any man will do His will, he shall know of the doctrine.’ John 7:17. **If men would but take the Bible as it reads**, if there were no false teachers to mislead and confuse their minds, a work would be accom-

plished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error." *The Great Controversy*, 598.

"Zwingli was soon called from Basel to enter upon his lifework. His first field of labor was in an Alpine parish, not far distant from his native valley. Having received ordination as a priest, he 'devoted himself with his whole soul to the search after divine truth; for he was well aware,' says a fellow Reformer, 'how much he must know to whom the flock of Christ is entrusted.'—Wylie, b. 8, ch. 5. The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn **what is its direct and obvious teaching**. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer." *The Great Controversy*, 174.

RULE VI—God has revealed things to come, by **visions**, in **figures** and **parables**, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. . . .

RULE XI—**How to know when a word is used figuratively**. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, **if not, figuratively**.

LITERAL TOWERS

"There are tower builders in our time. Infidels construct their theories from the supposed deductions of sciences, and reject the revealed word of God." *Patriarchs and Prophets*, 118–123.

TURNING THINGS UPSIDE DOWN—ISAIAH 29:16:

6/11 = 9/11

9) The Rule of First Mention

Matthew 24:3–5, 11, 23–26, 45–51

9/11: A CRISIS

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

EVERY RELIGIOUS CRISIS

“I was pointed to the providence of God among His people and was shown that every trial made by the refining, purifying process upon professed Christians proves some to be dross. The fine gold does not always appear. In **every religious crisis** some fall under temptation. **The shaking of God blows away multitudes like dry leaves**. Prosperity multiplies a mass of professors. Adversity purges them out of the church. As a class, their spirits are not steadfast with God. **They go out from us because they are not of us; for when tribulation or persecution arises because of the word, many are offended**.” *Testimonies*, volume 4, 89, 90.

INTRODUCING ERROR

“God’s Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. **When the shaking comes, by the introduction of false theories**, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.” *Testimonies to Ministers*, 112.

REFUSING THE TRUTH

“There is to be a **shaking** among God’s people; but this is not the present truth to carry to the churches; **it will be the result of refusing the truth presented**.” *Manuscript Releases*, volume 3, 33, 34.

REJECTING THE MESSAGE TO LAODICEA

“I asked **the meaning of the shaking** I had seen, and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans**. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and **pour forth the straight truth**. **Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people**.

“**The testimony of the True Witness** has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep **repentance**, and all that truly receive it will obey it and be purified.” *Testimonies*, volume 1, 182.

GREAT DECEPTION

“What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a **sad deception**, yet honest in that **deception**. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.

“It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive **the message which declares that they are deceived** and in need of every spiritual grace. The unsanctified heart is ‘deceitful above all things, and desperately wicked.’ I was shown that many are flattering themselves that they are good Christians, who have not a ray of light from Jesus. They have not a living experience for themselves in the divine life. They need a deep and thorough work of self-abasement be-

fore God before they will feel their true need of earnest, persevering effort to secure the precious graces of the Spirit." *Testimonies*, volume 3, 253.

THE LAODICEAN MESSAGE: 1888

"The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays." *The 1888 Materials*, 1053.

A SECOND PROBATION

"There are ministers and workers who will present a **tissue of nonsensical falsehoods** as testing truths, even as the Jewish rabbis presented the **maxims of men as the bread of heaven**. These are given to the flock of God, as their portion of meat in due season, while the poor sheep are **starving for the bread of life**. Even now there seems to be a burning desire to get up something startling, and bring it in as new light. Thus men are weaving into the web as important truths a tissue of lies. This **imaginary food** that is being prepared for the flock will cause spiritual consumption, decline, and death.

"**We are in the shaking time, the time when everything that can be shaken will be shaken.** The Lord will not excuse those who know the truth if they do not in word and deed obey His commands. If we make no effort to win souls to Christ, we shall be held responsible for the work we might have done, but did not do because of our spiritual indolence. Those who belong to the Lord's kingdom must work earnestly for the saving of souls. They must do their part to **bind up the law and seal it among the disciples**.

