“TO MEET THE BRIDEGROOM”

“As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, by their experience illustrating the experience of the church that shall live just before His second coming.

“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. By the lamps is represented the word of God. The psalmist says, ‘Thy word is a lamp unto my feet, and a light unto my path.’ Psalm 119:105. The oil is a symbol of the Holy Spirit. Thus the Spirit is represented in the prophecy of Zechariah. ‘The angel that talked with me came again,’ he says, ‘and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? . . . Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . . Then said he, These are the two anointed ones, that stand by the Lord of the whole earth.’ Zechariah 4:1-14.”

“From the two olive trees the golden oil was emptied through the golden pipes into the bowl of the candlestick, and thence into the golden lamps that gave light to the sanctuary. So from the holy ones that stand in God’s presence His Spirit is imparted to the human instrumentalities who are consecrated to His service. The mission of the two anointed ones is to communicate to God’s people that heavenly grace which alone can make His word a lamp to the feet and a light to the path. ‘Not by might, nor by power, but by My Spirit, saith the Lord of hosts.’ Zechariah 4:6.

“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.

“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.”

# Table of Contents

**Biblical Chronology** ................................................................................................................. 7
  A Three Part Comparison By Theodore James Turner ................................................................... 9

**The Tarrying Time** ..................................................................................................................... 71
  A Time of Preparation By Noel del Rosal ....................................................................................... 73

**The Midnight Cry** ..................................................................................................................... 105
  The Effect of Every Vision By Mark Bruce ..................................................................................... 107

**Four Months Until the Harvest** .................................................................................................. 137
  Fanaticism & Division By Jeff Pippenger ....................................................................................... 139

**An Internal Development** ....................................................................................................... 223
  1844-1850 By Heather del Rosal ................................................................................................ 225
Biblical Chronology
A THREE PART COMPARISON

BY: THEODORE JAMES TURNER

Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest
BIBLICAL CHRONOLOGY AND ELLEN WHITE

PART 1

OVERVIEW OF LECTURES

In these three lectures on biblical chronology, I am presenting research that confirms the chronology upon which our prophetic message was founded. Of specific interest are the dates related to the prophetic periods, including the seven times of Leviticus 26. In the first lecture I will deal with an overview of the various chronologies that were used by Adventists, specifically, Ussher’s, Miller’s and Ellen White’s. In the second lecture I will give evidence that supports the chronology of the seven times and show how the 70 year captivity and deliverance of literal Israel is tied to the events of Millerite and Adventist history. In the third lecture will present a brief summary of the numerical connexions between the various time prophecies and dates of history. These “cycles of sevens” show God’s attention to detail. They also demonstrate that the events of history (and our personal lives) are not random and are guided by a loving hand.

INTRODUCTION

Adventism stands or falls based upon our understanding of biblical chronology. We all know that if the dates of Bible prophecy, as understood by our pioneers, are wrong, then, Adventism is wrong. Because of this, the Church must maintain the official belief that these primary dates of Bible prophecy (457 BC, 27, 31, 34 and 1844 AD) are correct. This is becoming a more difficult task, however, as our progressively secular educational system is producing scholars and leaders who are skeptical of our prophetic heritage as it relates to biblical chronology. This has led to a situation where Adventist scholars ignore or, at least, diminish the value of the chronological statements presented in the writings of Sister White. They recognise that, “Ellen White followed Ussher’s chronology more closely than perhaps any other of the 120 chronologies in existence”1 but, while trying to maintain an acceptance of Sister White’s prophetic gift, in the same breath state that, “For Seventh-day Adventists to revert back to using Ussher’s chronology on the basis that Ellen White used it almost exclusively would be for us to take a giant step backward into the “Dark Ages” as far as chronology is concerned.”2 More and more they have adopted a chronology that is at odds with that that was established at the beginning of our message. It is not an exaggeration to state that our present doctrinal crisis is directly related to a crisis in our understanding of biblical chronology. The rejection of the chronology of the Bible opens the door to a rejection of God’s Word, no matter how subtle, that is the basis of the spiritualistic notions that are so predominant in Adventism today.

As noted, Ellen White’s chronology agrees, for the most part, with that that is set out by James Ussher in his book The Annals of the World. We will briefly look at Ussher’s chronology. We will then take a brief look at Miller’s chronology, how it differs from Ussher’s. We will then examine Ellen White’s statements that demonstrate her understanding of chronology and compare these with Ussher’s and Edwin Thiele’s highly praised work, The Mysterious Numbers of Hebrew Kings, which shortens the period of the divided monarchy by 45 years. And, of course, I will comment on the details of the chronology throughout.

1 Warren H. Johns, Ellen G. White and Biblical Chronology, Ministry (April 1984)
2 Ibid.
USSHER'S CHRONOLOGY
DATE OF CREATION (4004 BC)

We are all familiar with James Ussher’s chronology. It used to be in the margins of most Bibles, until recent years. Ussher gives the creation of the world as commencing the evening of October 22nd 4004 BC (that is, October 23rd 4004 BC would be the first day of creation).

DATE OF THE FLOOD (2348 BC)

He adds up the ages of the patriarchs, marked out by the birth of their sons, to arrive at a date of the flood as 2348 BC (this being the 1657 year from creation). That is, the antediluvian period he counts as being 1656 years. We will not go into detail on how this is calculated but we can say that Ussher does nothing to try to make these calculations more exact. There are ten generations from Adam to Noah. The Bible gives the age of each patriarch at the birth of his son, whose age is then given at the birth of his son, etc. To arrive at 1656 years it must be assumed that the patriarch’s son is born on his birthday (or that the age of each patriarch is already rounded up or down). To adjust for this, we can assume that an average of 6 months would pass before the birth of each son. This would give an additional 5 years to the ten generations. This would make the period from creation to the flood to be 1661 years. I could also be that the age of each patriarch is given as being “the year of life”. Under this system, a child is one year old at birth. If we follow this method for reckoning the years of the patriarchs, we would still add 5 years but it would be to 1646 years, creating a total of 1651 years from creation to the flood.

THE BIRTH OF ABRAHAM (1996 BC)

A simple adding of the dates of the ages of the patriarchs of this period with the birth of the sons gives an apparent count of 292 years from the flood to the birth of Abraham. Ussher recognises that Terah’s age is not given for the birth of each of his three sons (Abram, Nahor and Haran) that are named. By comparing Genesis 11:26 with Genesis 11:32; 12:4 and Acts 7:4, Ussher concludes that, since Abram was 75 years old at the time of Terah’s death at 205 years of age, Terah must have been 130 years old at the time of Abraham’s birth (rather than the apparent 70 years). This would make an intervening period of 352 years from the flood to Abraham’s birth.

Of course, this assumes, as with the antediluvian period, that the patriarchs’ ages are either rounded up, or down, or that they had sons on their birthdays.

ABRAHAM LEAVES HARAN (1921 BC)

This is simply arrived at by subtracting Abraham’s age of 75 years when he left Haran after the death of his father Terah. This date is important in that it connects with spans given in the Bible for connecting various events.

BIRTH OF ISAAC (1896 BC)

Genesis 21:5 states that “Abraham was 100 years old when his son Isaac was born.” Abraham was told his seed would be persecuted for 400 years.

ENTRY INTO EGYPT (1706 BC)

This date Ussher calculates by recognising that, based upon Genesis 47:9 (Jacob was 130 years old when he appeared before Pharaoh) and Genesis 25:26 (Isaac was 60 years old when she bare Jacob and Esau) Therefore, there were 190 years from Isaac’s birth to the entry into Egypt. This also means that there were 215 years from Abraham leaving Haran and the entry into Egypt.
THE EXODUS (1491BC)

Based upon Exodus 12:40 and Galatians 3:16-17, Ussher counts the sojourn of the children of Israel from the date when Abraham left Haran. This period of 430 years is divided into two 215 year periods; the sojourn of Abraham Isaac and Jacob and the sojourn of the children of Israel in the land of Egypt. Genesis 15:13 and Acts 7:6 mention a 400 year period of affliction and bondage. Some think that the 400 years were, according to prophetic language, a round number for the 430 years that Abraham Isaac, Jacob and the children of Israel spent sojourning. Based on Galatians 4:29, Ussher concluded that this persecution started at the time Isaac was 5 years old, when Abraham made a feast, 30 years after Abraham left Haran. “Also that nation whom they shall serve will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age and in the fourth generation they shall come hither again.” (Exodus 15:14) This refers especially to the 215 year period from Jacob’s entry into Egypt to the deliverance of the children of Israel under Moses.

CROSSING OF THE JORDAN / DEATH OF MOSES (1451 BC)

Ussher, of course, recognises that the Israelites entered the Promised Land forty years after the exodus from Egypt.

PERIOD OF THE JUDGES IS 356 YEARS (1451-1095 BC)

Calculating the period of the Judges is an extremely complex issue. Ussher used the long span found in 1 Kings 6:1 guide him in his calculation of this period. “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.” The fourth year of Solomon’s reign was 84 years after Saul was anointed king (Saul and David both reigned for forty years). 479 years (the 480th year) from when the children of Israel were come out of the land of Egypt leads to the year 1012 BC for the laying of the foundation of Solomon’s temple, if it assumed that this refers to the first Passover (rather than the Israelites entering Canaan), as Ussher assumed.

THE ANOINTING OF SAUL (1095 BC)

To calculate the anointing of Saul, Ussher subtracts 83 years from the laying of the foundation of the temple (that is, adds 83 to 1012, rather than the full 84).

THE BUILDING OF SOLOMON’S TEMPLE (1012-1005BC)

According to 1 Kings 6:38 “And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.” That is, it would have been begun in April/May of 1012 BC and finished October/November of 1005 BC. Really, this would have been 7 ½ years.

THE FIRST YEAR OF AHAZ / THE BEGINNING OF THE 65 YEARS (742 BC)

The Chronology of the Kings of Israel and Judah are problematic. It would take too long to demonstrate how Ussher arrived at this date. Nevertheless, this is where many of the modern chronologies differ. It has been the celebrated work of Edwin Thiele, the great Adventist chronologist, which we have to thank for this. Unfortunately, his work contradicts the chronology of Ellen White. He could have saved us much trouble, if he just accepted her as an authority. I believe that Ussher’s work here is better than
Thiele's. The problem is that we can only come within a year or two of many of the dates in this period. Also, Ussher did not have all of the data that we have today to work with. I will look at later why Ussher dates here are generally accurate.

**The Fall of Samaria (721 BC)**

Most chronologists now give 722 BC as the date for the Fall of Samaria. Again there are conflicting theories and various assumptions that are made by chronologists to arrive at their respective dates. It is now generally accepted that Samaria fell under Sargon II. He finished off what his predecessor had begun. Hoshea's death would have been the previous year (723 BC) under Shalmaneser V.

**The Captivity of Manasseh (677 BC)**

Ussher places Manasseh's first year as 698. He sees the captivity as falling upon the 22nd year of His reign, 65 years after the prophecy given in Isaiah 7:8-9. According to Chronicles he was taken to Babylon. Esarhaddon made Babylon his temporary capital in 680. This continued until 673. This places Manasseh's captivity right in the middle of this seven year period.

**The Fall of Assyria (610 BC)**

The fall of Assyria marks the beginning of the Babylonian empire. According to Jeremiah 25:11-12, “these nations [round about], shall serve the king of Babylon seventy years”. It is after these 70 years that Babylon itself would be punished. Ussher has it one year early.

**The Captivity of Daniel (607 BC)**

Ussher gives this date but understands the events and their connexion to history rather differently than we do today. He takes the common position that the third year of the reign of Jehoiakim and the fourth year are both a reference to 607 BC. I have established that the third year is 607 and the fourth year, as mentioned in Jeremiah 25:1; 36:1; 45:1; 46:2, is really 605 BC. That is, Daniel’s captivity happens at the end of 607 BC (the beginning of Jehoiakim’s third year). The Battle of Carchemish, which is connected with Nebuchadnezzar becoming sole ruler at the death of his father, occurs in the beginning of the year 605 BC, at the end of Jehoiakim’s fourth year and, thus, Nebuchadnezzar’s first year of reign (as according to Jeremiah 25:1).

**The Babylonian Siege of Jerusalem/ First of Zedekiah (599 BC)**

Here Ussher differs from what we know today. The Siege of Jerusalem, that led to the capture of Jehoiachin (a captivity that lasted 36 years), happened in 597 BC. We know this from the Babylonian Chronicles.

**The Destruction of Solomon’s Temple (588BC)**

Ussher differs, again, from our understanding of when this occurred. We generally accept that the temple was destroyed in 586 BC, though there is great debate over whether this was 587 or 586.

**The Fall of Babylon (539 BC)**

Oddly, Ussher has the correct date for the fall of Babylon. This means that he gives 71 years for Babylon where Jeremiah 25:11-12 has it as 70 years. The Babylonian Chronicles mark the fall of Assyria as October of 509 BC and the Fall of Babylon as October of 539 BC. This gives exactly 70 years for Babylon.
**The Decree of Cyrus (537)**

Ussher marks the Decree of Cyrus as the end of the 70 years. It is the next year (536 BC) that the Jews then return to the land of Israel. Some try to mark the 70 years from 605 BC (modern scholarships dating of Daniel's captivity) to 536 BC. This makes the Babylonian captivity only 69 years.

**The Dedication of the Second Temple (515 BC)**

The chronology of the Persian period is highly disputed. The second temple began to be rebuilt in the 2nd year of Darius and was completed in the 6th year of Darius. Ussher places Darius' decree in 519 BC.

**The Decree of Artaxerxes (457 BC)**

This occurred in the seventh year of Artaxerxes and is written in Ezra 7.