"**Some flatter themselves that the Lord will give them another chance, that there will be a second probation. Fatal delusion!** Just now, day by day, hour by hour, we are building for the last great day." *Review and Herald*, January 22, 1901.

TWO CLASSES

Joel 2:15–18; Ezekiel 8:16; Daniel 10:19–21, 14; Numbers 14

"It is now too late in the day for men to please and glorify themselves. Ministers of God, it is too late to be contending for the supremacy. The solemn time has come when ministers should be **weeping between the porch and the altar**, crying, 'Spare thy people, O Lord, and give not thine heritage to reproach.' **It is a day when instead of lifting up their souls in self-sufficiency, ministers and people should be confessing their sins before God and one another.** The law of God is made void, and even among those who advocate its binding claims, are some who break its sacred precepts. The Bible **will be** opened from house to house, and men and women will find access to these homes, and minds will be opened to receive the word of God; and **when the crisis comes**, many will be prepared to make right decisions even in the face of the formidable difficulties that will be brought about through the deceptive miracles of Satan. Although these will confess the truth and become workers with Christ at **the eleventh hour**, they will receive equal wages with those who have wrought through the whole day. There will be an army of steadfast believers who will stand as firm as a rock through the last test. **But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there.** We look for them, but **in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks.**

"Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of his glory; that ministers and people shall become strong in his strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfillment, the angel said, '**Be strong, yea, be strong.**' We are to receive **the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.** God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful **Calebs**, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, 'Let us go up at once and possess it, for we are well able.' We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right **pathways.**" *Review and Herald*, December 24, 1889.

1888 TYPIFIES THE SHAKING OF 9/11

“You may point to some of our leading brethren who have not accepted and rejoiced in the light given, but have intercepted themselves between the light and the people, that it should not reach them; but they must answer to God for their position. They are certainly working away from Christ, instead of working in harmony with Him; but will their attitude and position excuse you for turning from the light which the Lord has thrown upon your pathway? I am sorry that you are in such great **blindness** that you are unable to distinguish the voice of God from that of the enemy. **I have repeatedly presented before you and others that there would come a shaking time, when everything that can be shaken will be shaken, that those things which cannot be shaken may remain. We are now entering upon that time. . . .**

“There are glorious truths to come before the people of God. **Privileges and duties which they do not even suspect to be in the Bible will be laid open before the followers of Christ.**” *The 1888 Materials*, 331–333.

MILLER’S RULES

“Many of the ministers will not hear and be convinced. They will not enter the sanctuary of truth to receive the knowledge of truth from the word, but will take away **the key of knowledge from the people by perversion of the Scriptures**, wresting the word of God from its true meaning. Thus every step gained in reaching the people to save them from being lost in error and disobedience requires a hard, constant battle. But shall it stop? No; lift up the standard. Plan memorials of God’s truth in every place possible, and conversions will be made.

“Some who do not take their stand at once will help advance the work with their means and with their sympathy. ‘And now saith the Lord that formed thee from the womb to be his servant, to bring Jacob again to him, though Israel be not gathered, **(who is Israel? the church members of today.)** yet will I be glorious in the eyes of the Lord, and my God shall be my strength.’ The message must go **from east to west, and from west to east again. A great shaking up must come. The professed believers in the truth for this time are asleep.** They need to awake, and shine anew because the light of truth has not only flashed upon them, but rightly done its work. God will have representatives in every place in all parts of the world.” *The Kress Collection*, 123, 124.

ARE ALL MESSENGERS?

“I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. **An angel said, ‘Are all messengers?’ Another answered, ‘No, no; God’s messengers have a message.’**

“I saw that **the cause of God had been hindered and dishonored by some traveling who had no message from God.** Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by **God’s called and chosen messengers**, had they had the means, souls have starved and died. **I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property.**

“**The mighty shaking has commenced** and will go on, and **all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause.** The angel said, ‘Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.’ I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. **Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel’s message awake them.’**” *Early Writings*, 48–50.

MESSENGERS

“Those whom God has sent with a message are only men, but what is the character of the message which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. **God has raised up his messengers to do his work for this time.** Some have turned from the message of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are **too much in earnest, speak with too much positiveness,** and the message that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches **spoken against his servants as against himself.**

“The third angel’s message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, **by those who refuse to walk in its advancing glory.** The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God’s people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges.” *The 1888 Materials*, 673.

TO THE HOUSE OF ISRAEL—EZEKIEL 2–3:1–10

“The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which His people are to bear?” *Testimonies*, volume 6, 370.

THE SPECIAL WARNING

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

WILL NOT CONSENT

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

ALL WHO CHOOSE

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

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

obedience to His will, that we may offer to the Lord an offering in righteousness. To each whose name is here mentioned, God has given capabilities, talents to improve. You each need a new and living experience in the divine life in order to do the will of God. No amount of past experience will suffice for the present nor strengthen us to overcome the difficulties in our path. We must have new grace and fresh strength daily in order to be victorious." *Testimonies*, volume 3, 541.

CHOOSING OUR DIET—REVELATION 2:12–17

"The creative energy that called the worlds into existence is in the word of God. This word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and re-creates the soul in the image of God.

"The life thus imparted is in like manner sustained. 'By every word that proceedeth out of the mouth of God' (Matthew 4:4) shall man live.

"The mind, the soul, is built up by that upon which it feeds; and it rests with us to determine upon what it shall be fed. It is within the power of everyone to choose the topics that shall occupy the thoughts and shape the character. Of every human being privileged with access to the Scriptures, God says, 'I have written to him the great things of My law.' 'Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not.' Hosea 8:12; Jeremiah 33:3." *Education*, 126.

THE INCARNATION

"Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they **near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him,** greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light.**" *The Southern Watchman*, April 4, 1905.

"The time has come when everything that can be shaken will be shaken. **We are in the shaking time.** Be assured that only those who live the prayer of Christ for unity among His disciples, working it out in practical life, will stand the test.

"The enemy will make most determined efforts to ensnare those who should be co-workers with Christ. All who seek to qualify themselves for the Lord's work are the objects of Satan's attacks. But the unity and love for which Christ prayed is an impregnable barrier against the enemy. When there is dissension, when each one seeks the highest place, the prayer of Christ is not answered. The enemy finds easy access, and there is weakness instead of strength in the Church. Those who exalt self place themselves in Satan's power, and are prepared to receive his deceptions as truth.

"The will of God in regard to His people is plainly expressed in the sixth, thirteenth, fourteenth, fifteenth, sixteenth, and seventeenth chapters of John. The divine antidote for the sin of the whole world is contained in the gospel of John. **'Whoso eateth my flesh, and drinketh my blood,' Christ declared, 'hath eternal life; and I will raise him up at the last day.'** He may die, as Christ died, but **the life of the Savior is in him.** His life is hid with Christ in God. 'I am come that they might have life,' Jesus said, 'and that they might have it more abundantly.' He carries on the great process by which believers are made one with Him in this present life, to be one with Him throughout all eternity.

"There are **those today who will present falsehoods as testing truths, even as the Jews presented the maxims of men as the bread of heaven.** Sayings of no value are given to the people of God as their portion of meat, while souls are starving for **the bread of life. Fables have been devised, and men are trying to weave these fables into the web.** Those who do this will one day see their work as it is viewed by the heavenly intelligences. **They choose to bring to the foundation wood, hay, and stubble,** when they have at their command the word of God, with all its richness and power, from which they can gather precious treasures of truth.