---

**Basic Breakdown of Ussher’s Biblical Chronology**

[Diagram showing a timeline of key biblical events from creation to 490 AD, including dates such as 4004, 2348, 1996, 1706, 1491, 1451, 1095, 975, 70, 80, 490 AD, and 34 AD.]

---

**Miller’s Chronology**

William Miller had the 6000 years of human history ending in 1843. His biblical chronology reflected this view. Whereas Ussher has the creation of the world in 4004 BC, Miller dates the creation as being in the year 4157 BC. Here are Miller’s own words,

“It is said by our chronological writers, that the world was 4004 years old at our era for the birth of Christ. But I think they are not right, into more than 150 years; and I think I can prove by the Bible they are not. In the one article of chronology, for the time of the judges’ rule, from Joshua to Samuel, or to the death of Eli, our chronologers have given but about 295 years, when the Bible, in the history of the judges, gives us 448 years; Paul, in Acts xiii.20, gives us about the space of 450; and Josephus, the Jewish historian, gives us for judges 451 years. Now, I ask, in all human probability, who is right - our late writers, who only give 295 years, or the history of the judges, which gives us 448 years, corroborated by Paul and Josephus’s testimony? Surely all must agree that the weight of testimony is in favor of that chronology which makes the year of Christ’s birth, according to our computation, 4157 years after the creation or fall of man. Then, by adding 1843, we have 6000 years up to the commencing of the day of rest, or the beginning of the seven thousandth year, or the great sabbath, of which our seventh day is but a shadow. What strong evidence is this, that we are now living at the end of the 6000 years, in which the work of redemption must be completed, and the glory of God be
revealed in the face of Jesus Christ at his appearing and his kingdom! Let me notice one other circumstance: from the foundation of the world to the confusion of tongues, under Patriarchal government, was 2000 years, or two days; from the confusion of tongues, to the time the Roman kingdom became mistress of the world, through the reign of the Babylonian empire, 2000 years more; and from the rise of the Roman empire to the commencement of Christ’s universal kingdom under the whole heaven, will be 2000 years more, in the year 1843.” William Miller, Lecture on the Typical Sabbaths and Great Jubilee, 25.

Miller, or course, fails to recognise that Ussher is not a “late writer”. Ussher’s chronology respects and accepts the Bible as God’s Infallible Word. Ussher, in fact, gives 356 years intervening from the crossing of the Jordan to the anointing of Saul. This is based upon accepting the 480th year, of 1 Kings 6:1, as marking 479 years from the time that the children of Israel came out of Egypt to the laying of the foundation of Solomon’s temple. Calculating the period of the Judges, from the years and spans presented in the book of judges itself, is very problematic. It is this longer period of 479 years that guided Ussher. Miller also makes a common error in applying Act 13:20 as a reference to the period of the Judges. Ussher (and others) interpreted this verse correctly.

The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. Acts 13:17-21

The problem reading of the KJV here is that phrase, “after that he gave unto them judges about the space of 450 years”, is misleading. It really should read, “After that, about the space of 450 years, he gave unto them judges until Samuel the Prophet.” The idea here is that the 40 years wandering in the dessert (mentioned in verse 18) and the 450 years end at the same time. That is, the 450 years reach backwards from the crossing of the Jordan River, and the entry into the Promised Land, and not forwards. More specifically, a space of about 450 years intervene from the time that Abraham left Haran to the time when the Israelites entered the Promised Land.

We will see, of course, that Miller was wrong in regard to the 6000 years ending in 1843 as we look at the statements in the Spirit of Prophecy.
ELLEN WHITE’S CHRONOLOGICAL STATEMENTS

Ellen White makes, according to one count, more than 2500 statements in regard to biblical chronology. Some of these are general statements, made in passing. Some are quite specific and do a great deal to help put us on the right track. There are a few that appear to be errors. Our scholars tend to look at Spirit of Prophecy statements in regard to dates with suspicion.

"Today two views prevail in regard to the inspiration of Ellen White’s statements on chronology. The first one is what I have called the inspiration/full authority view. It states that if such statements are inspired, then they must be accurate, and if accurate they must be authoritative today. The second alternative is the inspiration/limited authority view. It stresses that inspiration acts upon the person, not upon the pen. The whole body of Ellen White’s works is inspired because they are the production of an inspired person. But not all of her chronological statements have equal authority in today’s world of advanced knowledge in archeology, ancient history, and Biblical exegesis. It advocates the hermeneutic principle that ‘time and place must be considered’ in regard to the E. G. White writings." Warren H. Johns, Ellen G. White and Biblical Chronology, Ministry Magazine, April, 1984.

We have seen a greater erosion of faith in the chronology of the Spirit of Prophecy since this statement was written 30 years ago. One of the areas upon which doubts are cast is the statements Sister White makes in regard to the six thousand years for the age of the earth. We will examine some of these statements. As well, we will look at the long span statements that tie together the various periods of history. Also, we will examine the dates that she clearly establishes.

6000 YEARS OF SIN

First we will look at the statements that clearly show that there will be 6000 years for sin. These statements are looking back from the point where the six thousand years have ended. The problem that some have had with these statements is that Sister White is not very specific. A superficial reading of these statements can lead to the conclusion that Sister White does not know when the six thousand years end (or begin). That is, we cannot determine when these six thousand years will end (or begin). Also, even though six thousand years are given, there is some indication that God has extended this period. Since 1844, time is no longer. I will explain my understanding of this point in my final lecture dealing with the Jubilee of 120 years (50 x 120 = 6000).
“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. **For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished.** ‘The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.’ (Daniel 7:18).” *God’s Amazing Grace,* 370; *Adventist Home,* 539.

“Satan’s work of ruin is forever ended. **For six thousand years** he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God’s creatures are forever delivered from his presence and temptations. ‘The whole earth is at rest, and is quiet; they [the righteous] break forth into singing.’ [Isaiah 14:7.] And a shout of praise and triumph ascends from the whole loyal universe. ‘The voice of a great multitude,’ ‘as the voice of many waters, and as the voice of mighty thunderings,’ is heard, saying, ‘Alleluia; for the Lord God omnipotent reigneth.’” *The Great Controversy,* (1888), 673; *Darkness Before Dawn,* 60.

**For six thousand years,** Satan’s work of rebellion has ‘made the earth to tremble.’ He has ‘made the world as a wilderness, and destroyed the cities thereof.’ And ‘he opened not the house of his prisoners.’ For six thousand years his prison-house has received God’s people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free.” *The Great Controversy,* (1888), 659.

**For six thousand years** that master-mind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God’s people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord’s second advent; and a people are to be prepared to stand before him at his coming, ‘without spot, and blameless.’ 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.” *The Great Controversy,* (1888), f.4.

“A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword.” [Jeremiah 25:31.] **For six thousand years the Great Controversy, has been in progress;** the Son of God and his heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of his downtrodden law. Now the controversy is not alone with Satan, but with men. ‘The Lord hath a controversy with the nations;’ ‘he will give them that are wicked to the sword.”” *The Great Controversy,* (1888), 656.
The next group of statements is those that include time before the creation of man, or after the earth is made new, and speak of a period longer than six thousand years.

“The controlling power of appetite will prove the ruin of thousands, who, if they had conquered on this point, would have had the moral power to gain the victory over every other temptation. But those who are slaves to appetite will fail of perfecting Christian character. The continual transgression of man for over six thousand years has brought sickness, pain, and death as its fruit. And as we draw near the close of time, Satan’s temptations to indulge appetite will be more powerful, and more difficult to resist.” Christian Temperance and Bible Hygiene, 154.

“What greater promises could be given us than are found in these verses? A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure. On the other hand, he who once yields to temptation becomes spiritually weak, and yields more readily the second time. Every repetition of sin blinds his eyes, stifles conviction, and weakens his power of resistance. Thus while the power of the human race to resist temptation is continually decreasing, Satan's skill and power to tempt are continually increasing. This is one great reason why the temptations of the last days will be more severe than those of any other age.” Signs of the Times, September 29, 1887; Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 133.

Earth Less Than 6000 Years Old

The next group of statements is those that speak of the earth now being less than six thousand years old. These are statements that are referring to the 6000 years from the perspective of those who are waiting for the coming of Christ. Sister White is very implicit that when the six thousand years end, Christ will come. In has now been over an hundred years since Sister White has made these statements. Is it still less than six thousand years since the world was created or is it more? And are we living on borrowed time?

“The Great Controversy, between Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour’s mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.” The Great Controversy, 518.

“When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in heaven and even to occupy exalted positions there, and thus the error is widely taught that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings
which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the deity of Christ and place even the Creator on a level with themselves. **Thus under a new disguise the great rebel still carries on his warfare against God, begun in heaven and for nearly six thousand years continued upon the earth.** *Darkness Before Dawn*, 19.

“Thus under a new disguise the great rebel still carries forward his warfare against God, begun in Heaven, and **for nearly six thousand years continued upon the earth.**” *The Great Controversy*, (1888), 552; *Story of Redemption*, 393.

“Never has the world’s need for teaching and healing been greater than it is today. The world is full of those who need to be ministered unto—the weak, the helpless, the ignorant, the degraded. **The continual transgression of man for nearly six thousand years has brought sickness, pain, and death as its fruit.** Multitudes are perishing for lack of knowledge.” *Counsels to Parents, Teachers and Students*, 467.

**GENERAL 6000 YEAR STATEMENTS**

“Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that **he has for six thousand years withstood the ever-increasing weight of disease and crime** is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.” *Christian Temperance and Bible Hygiene*, 7; *Counsels on Diet and Foods*, 59.

“The holy pair [Adam and Eve] were not only children under the fatherly care of God, but students receiving instruction from the all-wise Creator. They were visited by angels, and were granted communion with their Maker, with no obscuring veil between. They were full of the vigor imparted by the tree of life, and their intellectual power was but little less than that of the angels. The mysteries of the visible universe—”the wondrous works of Him which is perfect in knowledge” *[Job 37:16]*—afforded them an exhaustless source of instruction and delight. The laws and operations of nature, **which have engaged men’s study for six thousand years**, were opened to their minds by the infinite Framer and Upholder of all. They held converse with leaf and flower and tree, gathering from each the secrets of its life. With every living creature, from the mighty leviathan that playeth among the waters, to the insect mote that floats in the sunbeam, Adam was familiar. He had given to each its
name, and he was acquainted with the nature and habits of all. God’s glory in the heavens, the innumerable worlds in their orderly revolutions, ‘the balancings of the clouds,’ the mysteries of light and sound, of day and night, --all were open to the study of our first parents. On every leaf of the forest, or stone of the mountains, in every shining star, in earth and air and sky, God’s name was written. The order and harmony of creation spoke to them of infinite wisdom and power. They were ever discovering some attraction that filled their hearts with deeper love, and called forth fresh expressions of gratitude.” *Counsels on Education*, 207.

“The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death as its fruits. And as we near the close of time, Satan’s temptation to indulge appetite will be more powerful and more difficult to overcome.” *Counsels on Diet and Foods*, 59.

“Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.” *Counsels on Health*, 19.

“For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved.” *Desire of Ages*, 413.

“For six thousand years that mastermind that once was highest among the angels of God has been wholly bent to the work of deception and ruin. And all the depths of satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God’s people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord’s second advent; and a people are to be prepared to stand before Him at His coming, ‘without spot, and blameless.’ 2 Peter 3:14. At this time the special endowment of divine grace and power is not less needful to the church than in apostolic days.” *The Great Controversy*, ix.4.

“The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have moral power to gain victory over every other temptation of Satan. But slaves to appetite will fail in perfecting Christian character. The continual transgression of man for six thousand years has brought sickness, pain, and death, as its fruits.” *Health Reformer*, August, 1875 and *Temperance*, 16.
CHRONOLOGICAL STATEMENTS REGARDING ABRAHAM AND JACOB

In the first statement Ellen White clearly places Abraham as living over eighteen hundred years before Christ.

"Crossing the Jordan, 'Jacob came in peace to the city of Shechem, which is in the land of Canaan.' Genesis 33:18, R.V. Thus the patriarch's prayer at Bethel, that God would bring him again in peace to his own land, had been granted. For a time he dwelt in the vale of Shechem. It was here that Abraham, more than a hundred years before, had made his first encampment and erected his first altar in the Land of Promise. Here Jacob 'bought the parcel of ground where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel' (verses 19, 20)—'God, the God of Israel.' Like Abraham, Jacob set up beside his tent an altar unto the Lord, calling the members of his household to the morning and the evening sacrifice. It was here also that he dug the well to which, seventeen centuries later, came Jacob's Son and Saviour, and beside which, resting during the noontide heat, He told His wondering hearers of that 'well of water springing up into everlasting life.' John 4:14."

Patriarchs and Prophets, 204.

Under the date for 1739 BC Ussher has this paragraph. "Esau entertained his brother courteously. After much entreaty he accepted Jacob's presents and offered to escort him on his way. When Jacob refused, Esau left. Then Jacob went on to Succoth. He called the place Succoth because he built an house there and cotes for his sheep. After passing over Jordan, he came into Canaan and pitched his tent in Shechem, a city of the Shechemites. He bought a parcel of ground from the sons of Hamor the Shechemite, for 100 pieces of silver. There he built an altar, which he called by the name of 'El-Elohe-Israel' or 'The mighty God, the God of Israel.' Genesis 33:1-20 It was in this same place that Abraham had built his first altar before: Genesis 12:6, 7 and where Jacob's well was, near to Mount Gerizim. When the woman of Samaria spoke to our Saviour, she said that her fathers worshipped in this mountain. John 4:5, 6, 12, and 20- This mountain was located in the country of the Shechemites. Jude 9:7"

It is likely that Sister White was using Ussher's chronology while writing this passage, yet she speaks, chronologically, in general terms. Ussher has Abraham entering Canaan in 2121 BC, 182 years prior to Jacob coming to Shechem. Sister White speaks of this as being, "more than a hundred years before". She could have been more specific but, it appears, she chose not to.

In the next two of statements, Sister White uses the broad terms, "more than a thousand years later" and "a thousand years later", to refer to a period that is much longer than a thousand years. Both statements are referring to the time from when the event is recorded (and not the event itself) as being (more than) a thousand years. This event was recorded by Moses some fifteen hundred years before Christ. Here, Sister White chose to speak in very broad terms. Her reason for so doing is known only to her.

"The Bible lays much stress upon the practice of hospitality. Not only does it enjoin hospitality as a duty, but it presents many beautiful pictures of the exercise of this grace and the blessings which it brings. Foremost among these is the experience of Abraham.
“These acts of courtesy God thought of sufficient importance to record in His word; and more than a thousand years later they were referred to by an inspired apostle: ‘Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.’” Adventist Home, 445.

“In the hot summer noontide the patriarch was sitting in his tent door, looking out over the quiet landscape, when he saw in the distance three travelers approaching. Before reaching his tent, the strangers halted, as if consulting as to their course. Without waiting for them to solicit favors, Abraham rose quickly, and as they were apparently turning in another direction, he hastened after them, and with the utmost courtesy urged them to honor him by tarrying for refreshment. With his own hands he brought water that they might wash the dust of travel from their feet. He himself selected their food, and while they were at rest under the cooling shade, an entertainment was made ready, and he stood respectfully beside them while they partook of his hospitality. This act of courtesy God regarded of sufficient importance to record in His word; and a thousand years later it was referred to by an inspired apostle: ‘Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.’ Hebrews 13:2.” Patriarchs and Prophets, 138.

The following statement is problematic. Ussher gives 1719 years between the death of Jacob and the death of Christ. This is a period of more than seventeen hundred years. Taken from an unpublished manuscript, it is probable that at the time of writing she merely put a date to be checked later. I can find no other place where this paragraph shows up in her writings. From the date of writing (1897), it would appear that this was taken from material she was preparing for the book Desire of Ages. Another option would be to assume that she uses the word “nearly” in the sense of “about”. However, I can find no other place in her writings where she does so.

“Nearly seventeen hundred years before the death of Christ the dying Jacob uttered this prophecy. Christ Himself threw back the veil, that with prophetic eye Jacob could trace the history of his descendants... He saw a wonderful Counsellor arise in the midst of this tribe. It was the promised Seed, Shiloh, the Sent of God, who was to set up a spiritual kingdom. Jacob saw the time when the scepter would no longer be in the hands of Judah. The nations would be gathered under the banner of Christ. When the Jews appeared before Pilate to secure Christ, they said, ‘We have no king but Caesar.’ By this they confessed that the scepter had indeed departed from Judah.” Manuscript 110, 1897. Christ Triumphant, 93.

**Chronological Statements Relating to the Four Hundred Years**

The four hundred years of affliction has always been a favourite talking point among commentators. Ussher places the four hundred years as commencing with the mockery of Ishmael at the weaning of Isaac five years after his birth (1891 BC) and ending when they fled Egypt in (1491 BC). Galatians 4:29-30 seems to be a reference to this event. “But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.” Sister White appears to accept this interpretation but does not mention it explicitly.
“Moses was next directed to take ashes of the furnace, and ‘sprinkle it toward heaven in the sight of Pharaoh.’ This act was deeply significant. Four hundred years before, [according to Ussher this would have been 421 years previous] God had shown to Abraham the future oppression of His people, under the figure of a smoking furnace and a burning lamp. He had declared that He would visit judgments upon their oppressors, and would bring forth the captives with great substance. In Egypt, Israel had long languished in the furnace of affliction. This act of Moses was an assurance to them that God was mindful of His covenant, and that the time for their deliverance had come.” Patriarchs and Prophets, 267.

“That day completed the history revealed to Abraham in prophetic vision centuries before: ‘Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.’ Genesis 15:13, 14. [SEE APPENDIX, NOTE 3.] The four hundred years had been fulfilled. ‘And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.’ In their departure from Egypt the Israelites bore with them a precious legacy, in the bones of Joseph, which had so long awaited the fulfillment of God’s promise, and which, during the dark years of bondage, had been a reminder of Israel’s deliverance.” Patriarchs and Prophets, 281.


“The statement in Exodus 12:40, that ‘the sojourn of the children of Israel, who dwelt in Egypt, was four hundred and thirty years,’ gives the impression that the Israelites, from Jacob’s entry into Egypt to the Exodus, actually spent 430 years in the country of the Nile. That this impression cannot be correct is obvious from Paul’s inspired interpretation presented in Galatians 3:16, 17, where the 430 years are said to cover the period beginning when God made His covenant with Abraham until the law was promulgated at Sinai. Paul seems to refer to the first promise made by God to Abraham when he was called to leave Haran. Genesis 12:1-3. At that time the 430 years began, when Abraham was seventy-five years old (Chapter 12:4), while the 400 years of the prophecy of Genesis 15:13 began thirty years later, when Abraham was 105 and his son Isaac five years old (Chapter 21:5). At that time Ishmael, who ‘was born after the flesh persecuted him [Isaac] that was born after the spirit’ (Galatians 4:29; Genesis 21:9-11), beginning a time of affliction...
OF ABRAHAM’S SEED WHICH INTERMITTENTLY WOULD BE CONTINUED UNTIL THE TIME OF THE EXODUS. ISAAC HAD NOT ONLY TROUBLES WITH HIS HALF BROTHER ISHMAEL, BUT ALSO WITH THE PHILISTINES (GENESIS 26:15, 20, 21); JACOB FLED FOR HIS LIFE FROM ESAU (GENESIS 27:41-43), AND LATER FROM LABAN (GENESIS 31:21), AND THEN WAS AGAIN IN JEOPARDY FROM ESAU (GENESIS 32:8); JOSEPH WAS SOLD INTO SLAVERY BY HIS BRETHREN (GENESIS 37:28), AND THE CHILDREN OF ISRAEL WERE OPPRESSED BY THE EGYPTIANS FOR MANY DECADES (EXODUS 1:14).


“These nations on the borders of Canaan would have been spared, had they not stood, in defiance of God’s word, to oppose the progress of Israel. The Lord had shown Himself to be long-suffering, of great kindness and tender pity, even to these heathen peoples. When Abraham was shown in vision that his seed, the children of Israel, should be strangers in a strange land four hundred years, the Lord gave him the promise, ‘In the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.’ Genesis 15:16. Although the Amorites were idolaters, whose life was justly forfeited by their great wickedness, God spared them four hundred years to give them unmistakable evidence that He was the only true God, the Maker of heaven and earth. All His wonders in bringing Israel from Egypt were known to them. Sufficient evidence was given; they might have known the truth, had they been willing to turn from their idolatry and licentiousness. But they rejected the light and clung to their idols.” Patriarchs and Prophets, 434.
THE 400 YEARS FOR THE AMALEKITES
This four hundred year period (as Sister White refers to it) must not be confused with the 400 years the Israelites were afflicted prior to their entrance into the Promised Land from, according to Ussher, 1491 (when they fought with the Israelites at Rephidim) to 1055 BC (when the Amalekites were slaughtered by king Saul), a period of 436 years.

And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovahnissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation. Exodus 17:13-16

“But the Lord sent His servant with another message to Saul. By obedience he might still prove his fidelity to God and his worthiness to walk before Israel. Samuel came to the king and delivered the word of the Lord. That the monarch might realize the importance of heeding the command, Samuel expressly declared that he spoke by divine direction, by the same authority that had called Saul to the throne. The prophet said, ‘Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.’ The Amalekites had been the first to make war upon Israel in the wilderness; and for this sin, together with their defiance of God and their debasing idolatry, the Lord, through Moses, had pronounced sentence upon them. By divine direction the history of their cruelty toward Israel had been recorded, with the command, ‘Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.’ Deuteronomy 25:19. For four hundred years the execution of this sentence had been deferred; but the Amalekites had not turned from their sins. The Lord knew that this wicked people would, if it were possible, blot out His people and His worship from the earth. Now the time had come for the sentence, so long delayed, to be executed.” Patriarchs and Prophets, 627.

THE REBUILDING OF JERICHO
Ussher gives 533 years from the destruction of Jericho to the beginning of Ahab’s reign of 22 years under which Jericho was rebuilt.

“In Patriarchal times the Jordan Valley was ‘well watered everywhere... even as the garden of the Lord.’ It was in this fair valley that Lot chose to make his home when he ‘pitched his tent toward Sodom.’ Genesis 13:10, 12. At the time that the cities of the plain were destroyed, the region round about became a desolate waste, and it has since formed a part of the wilderness of Judea.
A portion of the beautiful valley remained, with its life-giving springs and streams, to gladden the heart of man. In this valley, rich with fields of grain and forests of date palms and other fruit-bearing trees, the hosts of Israel had encamped after crossing the Jordan and had first partaken of the fruits of the Promised Land. Before them had stood the walls of Jericho, a heathen stronghold, the center of the worship of Ashtoreth, vilest and most degrading of all Canaanitish forms of idolatry. Soon its walls were thrown down and its inhabitants slain, and at the time of its fall the solemn declaration was made, in the presence of all Israel: ‘Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it.’ Joshua 6:26.

_Five centuries passed._ The spot lay desolate, accursed of God. Even the springs that had made residence in this portion of the valley so desirable suffered the blighting effects of the curse. But in the days of Ahab’s apostasy, when through Jezebel’s influence the worship of Ashtoreth was revived, Jericho, the ancient seat of this worship, was rebuilt, though at a fearful cost to the builder. Hiel the Bethelite ‘laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord.’ 1 Kings 16:34. _Prophets and Kings_, 230.

**Fifteen to Sixteen Centuries From the Exodus to Christ**

Sister White’s fifteen hundred year statements accord well with Ussher’s chronology. Many of these statements are connecting the first Passover with Christ’s Passover. We also, have Moses death and the mount of transfiguration connected by fifteen centuries.

“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,’ [1 Corinthians 15:20.] a sample of all the resurrected just, whose ‘vile body’ shall be changed, and ‘fashioned like unto his glorious body.’ [Philippians 3:21.]” _The Great Controversy, (1888), 399._

“When Israel marched out of Egypt, they made their first encampment under the shelter of green boughs at Succoth. And for more than fifteen hundred years the Hebrew nation by the command of God left their houses, and dwelt one whole week in tabernacles of green boughs, to commemorate the encampment of their fathers under the palm branches of Succoth.” _Signs of the Times_, February 2, 1882.
“It was under the trees of Eden that the first dwellers on earth had chosen their sanctuary. There Christ had communed with the father of mankind. When banished from Paradise, our first parents still worshiped in the fields and groves, and there Christ met them with the gospel of His grace. It was Christ who spoke with Abraham under the oaks at Mamre; with Isaac as he went out to pray in the fields at the eventide; with Jacob on the hillside at Bethel; with Moses among the mountains of Midian; and with the boy David as he watched his flocks. It was at Christ’s direction that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches ‘of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook.’ Leviticus 23:40.” Desire of Ages, 290.

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

“Upon Mount Pisgah fifteen centuries before, Moses had stood gazing upon the Land of Promise. But because of his sin at Meribah, it was not for him to enter there. Not for him was the joy of leading the host of Israel into the inheritance of their fathers. His agonized entreaty, ‘I pray Thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon’ (Deuteronomy 3:25), was refused. The hope that for forty years had lighted up the darkness of the desert wanderings must be denied. A wilderness grave was the goal of those years of toil and heart-burdening care. But He who is ‘able to do exceeding abundantly above all that we ask or think’ (Ephesians 3:20), had in this measure answered His servant’s prayer. Moses passed under the dominion of death, but he was not to remain in the tomb. Christ Himself called him forth to life. Satan the tempter had claimed the body of Moses because of his sin; but Christ the Saviour brought him forth from the grave. Jude 9.” Desire of Ages, 421.

“Fifteen hundred years after this night, Jesus, the antitype of the paschal lamb, died upon the cross for the sins of the world. The lamb without blemish represented the spotless Lamb of God, without the taint of sin. As the houses of Israel were to be sprinkled with blood in order for the avenging angel to pass over them, so it will be necessary for us to repent of our sins and avail ourselves of the virtue of the blood of Christ to guard us from the avenging angel of God in the day of slaughter. Through Christ alone is our pardon to be obtained. His blood will protect us from a sin-avenging God.” Youth Instructor, May 1, 1873.

Fourteen Hundred Year Statements

These statements seem to be at odds with the fifteen hundred year statements. The destruction of Jerusalem (70 AD) and the prophecy that predicts it is only connected by fourteen centuries, while Ussher gives it as being a period of 1521 years.
“Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, ‘Can a woman forget her sucking child?’ [Isaiah 49:15.] received the answer within the walls of that doomed city, ‘The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people.’ [Lamentations 4:10.] Again was fulfilled the warning prophecy given fourteen centuries before: ‘The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; . . . and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.’ [Deuteronomy 28:56, 57.]” The Great Controversy, (1888), 32.

She, also, connects the beatitudes spoken by Christ on the unnamed mountain beside the Lake of Gennesaret, with the pronouncement of the blessings and curses, proclaimed upon mount Gerizim by Moses, as being more than fourteen centuries, a period that Ussher marks as being 1477 years.