"The food that is being prepared for the flock of God will cause spiritual consumption, decline, and death. When those who profess to believe present truth come to their senses, **when they accept the word of**

God just as it reads, when they do not try to wrest the Scriptures, they will bring from the treasure-house of the heart things new and old, to strengthen themselves and those for whom they labor.

“There are those who say not only in their hearts, but in all their works, ‘My Lord delayeth His coming.’ Because Christ’s coming has been long foretold, they conclude that there is some mistake in regard to it. But the Lord says, **“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 past the time that the message is borne to all nations, tongues, and peoples. Shall we who claim to be students of prophecy forget that God’s forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls? Shall we be found among the number who, having ceased to co-operate with God, are found saying, ‘My Lord delayeth His coming?’” *Review and Herald*, June 18, 1901.

10) Justifying the Sinner

“If wrongs are apparent among His people, and if the servants of God pass on indifferent to them, they virtually sustain and justify the sinner, and are alike guilty and will just as surely receive the displeasure of God; for they will be made responsible for the sins of the guilty. In vision I have been pointed to many instances where the displeasure of God has been incurred by a neglect on the part of His servants to deal with the wrongs and sins existing among them. Those who have excused these wrongs have been thought by the people to be very amiable and lovely in disposition, simply because they shunned to discharge a plain, Scriptural duty. The task was not agreeable to their feelings; therefore they avoided it.

“The searching testimony of the Spirit of God will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. **Wrongs must be called wrongs.** Grievous sins must be called by their right name. All of God’s people should come nearer to Him. . . . Then will they see sin in the true light and will realize how offensive it is in the sight of God. The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins.” *Testimonies*, volume 5, 676.

TAXING OUR MENTAL POWERS

“There is a great work to be done for this time, and we do not half realize what the Lord is willing to do for his people. We talk about the first angel’s message, and the second angel’s message, and we think we have some understanding of the third angel’s message; but **we should not be satisfied with our present knowledge.** Our petitions, mingled with faith and contrition, should go up to God, for an understanding of the mysteries that God would make known to his saints. We should have a realization that unless taught by the Holy Spirit, we shall not rightly comprehend the Bible; for it is a sealed book even to the learned, who are wise in their own conceit. Jesus meant just what he said when he directed his disciples to ‘search the Scriptures.’ **Searching means to compare scripture with scripture, and spiritual things with spiritual.** We should not be satisfied with a superficial knowledge. We should search for the hidden treasure concealed beneath the surface, as the merchant-man seeks for goodly pearls. Light, great light, will reward the diligent searcher for truth.

“There are many **who have not taxed their mental powers**, and who have no experience in putting to the stretch their utmost ability to find out what is truth. It is not possible that the Holy Spirit shall fall upon you unless you feel your need, and are more desirous for its descent than you now are. You should realize that you are living upon the very borders of the eternal world, that Christ is coming very soon, and that all heaven is interested in the work that is in progress in fitting up a people for his coming. If ever there was a people that needed to heed the counsel of the True Witness to the Laodicean church to be zealous and to repent before God, it is the people who have had opened up before them the stupendous truths for this time, and who have not lived up to their high privileges and responsibilities. We have lost much in not living up to the light of the solemn truths which we profess to believe.” *Review and Herald*, June 4, 1889.

THE GOSPEL TO THE WORLD

“**If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation.** The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

“The Sanhedrin had rejected Christ’s message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.

“As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, **so it has been rejected in every succeeding generation.** Again and again the history of Christ’s withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of

the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience." *The Desire of Ages*, 231, 232.

FOUR MONTHS

"Say not ye, There are yet **four months**, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.'

"True, indeed, are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches. These persons have not had the special, **testing truths for the last days** presented to them under circumstances that brought conviction to heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth." *Review and Herald*, August 5, 1902.

TWO CLASSES OF WORSHIPPERS

"John and Judas are **representatives of those who profess to be Christ's followers**. Both these disciples had the same opportunities to study and follow the divine Pattern. Both were closely associated with Jesus and were privileged to listen to His teaching. Each possessed serious defects of character; and each had access to the divine grace that transforms character. But while one in humility was learning of Jesus, the other revealed that he was not a doer of the word, but a hearer only." *Acts of the Apostles*, 559.

9/11

"Christ's discourse in the synagogue concerning the bread of life was the turning point in the history of Judas. He heard the words, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' John 6:53. He saw that Christ was offering spiritual rather than worldly good. **He regarded himself as farsighted**, and thought he could see that Jesus would have no honor, and that He could bestow no high position upon His followers. **He determined not to unite himself so closely to Christ but that he could draw away**. He would watch. And he did watch.

"From that time [9/11] he expressed doubts that confused the disciples. **He introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ**. All the little and large troubles and crosses, the difficulties and the apparent hindrances to the advancement of the gospel, Judas interpreted as evidences against its truthfulness. **He would introduce texts of Scripture that had no connection with the truths Christ was presenting**. These texts, separated from their connection, perplexed the disciples, and increased the discouragement that was constantly pressing upon them. Yet all this was **done by Judas in such a way as to make it appear that he was conscientious**. And while the disciples were searching for evidence to confirm the words of the Great Teacher, **Judas would lead them almost imperceptibly on another track**. Thus in a very religious, and apparently wise, way he was presenting matters in a **different light from that in which Jesus had given them, and attaching to His words a meaning that He had not conveyed**. His suggestions were constantly exciting an ambitious desire for temporal preferment, and thus turning the disciples from the important things they should have considered. The dissension as to which of them should be greatest was generally excited by Judas.

"When Jesus presented to **the rich young ruler** the condition of discipleship, Judas was displeased. He thought that a mistake had been made. If such men as this ruler could be connected with the believers, they would help sustain Christ's cause. If Judas were only received as a counselor, he thought, he could suggest many

plans for the advantage of the little church. His principles and methods would differ somewhat from Christ's, but **in these things he thought himself wiser than Christ.**

"In all that Christ said to His disciples, there was something with which, in heart, Judas disagreed. Under his influence **the leaven of disaffection was fast doing its work.** The disciples did not see the real agency in all this; but Jesus saw that Satan was communicating his attributes to Judas, and thus **opening up a channel through which to influence the other disciples.** This, a year before the betrayal, Christ declared. 'Have not I chosen you twelve,' He said, 'and one of you is a devil?' John 6:70." *The Desire of Ages*, 719, 720.

THOSE THAT HAVE ENJOYED THE BLESSING OF LIGHT

"We have far greater light than Judas had. We have a crucified, risen, and ascended Savior, who ever liveth to make intercession for us. The Lord reveals to men their danger, and warns them to put away all selfishness, that they may have that faith which works by love and purifies the soul. Yet, notwithstanding this, Satan works upon human minds to do as **Judas did.** The deadly, groveling passions that take possession of the heart in these last days, when self once becomes lifted up, bring all kinds of evil. Those who sympathized with **Korah, Dathan, and Abiram** in their apostasy, brought blight and death upon themselves. **So it will be in these last days.** The cause of Christ will be betrayed. **Those who have had the light of truth, and have enjoyed its blessings, but who have turned away from it, will fight down the Spirit of God.** Inspired with a spirit from beneath, **they will tear down that which they once built up,** and show to all reasonable, God-fearing souls that they cannot be trusted. They may lay claim to truth and righteousness, but their spirit and works will testify that they are betrayers of their Lord. The attributes of Satan they call the movings of the Holy Spirit." *Review and Herald*, May 24, 1898.