“More than fourteen centuries before Jesus was born in Bethlehem, the children of Israel gathered in the fair vale of Shechem, and from the mountains on either side the voices of the priests were heard proclaiming the blessings and the curses—‘a blessing, if ye obey the commandments of the Lord your God: . . . and a curse, if ye will not obey.’ Deuteronomy 11:27, 28. And thus the mountain from which the words of benediction were spoken came to be known as the mount of blessing. But it was not upon Gerizim that the words were spoken which have come as a benediction to a sinning and sorrowing world. Israel fell short of the high ideal which had been set before her. Another than Joshua must guide His people to the true rest of faith. No longer is Gerizim known as the mount of the Beatitudes, but that unnamed mountain beside the Lake of Gennesaret, where Jesus spoke the words of blessing to His disciples and the multitude.” Thoughts from the Mount of Blessing, 1.

“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. And the same words are written for our admonition. We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. God is giving the breath of life to every member of His great family here below. He deserves your sincere reverence, your earnest devotion. When you consider what He has done for you, how can you help loving Him? He has given His Son as a propitiation for sin, in order that you might stand on vantage ground with God.” Christ Triumphant, 193; Sermons and Talks, volume 2, 218.
“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 Saviour 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.” Desire of Ages, 121.

Chronological Statements Relating to the Reign of Solomon

“Nearly three thousand years ago [Solomon’s temple was completed circa. 1006 BC. In 1886 it would have been 2891 years since its completion.] by divine appointment the temple was built in Jerusalem. -- Manuscript 23, 1886.” Christ Triumphant, 154.

“The marks of Solomon’s apostasy lived ages after him. In the days of Christ, the worshipers in the temple could look, just opposite them, upon the Mount of Offense, and be reminded that the builder of their rich and glorious temple, the most renowned of all kings, had separated himself from God, and reared altars to heathen idols; that the mightiest ruler on earth had failed in ruling his own spirit. Solomon went down to death a repentant man; but his repentance and tears could not efface from the Mount of Offense the signs of his miserable departure from God. Ruined walls and broken pillars bore silent witness for a thousand years to the apostasy of the greatest king that ever sat upon an earthly throne.” Conflict and Courage, 200.

“A thousand years before had the psalmist magnified God’s favor to Israel in making her holy house his dwelling-place: ‘In Salem is his tabernacle, and his dwelling-place in Zion.’ [Psalm 76:2.] ‘He chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces.’ [Psalm 78:68, 69.] The first temple had been erected during the most prosperous period of Israel’s history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. Solomon, the wisest of Israel’s monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple, ‘The glory of this latter house shall be greater than of the former:’ ‘I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.’ [Haggai 2:9, 7.]” Spirit of Prophecy, volume 4, 23.
“The long reign of Uzziah [also known as Azariah] in the land of Judah and Benjamin was characterized by a prosperity greater than that of any other ruler since the death of Solomon, nearly two centuries before. [Ussher gives 165 years for this period.] For many years the king ruled with discretion. Under the blessing of Heaven his armies regained some of the territory that had been lost in former years. Cities were rebuilt and fortified, and the position of the nation among the surrounding peoples was greatly strengthened. Commerce revived, and the riches of the nations flowed into Jerusalem. Uzziah's name 'spread far abroad; for he was marvelously helped, till he was strong.' 2 Chronicles 26:15." Prophets and Kings, 303.

The following statement, referring to more than three centuries from the dividing of the kingdom to reforms of Josiah (to which Ussher gives 345 years spanning these two events), is followed by a statement that refers to this period as being “upwards of three centuries”.

“In the days of the rending of the kingdom, centuries before, when Jeroboam the son of Nebat, in bold defiance of the God whom Israel had served, was endeavoring to turn the hearts of the people away from the services of the temple in Jerusalem to new forms of worship, he had set up an unconsecrated altar at Bethel. During the dedication of this altar, where many in years to come were to be seduced into idolatrous practices, there had suddenly appeared a man of God from Judea, with words of condemnation for the sacrilegious proceedings. He had ‘cried against the altar,’ declaring: ‘O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.’ 1 Kings 13:2. This announcement had been accompanied by a sign that the word spoken was of the Lord.

“Three centuries had passed. During the reformation wrought by Josiah, the king found himself in Bethel, where stood this ancient altar. The prophecy uttered so many years before in the presence of Jeroboam, was now to be literally fulfilled.

“The altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove.

“And as Josiah turned himself, he spied the sepulchers that were there in the mount, and sent, and took the bones out of the sepulchers, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words.

“Then he said, What title is that that I see? And the men of the city told him, It is the sepulcher of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria.” 2 Kings 23:15-18.
“On the southern slopes of Olivet, opposite the beautiful temple of Jehovah on Mount Moriah, were the shrines and images that had been placed there by Solomon to please his idolatrous wives. See 1 Kings 11:6-8. For upwards of three centuries the great, misshapen images had stood on the ‘Mount of Offense,’ mute witnesses to the apostasy of Israel’s wisest king. These, too, were removed and destroyed by Josiah.” Prophets and Kings, 401-402.

CHRONOLOGICAL STATEMENTS RELATING TO THE REIGN OF DAVID

“Six miles south of Jerusalem, ‘the city of the great King’ was Bethlehem, where David was born more than a thousand years before the infant Jesus was cradled in the manger, [Ussher gives 1081 years between David’s birth and Jesus’] and worshiped by the wise men from the East. Centuries before the advent of the Saviour of the world, David, in the freshness of boyhood, had kept watch of his flocks as they grazed on the open fields of Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. The Lord had chosen David, and had ordered his life that he might have an opportunity to train his voice, and cultivate his talent for music and poetry. The Lord was preparing him in his solitary life with his flocks, for the work He designed to commit to his trust in afteryears.” Signs of the Times, June 8, 1888.

“A few miles south of Jerusalem, ‘the city of the great King,’ is Bethlehem, where David, the son of Jesse, was born more than a thousand years before the infant Jesus was cradled in the manger and worshiped by the Wise Men from the East. Centuries before the advent of the Saviour, David, in the freshness of boyhood, kept watch of his flocks as they grazed on the hills surrounding Bethlehem. The simple shepherd boy sang the songs of his own composing, and the music of his harp made a sweet accompaniment to the melody of his fresh young voice. The Lord had chosen David, and was preparing him, in his solitary life with his flocks, for the work He designed to commit to his trust in afteryears.” Patriarchs and Prophets, 637.

The next two statements, though appearing have been prepared from the same source document; differ as to the length of time between Melchizedek and David. Ussher has the payment of tithes by Abraham to Melchizedek and the coronation of David as spanning 857 years. In my chronology it is 896 years.

“As soon as David was established on the throne of Israel, he began to plan for a more appropriate position for the capital of his realm. Twenty miles from Hebron a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan to the promised possession, it had been called Salem. Near this place Abraham had proved his loyalty to God. He had prepared an altar, and had laid upon it his only son Isaac, in obedience to the command of the Lord. Here had been the home of Melchizedek, the priest of the most high God, nearly nine hundred years before the coronation of David. It held a central and elevated position in the country, and it was barricaded by an environment of hills. On the north rose Lebanon, with its snow-crowned summits.” Signs of the Times, June 22, 1888.
“As soon as David was established on the throne of Israel he began to seek a more appropriate location for the capital of his realm. Twenty miles from Hebron a place was selected as the future metropolis of the kingdom. Before Joshua had led the armies of Israel over Jordan it had been called Salem. Near this place Abraham had proved his loyalty to God. **Eight hundred years before the coronation of David it had been the home of Melchizedek, the priest of the most high God.** It held a central and elevated position in the country and was protected by an environment of hills. Being on the border between Benjamin and Judah, it was in close proximity to Ephraim and was easy of access to the other tribes.” *Patriarchs and Prophets*, 703.

**CHRONOLOGICAL STATEMENT REGARDING THE END OF NORTHERN ISRAEL**

The end of northern Israel, or the scattering of the ten tribes or Israel, marks the beginning of the 2520 years that begins in 723 BC, with the capture of Hoshea by Shalmaneser V. The breaking of the “pride of power”, that is prophesied in Leviticus 26:19 and Isaiah 7:8, is well depicted in the followings statement the Spirit of Prophecy. Alas, it gives us no more definiteness as to the exact timing of this event. We must look other places to more exactly establish the dating of the end of the period of the typical “false prophet” and the beginning of the 2520 year span that ends with the rise of the two-horned beast, the antitypical “false prophet”.

“The closing years of the ill-fated kingdom of Israel were marked with violence and bloodshed such as had never been witnessed even in the worst periods of strife and unrest under the house of Ahab. **For two centuries and more the rulers of the ten tribes had been sowing the wind:** [Edwin Thiele gives 208 years from the beginning of the divided monarchy to the destruction of Samaria, Ussher gives 254 years a difference of 46 years] now they were reaping the whirlwind. King after king was assassinated to make way for others ambitious to rule. ‘They have set up kings,’ the Lord declared of these godless usurpers, ‘but not by Me: they have made princes, and I knew it not.’ Hosea 8:4. Every principle of justice was set aside; those who should have stood before the nations of earth as the depositaries of divine grace, ‘dealt treacherously against the Lord’ and with one another. Hosea 5:7.” *Prophets and Kings*, 279.

**CHRONOLOGICAL STATEMENT REGARDING THE DESTRUCTION OF SOLOMON’S TEMPLE**

From the following statement it is clear that Sister White did not accept a short chronology of the kings of Israel and Judah. According to Ussher there were 417 years from the completion of Solomon’s temple until its destruction. Edwin Thiele gives 372 years. Edwin Thiele’s work, completed in the second half of the twentieth century, was revolutionary, in that respect.³ Objectors may argue that there were no short chronologies in her day from which to choose.

---

³ There are a great many scholars who find that Thiele’s chronology does not fit with the Assyrian chronology that can be affirmed by astronomical calculations. Most notable is the work of Gerard Gertoux is his book, *Scientific Approach to Absolute Chronology through Synchronisms Dated by Astronomy*. 
"The weakness of Zedekiah was a sin for which he paid a fearful penalty. The enemy swept down like a resistless avalanche and devastated the city. The Hebrew armies were beaten back in confusion. The nation was conquered. Zedekiah was taken prisoner, and his sons were slain before his eyes. The king was led away from Jerusalem a captive, his eyes were put out, and after arriving in Babylon he perished miserably. The beautiful temple that for more than four centuries had crowned the summit of Mount Zion was not spared by the Chaldeans. ‘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.’ 2 Chronicles 36:19."

Prophets and Kings, 458.

**Statements Regarding the End of the 70 Year Captivity**

When does the seventy years captivity begin and end? Sister White is very clear upon this point. The seventy year captivity is 70 years (not 69 or 68 or 49) and it ends with the decree of Cyrus. We also recognise that there are four 70 year periods in connexion with the captivity of Judah (three others besides the 70 year captivity). I will expand upon this in my second lecture. For now I will say that there are 70 years of probation from the captivity of Manasseh, 70 years’ probation for Babylon, 70 years for the temple and, of course the seventy year captivity.

The first statement we will look at is rather long but it gives context that cannot be ignored.

"The advent of the army of Cyrus before the walls of Babylon was to the Jews a sign that their deliverance from captivity was drawing nigh. More than a century before the birth of Cyrus, Inspiration had mentioned him by name, and had caused a record to be made of the actual work he should do in taking the city of Babylon unawares, and in preparing the way for the release of the children of the captivity. Through Isaiah the word had been spoken:

   “Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him;... to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.” Isaiah 45:1-3.

   “In the unexpected entry of the army of the Persian conqueror into the heart of the Babylonian capital by way of the channel of the river whose waters had been turned aside, and through the inner gates that in careless security had been left open and unprotected, the Jews had abundant evidence of the literal fulfillment of Isaiah’s prophecy concerning the sudden overthrow of their oppressors. And this should have been to them an unmistakable sign that God was shaping the affairs of nations in their behalf; for inseparably linked with the prophecy outlining the manner of Babylon’s capture and fall were the words:

   “Cyrus, he is My shepherd, and shall perform all My pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.’ ‘I have raised him up in righteousness, and I will direct all his ways: he shall build My city, and he shall let go My captives, not for price nor reward, saith the Lord of hosts.’ Isaiah 44:28; 45:13."
“Nor were these the only prophecies upon which the exiles had opportunity to base their hope of speedy deliverance. The writings of Jeremiah were within their reach, and in these was plainly set forth the length of time that should elapse before the restoration of Israel from Babylon. ‘When seventy years are accomplished,’ the Lord had foretold through His messenger; ‘I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.’ Jeremiah 25:12. Favor would be shown the remnant of Judah, in answer to fervent prayer. ‘I will be found of you, saith the Lord, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive.’ Jeremiah 29:14.

“Often had Daniel and his companions gone over these and similar prophecies outlining God’s purpose for His people. And now, as the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. His faith in the prophetic word led him to enter into experiences foretold by the sacred writers. ‘After seventy years be accomplished at Babylon,’ the Lord had declared, ‘I will visit you, and perform My good word toward you, in causing you to return . . . I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon Me, and ye shall go and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.’ Verses 10-13.

“Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet. ‘My cogitations much troubled me,’ he wrote of his experience at the time, ‘and my countenance changed in me: but I kept the matter in my heart.’ Daniel 7:28.

“Through another vision further light was thrown upon the events of the future; and it was at the close of this vision that Daniel heard ‘one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision?’ Daniel 8:13. The answer that was given, ‘Unto two thousand and three hundred days; then shall the sanctuary be cleansed’ (verse 14), filled him with perplexity. Earnestly he sought for the meaning of the vision. He could not understand the relation sustained by the seventy years’ captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God’s sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, ‘The vision . . . shall be for many days,’ he fainted away. ‘I Daniel fainted,’ he records of his experience, ‘and was sick certain days; afterward I rose up, and did the king’s business; and I was astonished at the vision, but none understood it.’ Verses 26, 27.
Still burdened in behalf of Israel, Daniel studied anew the prophecies of Jeremiah. They were very plain—so plain that he understood by these testimonies recorded in books 'the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.' Daniel 9:2.

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy fulfillment of these promises. He pleaded for the honor of God to be preserved. In his petition he identified himself fully with those who had fallen short of the divine purpose, confessing their sins as his own.

'I set my face unto the Lord God,' the prophet declared, 'to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession.' Verses 3, 4. Though Daniel had long been in the service of God, and had been spoken of by heaven as 'greatly beloved,' yet he now appeared before God as a sinner, urging the great need of the people he loved. His prayer was eloquent in its simplicity, and intensely earnest. Hear him pleading:

'O Lord, the great and dreadful God [etc.]...' [Quoted Daniel 9] Verses 4-9, 16-19.

Heaven was bending low to hear the earnest supplication of the prophet. Even before he had finished his plea for pardon and restoration, the mighty Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon and the death of Belshazzar. And then the angel outlined before him in detail the period of the seventy weeks, which was to begin at the time of 'the going forth of the commandment to restore and to build Jerusalem.' Verse 25.

'Daniel's prayer had been offered 'in the first year of Darius' (verse 1), the Median monarch whose general, Cyrus, had wrested from Babylonia the scepter of universal rule. The reign of Darius was honored of God. To him was sent the angel Gabriel, 'to confirm and to strengthen him.' Daniel 11:1. Upon his death, within about two years of the fall of Babylon, Cyrus succeeded to the throne, and the beginning of his reign marked the completion of the seventy years since the first company of Hebrews had been taken by Nebuchadnezzar from their Judean home to Babylon." Prophets and Kings, 551-556.

'The seventy years' captivity dated from the time when the Babylonian kings began to hold universal sway. God gave Nebuchadnezzar, king of Babylon, much 'majesty, and glory, and honor:' 'All people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.'

'This same universal sway was exercised by Nebuchadnezzar's descendants until, nearly seventy years later, in the days of Belshazzar, because of the wickedness of the nation, the kingdom was 'divided, and given to the Medes and Persians.' Thus arose the second universal monarchy, Medo-Persia.
“It was only about two years afterward that Cyrus, king of Medo-Persia, issued the remarkable decree providing for the restoration of all the Israelites, ‘the children of the captivity,’ to their home in the land of Canaan.” Review and Herald, January 23, 1908.

Isaiah finished his prophesying about 150 years before the fall of Babylon. Cyrus birth was about 575 BC. He took the throne at about the age of 42. Isaiah’s who finished his prophesying about 785 BC, an hundred 110 years before the birth of Cyrus, spoke of Cyrus by name.

“As the king saw the words foretelling, more than a hundred years before his birth, the manner in which Babylon should be taken; as he read the message addressed to him by the Ruler of the universe, . . . his heart was profoundly moved, and he determined to fulfill his divinely appointed mission. He would let the Judean captives go free; he would help them restore the temple of Jehovah. In a written proclamation published ‘throughout all his kingdom,’ Cyrus made known his desire to provide for the return of the Hebrews and for the rebuilding of their temple....” Christ Triumphant, 257.

CHRONOLOGICAL STATEMENTS REGARDING THE BUILDING OF THE SECOND TEMPLE

This first statement, found also in the Great Controversy, speaks in general terms regarding the timing of the building of the second temple. This, we believe, occurred in 516 BC. Ellen White’s statement dismisses the notion that the second temple was built after 457 BC. ²

“Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, he again went out with his disciples to the Mount of Olives, and seated himself with them upon a grassy slope overlooking the city. Once more he gazed upon its walls, its towers, and its palaces. Once more he beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount.

“A thousand years before had the psalmist magnified God’s favor to Israel in making her holy house his dwelling-place: ‘In Salem is his tabernacle, and his dwelling-place in Zion.’ [Psalm 76:2.] ‘He chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces.’ [Psalm 78:68, 69.] The first temple had been erected during the most prosperous period of Israel’s history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration. Solomon, the wisest of Israel’s monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple, ‘The glory of this latter house shall be greater than of the former.’ ‘I will shake all nations, and the Desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts.’ [Haggai 2:9, 7.]”

² Of note, it also places the writing of Psalms 76 and 78 as being circa 1000 BC. Psalms which occasion of writing are disputed by biblical scholars.
“After the destruction of the temple by Nebuchadnezzar, it was rebuilt about five hundred years before the birth of Christ, by a people who from a lifelong captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon’s temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: ‘Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?’ [Haggai 2:3.] Then was given the promise that the glory of this latter house should be greater than of the former.” *Spirit of Prophecy*, volume 4, 23-24.

The next group of statements deal with the exact timing of the events connected with the building of the second temple. The captivity, as noted above, ended with the first year of the reign of Cyrus (which we mark as being in 537 BC). It was over twenty years later that Darius issued his decree for the work to continue. Many place Darius’ decree in the year 520 or 519 BC with the completion of the temple in 515 or 516 BC, four years later. While it is true that the building of the temple resumed in 520 BC, it was not the decree of Darius that caused this. The building had already resumed due to the prophesying of Haggai and Zechariah. The Bible gives us no date for Darius’ decree. We only know that it occurred sometime shortly before the completion of the temple. I will deal with these evidences further in my second lecture.

“Under the favor shown them by Cyrus, nearly fifty thousand of the children of the captivity had taken advantage of the decree permitting their return. These, however, in comparison with the hundreds of thousands scattered throughout the provinces of Medo-Persia, were but a mere remnant. The great majority of the Israelites had chosen to remain in the land of their exile rather than undergo the hardships of the return journey and the re-establishment of their desolated cities and homes.

“A score [20] or more of years passed by, when a second decree, quite as favorable as the first, was issued by Darius Hystaspes, the monarch then ruling. Thus did God in mercy provide another opportunity for the Jews in the Medo-Persian realm to return to the land of their fathers. The Lord foresaw the troublous times that were to follow during the reign of Xerxes, --the Ahasuerus of the book of Esther; --and He not only wrought a change of feeling in the hearts of men in authority, but also inspired Zechariah to plead with the exiles to return.” *Prophets and Kings*, 598.

“Nearly fifty thousand, under the leadership of Zerubbabel and Joshua, took advantage of this providential opportunity to return. These were, however, comparatively speaking, only a few, a mere ‘remnant,’ of all the Israelites scattered throughout the provinces of Medo-Persia. Many chose to remain in the land of their captivity, rather than to accompany their brethren, and to assist in restoring the temple services.”

“Nearly twenty years passed by. Many of the remnant who returned to Judea, had fallen into a backslidden condition, and were doing no more to restore the house of God than were their brethren living elsewhere in the Medo-Persian realm. But as the result of the appeals of Haggai and Zechariah, the returned exiles repented before God, and labored
diligently to complete the temple. The Lord blessed them, and they were greatly prospered. Their efforts were brought to the notice of Darius Hystaspes, who was the monarch ruling at that time; and he was impressed to issue a second decree, fully as favorable as the one issued by Cyrus over twenty years before. *Review and Herald*, January 23, 1908.

The Building of the Second Temple

**Statements Connecting the Life of Christ to Other Biblical Events**

“Soldiers were at once sent to Bethlehem, with orders to put to death all the children of two years and under. The quiet homes of the city of David witnessed those scenes of horror that, six hundred years before, [Ussher places Jeremiah's prophesying as beginning in 629 BC] had been opened to the prophet. ‘In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.’” *Desire of Ages*, 65.

“To the question of Zacharias, the angel said, ‘I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.’ Five hundred years before, [Ussher places the giving of this prophecy (the seventy weeks) in 538 BC] Gabriel had made known to Daniel the prophetic period which was to extend to the coming of Christ. The knowledge that the end of this period was near had moved Zacharias to pray for the Messiah's advent. Now the very messenger through whom the prophecy was given had come to announce its fulfillment.” *Desire of Ages*, 98.

“Five hundred years before the birth of Christ [as detailed above, Zechariah prophesied in the time of Darius Hystaspes (520-519 BC), the prophet Zechariah thus foretold the coming of the King to Israel. This prophecy is now to be fulfilled. He who has so long refused royal honors now comes to Jerusalem as the promised heir to David's throne.” *Desire of Ages*, 569.
The next statement, referring to the prophecy of Isaiah 60, was written at least 715 years before Christ spoke them to begin his mission.

“It was not Christ's mission to exalt himself as an astrologer. His work was with sinful human beings, whom he came to save from hopeless woe and misery. The angel that foretold his birth declared, ‘Thou shalt call his name Jesus: for he shall save his people from their sins.’ And **more than six hundred years before**, he himself had declared: ‘The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.’ This was his mission.” *Youth Instructor*, March 21, 190.

**VARIOUS OTHER CHRONOLOGICAL STATEMENTS**

The next statement spans, with two separate figures the entire history of the world from the creation to the end of the first century. Sister White says that Moses, “wrote the book of Genesis...” as “he wandered with his flocks in solitary places”... during his forty years as a shepherd. [see. *Patriarchs and Prophets*, 251.] This means that he wrote Genesis, according to Ussher’s chronology, between 1531 and 1491 BC. According to my reckoning, 2500 years would bring us to five years before the deliverance of the children of Israel from Egyptian bondage. The “long period of sixteen hundred years from Moses”, I take as being 1600 years from Moses death in 1492 BC. This would bring us to 109 AD. John’s vision was written in 96 AD. Also, if we take Ussher’s chronology and simply add 2500 and 1600 we get 4100 years. Subtracted from 96 AD (and accounting for no zero year), the creation of the world would be 4005 BC.

“**During the first twenty-five hundred years of human history, there was no written revelation.** Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. **This work continued during the long period of sixteen hundred years, from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.”***

*The Great Controversy*, (1888), c.3.
We must also look at the next statement, in connexion with this. Sister White gives about fifteen hundred years between the time when Moses began to write the book of Genesis and the completion of the Revelation by John. Obviously, this must be a round figure.

“The counsels are of God and His Word was not given in a few days, on a high-pressure plan. It took a long space of time to bring out the Bible history. Under the inspiration of the Spirit of God, a chapter was written, a psalm was composed, a proverb penned, a vision from God recorded, and so down through the ages the will and purposes of God were brought out. About fifteen hundred years were occupied from the time Moses began to write the book of Genesis down to the completion of the Revelation by the Beloved John. God would not have us so excitable, in such a hurry; and yet there are some who need to be taught diligence.”

*Manuscript Releases*, volume 6, 183.

In the next statement, Sister White, in connecting of the dark day to a span of 2500 years from the writing of the book of Joel, helps place it as being written after the captivity of northern Israel. A simple calculation would put the writing of Joel’s prophecy as 721 BC.

“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.]” *The Great Controversy*, (1888), 308.

Again we have another fifteen hundred year statement, this time being applied to the span between Abraham and Christ. It appears that Sister White in preparation of some manuscripts puts round figures to be specified later. In the writing of this document I have ready at my finger tips all kinds of chronological references. I do not have every date memorized and I do not imagine that Sister White did either. Sister White in preparing her documents by hand did not have the same luxury. Many of the chronological statements are made in passing, and, thus, not always as precise as we would like. This does not mean that we should ignore them.
“The Lord must keep the city except the watchman labor in vain. This wonderful truth was revealed by Christ during His mission on earth. Our Saviour says, ‘Your father Abraham rejoiced to see My day; and he saw it, and was glad’ [John 8:56]. **Fifteen hundred years** [ON PAGE 204 OF PATRIARCHS AND PROPHETS ELLEN WHITE REFERS TO THIS PERIOD AS BEING EIGHTEEN CENTURIES.] before Christ laid off His royal robes, His kingly crown, and left His position of honor in the heavenly courts, assumed humanity, and walked a man among the children of men, Abraham saw His day and was glad.

“Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. Then took they up stones to cast at Him’ because of that saying [verses 57-59]. Christ was using the great name of God that was given to Moses to express the idea of the eternal presence.”

*Manuscript Releases*, volume 14, 22.

According to Ussher, the covenant made with Abraham was 1908 years before the birth of Christ.

“**Eternal Covenant Given to Abraham.**--[Ephesians 1:3-5 quoted.] Before the foundations of the earth were laid the covenant was made that all who were obedient, all who should through the abundant grace provided become holy in character and without blame before God by appropriating that grace, should be children of God. **This covenant, made from eternity, was given to Abraham nineteen hundred years before Christ came.** With what interest and what intensity did Christ in humanity study the human race to see if they would avail themselves of the provision offered (MS 9, 1896).”

*SDA Bible Commentary*, volume 6, 1114.

**CONCLUSION**

In spite of the attacks that have been waged against the biblical chronology of the pioneers (and there have been mistakes made) our primary dates still stand. Every date of Bible prophecy is firmly established and can be confirmed by Sister White’s chronology. As she so clearly states,

“The preaching of a definite time for the Judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.”

*The Great Controversy*, 456.

It is still true that Christ entered the holy place in 1844, on October 22nd, to begin His work of cleaning the sanctuary in heaven and to correspondingly cleanse His Church.
“The commandment to restore and build Jerusalem, as completed by the decree of Artaxerxes Longimanus (see Ezra 6:14; 7:1, 9, margin), went into effect in the autumn of B. C. 457. 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 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." Desire of Ages, 233.