THE DISAPPOINTMENT & TARRYING TIME: KORAH, DATHAN, AND ABIRAM

"The judgments visited upon the Israelites served for a time to restrain their murmuring and insubordination, but the spirit of rebellion was still in the heart and eventually brought forth the bitterest fruits. The former rebellions had been mere popular tumults, arising from the sudden impulse of the excited multitude; but now **a deep-laid conspiracy was formed,** the result of a determined purpose **to overthrow the authority of the leaders appointed by God Himself.**

"Korah, the leading spirit in this movement, was a Levite, of the family of Kohath, and a cousin of Moses; he was a man of ability and influence. Though appointed to the service of the tabernacle, he had become dissatisfied with his position and **aspired to the dignity of the priesthood.** The bestowal upon Aaron and his house of the priestly office, which had formerly devolved upon the first-born son of every family, had given rise to jealousy and dissatisfaction, and for some time **Korah had been secretly opposing the authority of Moses and Aaron,** though he had not ventured upon any open act of rebellion. He finally conceived **the bold design of overthrowing both the civil and the religious authority.** He did not fail to find sympathizers. Close to the tents of Korah and the Kohathites, on the south side of the tabernacle, was the encampment of the tribe of Reuben, the tents of Dathan and Abiram, two princes of this tribe, being near that of Korah. These princes readily joined in his ambitious schemes. Being descendants from the eldest son of Jacob, they claimed that the civil authority belonged to them, and they determined to divide with Korah the honors of the priesthood.

"The state of feeling among the people favored the designs of Korah. In the bitterness of their disappointment, their former doubts, jealousy, and hatred had returned, and again their complaints were directed against their patient leader. The Israelites were continually losing sight of the fact that they were under divine guidance. They forgot that the Angel of the covenant was their invisible leader, that, veiled by the cloudy pillar, the presence of Christ went before them, and that from Him Moses received all his directions." *Patriarchs and Prophets*, 395.

1888: (ALL THE CONGREGATION ARE HOLY, AND THE LORD IS AMONG THEM)

"Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that **not one** of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to

them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by the same spirit that inspired **Korah, Dathan, and Abiram**. Those men of Israel were **determined to resist all evidence** that would prove them to be wrong, and they went on and on in their course of disaffection until many were drawn away to unite with them.

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

“When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. **The people are acting over the rebellion of Korah, Dathan, and Abiram**. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but **the messengers and the message** I send to My people. **They have shown contempt for the word of the Lord**. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this **unsanctified independence** that is doing insult to the Spirit of God, they will walk in darkness.’” *Manuscript Releases*, volume 14, 108.

KORAH, DATHAN, ABIRAM & AND JOHN SIX (JUDAS)

“When man assails his fellow-men, and presents in a ridiculous light those whom God has appointed to do work for Him, **we would not be doing justice to the accusers, or to those who are misled by their accusations should we keep silent**, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship.

“This work, arising in our very midst, and resembling the work of **Korah, Dathan, and Abiram**, is an offense to God, and **should be met**. And on **every point the accusers should be called upon to bring their proof**. Every charge should be carefully investigated; it should not be left in any uncertain way, the people should not be left to think that it may be or it may not be. . . .

“And when there is a servant of God, whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith, and before God’s workers as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, **as did the disciples of Christ, and walks no more with Christ**; when he begins to work against the truth, and make his disaffection public, **declaring things untrue which are true**, these things must be met. **The people must not be left to believe a lie. They must be undeceived.**” *Letter 98a*, 1897, 9.

ISAIAH 66:1–11

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, **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; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ ‘**God shall send them strong delusion, that they should believe a lie**, because they received not the love of the truth, that they might be saved,’ ‘**but had pleasure in unrighteousness.**’ Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating delusion, that takes possession of minds when **men who have once known the truth**, mistake the form of godliness for the spirit and power thereof; when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.’

“God has not changed toward His faithful servants who are keeping their garments spotless. **But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them.** Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.

“Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world’? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: ‘Can you not see how they have pretentiously covered up their defilement and rottenness of character? **‘How is the faithful city become an harlot!’** My Father’s house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.” *Testimonies*, volume 8, 249–250.

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

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