I could have dealt with every chronological date, etc. but I believe that these notes have enough information that those who are studying to show themselves approved unto God will be pick up where I left off. Everyone needs to examine these things for themselves, if they are to have a sufficient understanding to defend them.

Here I give a comparison of my chronology and Ussher's. I will deal with my chronology as compared to Ussher's in more detail in the Appendix.
INTRODUCTION

“Prophecy has been fulfilling, line upon line. The more firmly we stand under the banner of the third angel’s message, the more clearly shall we understand the prophecy of Daniel; for the Revelation is the supplement of Daniel. The more fully we accept the light presented by the Holy Spirit through the consecrated servants of God, the deeper and surer, even as the eternal throne, will appear the truths of ancient prophecy; we shall be assured that men of God spake as they were moved upon by the Holy Ghost. Men must themselves be under the influence of the Holy Spirit in order to understand the Spirit’s utterances through the prophets. These messages were given, not for those that uttered the prophecies, but for us who are living amid the scenes of their fulfillment.” Selected Messages, volume 2, 114.

This is a powerful passage. It is easy to read it and not grasp its meaning. Prophecy has been fulfilling line upon line but do we stand as firmly under the banner of the third angel as we imagine we do? Do we clearly understand the prophecy of Daniel? Note, she does not say, “prophecies”. How fully do we accept the light presented by the Holy Spirit through the consecrated servants of God? Are the truths of ancient prophecy as deep and sure to us as the eternal throne? Are we assured that men of God spake as they were moved by the Holy Ghost? Are we under the influence of the Holy Spirit? Do we understand the Spirit’s utterances through the prophet? Do we realise that these messages were given, not for those who uttered the prophecies, or their hearers, but for us who are living amid the scenes of their fulfillment?

As we begin this study of the prophetic periods, we are not just dealing with numbers, dead facts, something from yesterday’s almanac. In the study of the prophetic periods, chronology cannot be ignored. As noted in my first lecture, Adventism stands or falls based upon its adherence to a correct biblical chronology. We spent a brief amount of time looking at Ellen White’s chronological statements, insufficient to really understand what we were looking at. We can, however, see that the Bible and Spirit of Prophecy are in agreement. The lines of Bible prophecy can be traced. In this lecture I will look at the dates of Bible prophecy and show that these are solid dates upon which we can base our faith.

LEVITICUS 26 AND THE SEVENTY YEAR CAPTIVITY

Today I want to look at Leviticus 26. Hopefully, you can see what I see or, at least, help me see better. The commencement of the chain of truth begins with literal Israel and ends with spiritual Israel. We need to understand the end from the beginning. The prophecy of Leviticus 26 was fulfilled upon literal Israel. Amazingly, this is a little understood prophecy. One commentator notes,

“Chapters 25 and 26 emphasize the monotheistic and sabbatical principles that were the two great supporting pillars of the Sinaitic Covenant (cf. 25:55—26:3 and Exodus 20:2-11)…. Isaiah 61:1-2 together with Luke 4:16-21 suggests that Leviticus 25 should be read eschatologically… [And yet] The twenty-sixth chapter of Leviticus has been the threefold victim of perpetual neglect: (1) In the synagogue it has been avoided because of its unpleasant subject matter.5 (2) In commentaries (past and present, Jewish and Christian) it has been given sketchy treatment. (3) In materials dedicated to the concept of covenant in the Old Testament its covenant affinities [connexions] are rarely discussed.”

---

5 The Eschatological Significance of Leviticus 26, William D. Barrick, National ETS, November 19, 1999. pp.1,2
The most neglected aspect of Leviticus 26 is the fulfillment of the 70 years captivity and its connexion to biblical chronology. There are four “sevens” in Leviticus 26. Each has a fulfillment for literal Israel expressed on 70 year periods. As mentioned earlier, there is seventy years’ probation given for Judah, after the 65 years of Isaiah 7:18, that commences with the captivity of Manasseh and ends with the captivity of Daniel by Nebuchadnezzar. This captivity ends in 537 when Cyrus issues his decree. The two periods together, the seventy years’ probation and the 70 years of Daniel, are back to back sevens (think, Joseph, Leah and Rachel, etc.), a period of 140 years. The siege and destruction of Jerusalem by Nebuchadnezzar in 597 BC begins a 140 year period that ends with the decree of Artaxerxes in 457 BC. The seventy year period that begins with destruction of the Temple in 586 BC ends seventy years later in 516 BC with the rebuilding of the temple under Darius’ decree. Also, there are seventy years’ probation given to Babylon, the first of the beasts that scatter Israel and the power that begins the seventy years captivity, after which God says, “It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation”6. This period ends in 539 BC, when Cyrus enters into the city of Babylon and kills Belshazzar.

Each of the four decrees that are instrumental in the return and restoration of literal Israel, Cyrus’ decree of 537 BC (people and land), Darius’ decree of 517/516 BC (temple) and Artaxerxes’ decree of 457 BC (city and government) and Artaxerxes’ final decree in 444 BC (which encompasses elements of the three previous decrees), deals with a different aspect of the Jewish economy and can be directly connected with each of the chastisements of “seven” in Leviticus 26.

**WHY 70 YEARS?**

The question that is not often asked is why were there seventy years allotted for the captivity of Judah? Why did it begin when it did? First the time element of the seventy year captivity comes from the prophecy in Leviticus 26. In the final declaration of the “seven times” (Heb. sheba, lit. seven) punishment, beginning in verse 28, all of the chastisements are repeated, this time, with no conditional elements attached. Especially of note are the verses at the end of the prophecy that speak of a forced Sabbath rest of the land.

And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. 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. 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. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. Leviticus 26:32-35.

The language is mirrored in 2 Chronicles 36:21,

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

---

6 Jeremiah 25:12
Plainly, the captivity lasted for seventy years because that is the period of time that the land did not rest. From the anointing of Saul to Daniel's captivity is 490 years. In that period of time there were seventy sabbatical years that were not kept. This was the result of the burdens placed upon Israel by them having a king. Interestingly, the first thing that is dealt with in the corrective chastisements for the transgression of the sabbatical rest of the land is the breaking of the kingship. The “seven”, as it applies to literal Israel is a period of ten times seven years or seventy years of corrective punishment. This is illustrated below.

The Seventy Year Sabbath Rest of the Land

Northern Israel’s “Seven Times”

Also, the “chastisement of seven”, found in Leviticus 26, is fulfilled for the ten northern tribes. It is Assyria that takes them into captivity. It is the end of Assyria that marks the beginning of Babylon's 70 years (that is, the end of the literal false prophet is connected to the rise of literal Babylon). Each kingdom begins, when the preceding kingdom ends. What begins with literal Israel ends with spiritual Israel. The captivity of northern Israel marks the beginning of 2520 years that end in 1798, with the rise of the two-horned beast. Sister White comments upon the end of this period,

“This period [the second half of the 2520 years for Israel]...terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, ‘He that leadeth into captivity shall go into captivity.’

‘At this point another symbol is introduced. Says the prophet, ‘I beheld another beast coming up out of the earth; and he had two horns like a lamb.’ [Revelation 13:11.] Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the ‘four winds of the heaven strove upon the great sea.’ [Daniel 7:2.] In Revelation 17, an angel explained that waters represent ‘peoples, and multitudes, and nations, and tongues.’ [Revelation 17:15.] Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.
“But the beast with lamb-like horns was seen ‘coming up out of the earth.’ Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World, —that turbulent sea of ‘peoples, and multitudes, and nations, and tongues.’ It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. The Great Controversy, 440-441.

We cannot ignore the fulfillment of these prophecies as they are applied to the literal symbols, if we are to understand their meaning as they are applied at the end of the world. In the chart below, I have outlined the commencement of the “seven times” for literal Israel prophesied in Isaiah 7:8-9 that begins in 723 BC, nineteen years after the 65 year prophecy is proclaimed. Included in this chart is the end of Assyria in October of 609 BC and the end of Babylon in October of 539 BC. Regarding the fact that there is a separate seventy year probationary period for Babylon, the Bible is clear.

And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. Jeremiah 25:10-12.

---

**Seventy Years for Babylon**

- **Assyria**: 742 - 723
- **Nebuchadnezzar**: 70 years for Babylon, 609
- **Babylon overturned**: 539

### After the fall of the Assyrian empire in October 609 BCE, Babylonian domination lasted exactly 70 years until its fall in October 539 BCE, according to Jeremiah 25:11,12. (Gerard Gertoux; Dating the Biblical Chronology p. 8)
**THE PROPHECY OF ISAIAH 7 - 12**

We can also see that the 65 year prophecy of Isaiah 7 is applied to Judah. In fact, the prophecy is not given to king Pekah of Israel but to the Ahaz of Judah. The prophecy continues through to chapter 12 and concerns mostly Judah. It contains several Messianic prophecies that are fulfilled under Judah. Most notably it shows that Assyria, in its captivity of Ephraim (northern Israel), will also come upon Judah but only to the neck. This can only be fulfilled by Manasseh’s captivity under Esarhaddon.

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Isaiah 8:7-8.

The prophecy of Isaiah 7:8-9 gives the starting point for the prophecy of Leviticus 26. Leviticus 26 is not really a time prophecy, as such. The prophecy of Leviticus 26 is conditional. There was no need for these corrective punishments to last as long as they did. In Leviticus 26:18-22, we see this clearly.

And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: 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. 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. 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. Leviticus 26:18-22.

Israel is given a clear choice. If they do not hearken, then God will prolong their punishment seven for their sins. This seven could be fulfilled over various time periods. There is no unit for the seven to modify. Manasseh’s captivity sets up the first seventy year probationary period that commences the “seven times” punishment for Judah. How this is fulfilled is outlined below.
THE FULFILLMENTS OF THE 70 YEARS

As noted above, there is more than one fulfillment of seventy year periods, based upon the prophecy of Leviticus 26. They are illustrated below.

Notice that there are four “sevens”. The first deals with the kingship, the second the people and land, the third the city (a period of 140 years) and, finally, the fourth “seven” is the destruction of the sanctuary and completes the conditional judgements. At this point, the 70 years must run their course. Notice, also, that three of the periods end with a decree. The third, while ending the periods of judgement upon Jerusalem, also sets up a 490 year period of probation for literal Israel. The fourth decree in 444 BC, the second of Artaxerxes, sums up the previous decrees and, as will be dealt with later, divides the 49 years of the 490 year prophecy into 13 and 36 years.
A THREE-ONE COMBINATION

The four decrees are a three–one combination. All that chastisements that commence in the four “sevens” of Leviticus 26, which are also a three-one combination, are resolved, at least for literal Israel, in the four decrees.

THE FIRST DECREES

Cyrus’s decree in 537 undoes the 70 year rest of the land, begins the undoing of the 70 years desolation of the temple, undoes the scattering and begins the process that will once again bring local government to Israel. The only thing that it completes is the last thing mentioned in Leviticus 26, the 70 year rest of the land.

THE SECOND DECREES

Darius’ decree is undated but is connected with the final rebuilding of the temple in 516 BC. I put in my chart 517 BC but it could even have been in 516 BC. The temple was finished and complete on the 3rd of Adar of 516, in time for the Passover just over a month later.

THE THIRD DECREES

Artaxerxes’ first decree in 457 BC completes the 140 years from the destruction of Jerusalem by Babylon in 597 BC. Some may argue that the destruction of the city, along with the temple in 586, is the real point where Jerusalem is destroyed. Here are some things to think about; Jehoiachin’s captivity begins in 597, lasts for 36 years and is connected by 666 years with the destruction of Jerusalem by Rome in 70 AD; Zedekiah’s placement upon the throne by Nebuchadnezzar, basically, as a puppet king; Ezekiel counts the years of his captivity as beginning with the destruction of the city in 597 BC; It is true that what was begun by Nebuchadnezzar was finished in 586 BC but in some ways both these events are a fulfilment of the siege of Leviticus 26 and also the numbers of captives was larger in the first destruction than in the second.
“Nebuchadnezzar pillaged both the city and the Temple and deported to Babylon the new king Jeconiah who was either eight or eighteen at the time (Jehoiakim having died in the meantime) and his court and other prominent citizens and craftsmen, along with a sizable portion of the Jewish population of Judah, numbering about 10,000. Among them were Ezekiel. The author of the book of Daniel, who was deported along with Ezekiel, reports that his experiences (if they are to be understood and interpreted as historical narrative) also occur while in Babylonian exile in this period. A biblical text written in approximately the same time period of the exile reports that ‘None remained except the poorest people of the land’ and that also taken to Babylon were the treasures and furnishings of the Temple, including golden vessels dedicated by King Solomon. (see. 2 Kings 24:13-14)” Wikipedia, Siege of Jerusalem (597 BC).

THE FOURTH DECREE

The fourth decree, and Artaxerxes second, complete the three-one combination. This decree completes the building of the Temple, even though it was given some 70 years later. “And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.” Ezra 6:14. In some ways Artaxerxes second decree is a continuation of his first decree. This decree specially concerns the rebuilding of the streets and walls, which is a reference to order and military preparedness.

Sister White comments of the these decrees.

“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.

THE 70 WEEKS, THE 2300 DAYS AND LEVITICUS 26

In Daniel 9, we find Daniel seeking to fulfill the conditions of the Seventy week prophecy, as outlined in Leviticus 26.

If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all
that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD. Leviticus 26:40-45

This promise is also repeated in Jeremiah.

For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive. Jeremiah 29:10-14.

It is obvious that Daniel knew he was fulfilling the conditions of this prophecy.

In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the LORD my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. Daniel 9:2-6.

Further, he continues,

Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath (seven) that is written in the law of Moses the servant of God, because we have sinned against him.... As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.... O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. Daniel 9:11, 13, 16-19.
As Daniel seeks to fulfill the conditions that end the seventy year prophecy, he is given a prophecy that gives 490 years of probation for literal Israel. At the end of this period, in 34 AD, the promises that applied to literal Israel are transferred to spiritual Israel. More importantly, the 70 weeks are determined (cut off) of a longer prophecy, the 2300 days. Both prophecies begin with literal Israel and end with spiritual Israel. One of the criticisms of the “seven times” prophecy of Leviticus 26 is that there cannot be found in history a 2520 year period of uninterrupted punishment for literal Israel. We do not teach or believe that that is a proper application of the prophecy of Leviticus 26. First, we see that there is an application of the “seven times” to literal Israel in the various 70 year periods. Second, it is clear that the starting point for the 2520 years begins with the start of the seventy year chastisement of literal Israel but ends with spiritual Israel, just as the other longer time periods that fall under its scope.

**The Prophetic Mirror**

Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, who were before him, and hath made Judah also to sin with his idols: Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whoever heareth of it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. 2 Kings 21:11-13.

Now we enter into a brief exposition of the two 2520 year periods that results from God transferring the promises and curses that applied to literal Israel to spiritual Israel. The line of Samaria is stretched over the line of Jerusalem. These two periods together make a longer period of 2566 years. If we include the 19 years that precedes the commencement of the 2520 for Israel and the 19 years that is mirrored at the end of the 2520 years for Judah, the whole prophetic mirror covers a period of 2604 years. The prophecy’s starting point is found in Isaiah 7:8-9. There we see that the prophecy is revealed at a time there is a civil war with the northern kingdom being confederate, etc. This is mirrored at the end. Here it is in visual.

**A summation**
There is much that can be said about these two 2520 time periods. Whatever one's opinion regarding the validity of applying the sheba of Leviticus 26 in a day-for-a-year fashion, it cannot be denied that these period exist historically. In my final lecture, I will show how all of the prophetic periods, and their several dates, are connected by cycles of seven. Our opponents may argue that we cannot know for a certainty the date of Manasseh's capture, or the date for the fall of Samaria is one year off, etc. etc. Obviously, the same can be said for the dates for the 70 weeks and the 2300 days. These dates are no more sure nor uncertain. Doubt can be brought to any date. It is clear, however, that the dates given for the application of the various 70 year periods as applied to literal Israel cannot be dismissed. Nor can it be shown that placing Manasseh's captivity in 677 BC is an impossibility. In fact, that it occurred in that seven year time frame is the only possibility. That Manasseh's capture fulfills the specification for the termination of the 65 years as laid out in Isaiah 7:8-9, is almost a certainty. The problem that the opponents of the 2520 have is that they have no real explanation for the facts. If Manasseh's captivity did not fulfill the 65 years, what did?
**BIBLICAL CHRONOLOGY AND THE CYCLE OF SEvens**

**PART 3**

**INTRODUCTION**

In the previous two lectures I demonstrated that the prophetic periods are built upon a solid chronological foundation. In following the admonition of Isaiah 28:10, “For precept (set in order) must be upon precept, precept upon precept; line (a measuring line) upon line, line upon line; here a little (from here), and there a little (to here), “ I have taken the time to look at the various dates and observe there numerical relationships. In this lecture, I will present my research into these connexions. For the vast majority of the dates that I am using for this lecture, I first established the dates and only noticed the relationships afterwards. I have not tried to pick dates that fit some system. If I had, for me personally, the relationships between the various prophetic periods would not be as powerful a testimony to their truthfulness.

**THE 2300 DAYS AND THE CYCLE OF SEvens**

While discussing on Facebook how the 70 weeks is derived from the cycle of sevens found in Leviticus 25 and 26, I was challenged to explain how the 2300 days followed the cycle of sevens. 2300 is not equally divisible by 7 (2300/7 = 328 r4). In the past I had read how others tried to connect the 2300 days to the Jubilee cycle of 50 years. In my research I was convinced that a Jubilee is 49 years. The 50th year is merely the first year of the next cycle. If I was to apply the Jubilee cycle to the 2300 days, it would not be equally divisible (2300/49 = 46.93877551020408163265306122449 or 46 r46). In studying the 2520 year prophecy we notice that there are 46 years between the beginnings and ends of both 2520 periods. That is, most Adventists recognize the date 1798 as marking the time of the end but do not generally recognise that the ending of these two prophecies (the 1260 and the 2300 days) are connected. I then realised that from the beginning of the 2300 days to the end of the 1260 is 2254 years (457BC + 1798AD – 1 = 2254). This is divisible by 49 and yields 46 Jubilee cycles. I was overjoyed when I discovered this and presented it in a Bible study. After my presentation one lady observed that the period from 1798 to 1844 is the 50th cycle of 46 years. That is, the period from 1798 to 1844 is a Jubilee “year’. I then noticed that the 2300 days begins with a 49 year period and ends with a 46 year period. I then noticed this formula, which I derived from the 2300 days, \( ab + b = c \) (where \( a \), the first smallest portion of the period, times \( b \), the last portion of the period, plus \( b \), equals \( c \), the entire period – or variations thereof) could be observed in other prophetic periods.

**The 2300 days**

\[
\begin{align*}
49 \times 46 + 46 &= 2300 \text{ years} \\
457 &\quad 408 &\quad 1798 &\quad 1844 \\
49 \quad &\quad 46 \\
49 \times 46 &= 2254 \text{ years}
\end{align*}
\]
Of course, there are many periods that are divisible by 7 and by 49\(^7\). As I have observed the relationship between these periods, as expressed in cycles of seven, it has amazed me at how many connexions there are. Let us take a look at a few others.

**THE 120 YEARS AND THE CYCLE OF SEVENS**

The first time prophecy that is explicitly given in the Bible is the 120 years of Noah. In applying the formula \(ab + b = c\), I noticed that 120 x 49 + 120 = 6000 years. This is a variation of the formula. I have merely taken this prophecy, “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Genesis 6:3) and multiplied it by a Jubilee cycle. In my biblical chronology I had originally calculated the age of the earth as 4040 BC +/- 12 years (I did not feel that with the data at hand that I could be more exact than this). In applying the 120 years to a sabbatical cycle, I noticed that if we simply multiplied 120 by 49 we would have 5880 years. If I worked backwards from 1844, that would yield the date 4037 BC for the creation of the world (or the entrance of sin). That would make the period from 1844 the 50th “year” of a 120 year Jubilee cycle. Since there is time no longer, the final 120 years would be an indefinite period. Again, I am not adamant about this.

---

**THE 2520 PROPHETIC MIRROR AND THE CYCLE OF SEVENS**

**THE 70TH WEEK**

One of the innovations that came from the midnight cry was an understanding of the 70th week of the 490 year prophecy. Prior to this time, Miller had placed Christ’s crucifixion at the end of the 70th week and not in the middle. Miller had Christ’s crucifixion as being 33 AD. Samuel S. Snow, in calculating the end of the 2300 days using the Karaite calendar, recognised that Christ’s crucifixion must be in 31 AD, if it was to fall on a Friday. With the new understanding that they had not accounted for the fullness of the year (no zero year), in predicting that 1843 would be the end of the prophetic periods, they recognised that 34 AD, not 33 AD, was the end of the 70 weeks. This made the Messiah ‘cut off’ in the midst of the week, as we now understand it.

**THE 2604 YEAR PROPHECY**

What is the longest time prophecy in the Bible? Probably it is the 7000 years. There is a great deal of debate about this. Somehow, people imagine that longer prophecies are more important than shorter prophecies (or some such nonsense). Of course, we recognise that the 2520 year prophecy was the longest prophetic period that was proclaimed by those who gave the judgment hour cry. They did not proclaim both 2520’s (Judah’s and Israel’s) as being connected in a prophetic mirror. One opponent of

---

\(^7\) There is a one-in-seven chance that any two dates are divisible by seven. There is a one-in-49 chance that any two dates are divisible by 49. The odds for the 2300 existing by chance is one in 823,543.
the 2520 has mocked us by saying we are really teaching a 2566 year prophecy (in that the first begins in 723 BC and the last ends in 1844 AD). What he fails to recognise is the whole prophetic mirror is 2604 years, beginning in 742 BC, when the prophecy is revealed, and ending in 1863, when the prophecy is rejected by James White and hidden on the 1863 chart.

I noticed, in my study of the 1863 chart, that the 70th week is prominent. It looks something like this, 27| 3½ T 3½| 31. What we see represented is Christ’s 2520, one week of 2520 literal days, represented as two 3 ½ year periods, equally divided with the “curse” (“for he that is hanged is accursed of God” Deuteronomy 21:23 and “Cursed is every one that hangeth on a tree’’ Galatians 3:13). As I puzzled over the prophetic mirror, I tried to understand why there were 65 years at the beginning and 19 years at the end of the 2520 for Judah and 19 years at the beginning and 65 years at the end of the 2520 for Israel. I felt there must be some significance. In looking at the 1863 chart I finally had my answer. I noticed that the two 3 ½ year periods were 42 months each. That is there are 84 months in 7 years. Christ was crucified in 31 AD. I simply multiplied 84 months by 31 and came up with the number 2604, the number of years from the giving of the prophecy in 742 BC to the rejection and hiding of the prophecy in 1863. Another way I looked at it was the Messiah was to “confirm the covenant with many for one week”. The number of the covenant (12) times the number of the week (7) multiplied by the year of the crucifixion (31) equals the entire period of the prophetic mirror (2604). Also, I finally noticed that 19 + 65 = 84. The whole prophetic mirror fits my formula \( ab + b = c \), 84 x 30 + 84 = 2604. That is, I am multiplying 84, which is 19 + 65, by the number of days in a month, 30, this yields 2520. Then I simply add 84 to complete the period of 2604 years.

The Prophetic Mirror and Christ’s Week

![Diagram](image)

The 2520 has mocked us by saying we are really teaching a 2566 year prophecy (in that the first begins in 723 BC and the last ends in 1844 AD). What he fails to recognise is the whole prophetic mirror is 2604 years, beginning in 742 BC, when the prophecy is revealed, and ending in 1863, when the prophecy is rejected by James White and hidden on the 1863 chart.
THE GREAT JUBILEE

The great Jubilee, as it was called by the Millerites, is not a prophetic period, as such, but was merely an observation that Miller had regarding the span of years from Daniel's captivity, and the beginning of the 70 year rest of the land, to the end of the 2520 and the 2300 days. He noted that this period was 50 Jubilees or 2450 years. In my formula of $ab + b = c$, it could be rendered $49 \times 49 + 49 = 2450$. It could also be understood as 34 (the year of the close of probation for literal Israel) times 70 (the year for the destruction of Jerusalem) plus 70 (the period of the captivity); $34 \times 70 + 70 = 2450$.

31 AD AND CHRIST'S JUBILEE

You may notice, in the above chart, that from the destruction of the Temple (which marks the point of no return regarding the 70 year captivity of literal Israel) to Cyrus' decree is one Jubilee cycle. He is announcing a return to the land (which is what the Jubilee is about) at the end of a period of both 70 and 49 years. This 49 year period is preceded by a 21 year period and followed by a 21 year period (to the completion of the temple). If we multiply $21 + 49 + 21 = 91$ years. If we multiply $91 \times 7$ it equals 637. It is 637 years from Daniel’s captivity in 607 to the crucifixion in 31 AD. In fact, 31 AD comes up prominently in connecting various periods by cycles of seven.

“...The time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added His intercession. This was the occasion of His ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and He now claimed the gift of the Spirit, that He might pour it out upon His disciples.” *Southern Watchman*, Nov. 28, 1905; 6 Bible Commentary, 1055.
THE JUBILEE AND 1097 BC

Christ's Ascension into heaven also marked His inauguration as priest and king. From 1097 BC, when Israel received its first king, until 31 AD when Christ became a priest-king was 1127 years or 49 x 23. That is, it is 23 Jubilee cycles between these inaugurations. We saw earlier that a period of twice that length (49 x 46 = 2254 years) spanned from the commandment to restore and build Jerusalem to 1798.

“Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from heaven to His followers as a token that He had, as priest and king, received all authority in heaven and on earth, and was the Anointed One over His people.” Acts of the Apostles, 39.

I know at this point, some of this may be hard to follow, if you are hearing it for the first time. What never ceases to amaze me is how intricate God’s designs are. I think it is more than one human mind can take in. Every time I study these things, I find patterns and connexions that it did not notice before. Hopefully the charts help.

1097 BC also figures prominently in the Jubilee of the world, being half way between the creation of the world (60 x 49 = 2940 years) and 1844. That is, Adam lost his kingship of the world at the entrance of sin in 4037 BC. In 1097, Saul was anointed king. Both 31 AD, when Christ ascended on high, and 1844, when Christ entered the Most Holy of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father (see. Early Writings, 244), are milestones in the restoration of the lost kingship of the world.
666 AND THE CYCLE OF SEvens

I will switch gears for a moment. Of course, 666 is not equally divisible by 7. In understanding the origin and significance of the number 666, we often go back to Babylon. The Babylonians considered 666 to be a mystical number. The number 6 (the number of man) when multiplied by itself is 36. The numbers 1+2+3+4+5+6...+36 equal 666. The ancient Babylonians created talismans using what is known as a magic square, a square divided into 36 squares numbered 1 to 36. These were ordered in such a fashion that each row of six squares would add up to 111, both horizontally and vertically. The six rows across, added together, were 666 (and the same with the six rows added down). It may be known by many of you that William Miller gave 666 years for the Roman Kingdom. That is, it was an observation that from the time of league between the Romans and the Jews in 158 BC to the taking away of the daily in 508 AD was 666 years. Of course, he was wrong, in that he did not account for the absence of the zero year. Also, it has been noted by others that the first league between the Jews and the Romans was in 161 or 160 BC. Be that as it may, there are other applications of 666 that are pertinent to the cycles of sevens.

THE COUNTERFEIT 2520 AND 666

One such example is Israel's seven times curse which is divided into two 1260 year periods, one for paganism (the counterfeit of the earthly sanctuary) and one for papalism (the counterfeit of the heavenly sanctuary). In comparing this with Christ's 2520 (the 70th week) we see that it is a counterfeit of the work of Christ. Christ ministered for 1260 days on earth and 1260 days in heaven, to complete His week. As noted earlier Christ's week is the true curse, the true covenant week. The 2520 for Israel is a counterfeit. Others have noted this and go into more detail than I can here. What we will notice is that 1260 is 6+6+6 x 70 (70 years being a probationary period, such as that that was given to Babylon from 609 to 539 BC). Another way to look at it is 36 x 70 is 2520 years. Half of that is 18 x 70. Of course, 36 is shorthand for 666 (as in the 36 squares in the Babylonian magic square).
Leviticus 26, Deuteronomy 28 and 666

Leviticus 26 and Deuteronomy 28 both speak of the siege and destruction of Jerusalem. In looking at the Babylonian captivity, it is obvious that Leviticus 26 applies to the siege and destruction of Jerusalem by Rome. In Deuteronomy 28, it refers to another power.

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. The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle lieth; a nation whose tongue thou shalt not understand; A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young: 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. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.
body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: Deuteronomy 28:48-53.

This prophecy is referenced in Daniel 8.

And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. Daniel 8:23-24.

That is, there are two nations that destroy Jerusalem. The first time it is Babylon. The second time it is Rome. Babylon’s siege and destruction of Jerusalem first happened in 597 BC and was completed 11 years later in 586. Rome destroyed Jerusalem in 70 AD. If we count from Babylon’s first siege and destruction of Jerusalem to Rome destruction of Jerusalem it is 666 years. That is, 597 + 70 – 1 (no zero year) = 666.

More than this Jehoiachin is taken captive in 597, “And it came to pass in the seven and thirtieth year of the captivity (36 years later in 561 BC) of Jehoiachin king of Judah, in the twelfth month, on the seventh and twentieth day of the month, that Evilmerodach king of Babylon in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; And changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.” 2 Kings 25:28-30). That is the 666 years begin with a 36 year period.

More than this, we also find a 36 period at the end of the 66 years. Jewish probation closes in 34 AD when Stephen sees heaven open and the Son of Man standing on the right hand of power. It is 36 years later before judgment is executed, at the destruction of Jerusalem in 70 AD. These 36 year periods are not arbitrary but are inextricably connected to both sieges. I illustrate these periods below and have included another 666 year period from Judean independence in 129 BC and the setting up of the papacy in 538. I am not adamant on this final point.

The 666 years
**Periods of Pagan and Papal Persecution of Christians.**

I include this here for your study. It is an awful lot for a person to take in in one lecture. The periods of pagan and papal persecution of Christians began in 34 AD, when the blessings and curses that were given to literal Israel were now transferred to spiritual Israel. This period was typified in the first seven weeks of the 70 week prophecy. That period of 49 years that was given for the building of the streets and walls, even in troublous times, gives as a fractal of the longer period of persecution that occurred under paganism and papalism. This also brings our study full circle and back to the 2300 days and the cycle of sevens.

First we must look at the 2254 years that span 457 BC to 1798. This period, as noted earlier is 49 x 46 years. It is also obvious that since the 70 weeks is 490 years (or 49 x 10 years) that if we cut off the 490 years from the 2300 years there are 1810 years remaining. If we go only to 1798 there are 1764 years between 34 AD and 1798. That is there are 1764 years given for the persecution of Christians by first the pagan and then papal powers. 1764 = 36 x 49. As noted above, from 34 AD to 70 AD is 36 years. The formula \( ab = c \) is found when we look at shorter periods or parts of longer periods that follow the formula \( ab + b = c \). That is, we derive the 36 years by the period between 34 and 70 AD and the 49 years from the first part of the period that has just ended (the 490 years).

Then we can look at the period from 34 AD to 1798. From 34 AD to 538 is 504 years. The first 36 years includes the time that the Jews are also being persecuted along with the Christians. It is not until the destruction of Jerusalem in 70 AD that the Christians are persecuted separately. The period from 70 AD to 538 is 468 years. 468 years is 13 and 36 years. That is, the 49 years of the first portion of the 490 year prophecy is divided into a period of 13 and 36 years. There is a lot more that can be done with these numbers and these dates. Suffice it for now, that the period of pagan persecution of Christians is 36 x 13 + 36 years or 504 years. Papal persecution of Christians is 36 x 35 years. The 1290 years is 30 x 42 + 30. The 1335 years is 36 x 36 +36 + 36 months.

It goes on and on. I will lay these all out when my complete book is finished in the spring of 2015. For now, here are the charts.

---

**The 2300 evenings and mornings**

- **commandment to restore and rebuild Jerusalem**: 49 years
- **gospel to the Gentiles**: 36 years
- **Pope taken captive**: 46 years
- **36 x 49 = 1764 years**
- **1844**
- **49 x 10 = 490 years**
- **36 x 13 + 36 = 504 years**
- **50th cycle of 46**
CONCLUSION

God has not given us arbitrary dates. He has given us an objective measure of the accuracy of our chronology and has given us a sure Word of Prophecy. I realise that there is still much to learn and much to unlearn. I do not propose any new light that would contradict light that has already been established. I do hope that these things will be helpful to some. I am looking forward to others taking some of these things and doing more with them than I have been able. I also hope that were I am in error, others can correct me. This study has been encouraging to my faith and, if that is all it has accomplished, it still has done its work.
APPENDIX

I have referred to my own biblical chronology that differs slightly from Ussher’s. This complete chronology and all of my evidence and reasoning, hopefully will be published in the spring of 2015. For now I will point out the main differences between my chronology and Ussher’s. Some of my chronology is not definite. That is, I do not believe it is possible on the biblical evidence alone to give the exact year for the flood or the creation. We can only bring it with +/- 12 years at best.

The main point where I differ from Ussher is in regards to the 479 years of 1 Kings 6:1, “And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.” First, Ussher and I both reckon the 480th year as being 479 years. Where we differ is in what event we believe it points back to. Ussher takes the phrase “the children of Israel were come out of the land of Egypt”, as applying to the exodus. I take it as applying to the crossing of Jordan after the 40 years of wandering. Ussher makes the period from the anointing of Saul to be 83 years. This does not affect the overall length of his chronology backwards from the anointing of Saul. However, it does affect the length of the kings and adds one year to his calculation of the judges. I will illustrate the difference below.

Again, I am not adamant about the date for the flood. There is just not enough data. I am solid back to the birth of Abraham, I think. Ussher makes the exodus 1491 BC, while I have the crossing of the Jordan as 1492 BC. There is a lot of evidence that I wish to present but for now, you must be satisfied with my conclusions. Below I give that breakdown of the 479 years for both Ussher and myself.

One area in which there is evidence in favour of Ussher’s calculations, regarding the ages of the patriarchs before the flood, is the chronology of Methuselah. I have adjusted my calculations to make Methuselah’s age work. He does not live beyond the flood.

And Enoch lived sixty and five years, and begat Methuselah: And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he was not; for God took him. And Methuselah lived an hundred eighty and seven years, and begat Lamech: And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters: And all the days of Methuselah were nine hundred sixty and nine years: and he died. Genesis 5:21-27.

One of the other Synchronisms that I have not dealt with is the 390 years of Ezekiel 4:4-6. There are 390 years from the dividing of the kingdom of Israel to the siege of 587 that led to the destruction of the temple eighteen months later in 586 BC.

---

8 Gerard Gertoux in his work, *A Scientific Approach to Absolute Chronology Through Synchronisms Dated by Astronomy*, does an excellent job at looking at the period of the Judges and the 379 years. He calculates the 480 years from the crossing of the Jordan and makes the exodus as 1533 BC.
For those who would like to contribute to my research by pointing out the mistakes in this paper or suggesting areas of study, I can be contacted at:

thief_jesus_thief@hotmail.com

OR

theodore.turner@concordia.ab.ca
<table>
<thead>
<tr>
<th>Epoch</th>
<th>Authority</th>
<th>Ussher</th>
<th>Differences in Years (T-U)=</th>
<th>Turner</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creation</td>
<td>Genesis 5:1-2</td>
<td>1 4004</td>
<td>0 33</td>
<td>1 4037</td>
</tr>
<tr>
<td>Adam</td>
<td>Genesis 5:1-2, I_Chronicles 1:1</td>
<td>1 4004</td>
<td>0 33</td>
<td>1 4037</td>
</tr>
<tr>
<td>Seth</td>
<td>Genesis 5:3-5, I_Chronicles 1:1</td>
<td>130 3874</td>
<td>0 33</td>
<td>130 3907</td>
</tr>
<tr>
<td>Enos</td>
<td>Genesis 5:6-8, I_Chronicles 1:1</td>
<td>235 3769</td>
<td>-1 34</td>
<td>234 3803</td>
</tr>
<tr>
<td>Cainan</td>
<td>Genesis 5:9-11, I_Chronicles 1:2</td>
<td>325 3679</td>
<td>-1 34</td>
<td>324 3713</td>
</tr>
<tr>
<td>Mahalaleel</td>
<td>Genesis 5:12-14, I_Chronicles 1:2</td>
<td>395 3609</td>
<td>-2 35</td>
<td>393 3644</td>
</tr>
<tr>
<td>Jared</td>
<td>Genesis 5:15-17, I_Chronicles 1:2</td>
<td>460 3544</td>
<td>-2 35</td>
<td>458 3583</td>
</tr>
<tr>
<td>Enoch</td>
<td>Genesis 5:18-21, I_Chronicles 1:3</td>
<td>622 3382</td>
<td>-3 36</td>
<td>619 3418</td>
</tr>
<tr>
<td>Methuselah</td>
<td>Genesis 5:22-24, I_Chronicles 1:3</td>
<td>687 3317</td>
<td>-3 36</td>
<td>684 3355</td>
</tr>
<tr>
<td>Lamech</td>
<td>Genesis 5:25-27, I_Chronicles 1:3</td>
<td>874 3130</td>
<td>-4 37</td>
<td>870 3167</td>
</tr>
<tr>
<td>Noah</td>
<td>Genesis 5:28-31, I_Chronicles 1:4</td>
<td>1056 2948</td>
<td>-4 38</td>
<td>1052 2986</td>
</tr>
<tr>
<td>Shem</td>
<td>Genesis 5:32, I_Chronicles 1:4, 24</td>
<td>1558 2446</td>
<td>-5 38</td>
<td>1553 2484</td>
</tr>
<tr>
<td>Global Flood</td>
<td>Genesis 7:11</td>
<td>1656 2348</td>
<td>-6 39</td>
<td>1650 2387</td>
</tr>
<tr>
<td>Arpachshad</td>
<td>Genesis 11:10-11, I_Chronicles 1:17, 24</td>
<td>1658 2346</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Salah</td>
<td>Genesis 11:12-13, I_Chronicles 1:18, 24</td>
<td>1693 2311</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eber</td>
<td>Genesis 11:14-15, I_Chronicles 1:18, 25</td>
<td>1723 2281</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Year 1</td>
<td>Year 2</td>
<td>-8</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------------------------------------</td>
<td>--------</td>
<td>--------</td>
<td>----</td>
</tr>
<tr>
<td>Peleg</td>
<td>Genesis 11:16-17, I_Chronicles 1:19, 25</td>
<td>1757</td>
<td>2247</td>
<td></td>
</tr>
<tr>
<td>Reu</td>
<td>Genesis 11:18-19, I_Chronicles 1:25</td>
<td>1787</td>
<td>2217</td>
<td></td>
</tr>
<tr>
<td>Serug</td>
<td>Genesis 11:20-21, I_Chronicles 1:26</td>
<td>1819</td>
<td>2185</td>
<td></td>
</tr>
<tr>
<td>Nahor the Elder</td>
<td>Genesis 11:22-23, I_Chronicles 1:26</td>
<td>1849</td>
<td>2155</td>
<td></td>
</tr>
<tr>
<td>Terah</td>
<td>Genesis 11:24-25, I_Chronicles 1:26</td>
<td>1878</td>
<td>2126</td>
<td></td>
</tr>
<tr>
<td>Abraham leaves Harran</td>
<td></td>
<td>2083</td>
<td>1921</td>
<td>-8</td>
</tr>
<tr>
<td>Abraham saves Lot</td>
<td></td>
<td>2092</td>
<td>1912</td>
<td>-8</td>
</tr>
<tr>
<td>Isaac</td>
<td>Genesis 21:5, I_Chronicles 1:28</td>
<td>2108</td>
<td>1896</td>
<td>-8</td>
</tr>
<tr>
<td>Jacob</td>
<td>Genesis 25:26, I_Chronicles 1:34</td>
<td>2168</td>
<td>1836</td>
<td>-8</td>
</tr>
<tr>
<td>Entry into Egypt</td>
<td>Genesis 47:9</td>
<td>2298</td>
<td>1706</td>
<td>-8</td>
</tr>
<tr>
<td>Birth of Moses</td>
<td>Exodus 12:40</td>
<td>2433</td>
<td>1571</td>
<td>-8</td>
</tr>
<tr>
<td>Exodus of Israel</td>
<td>Exodus 12:40</td>
<td>2513</td>
<td>1491</td>
<td>-8</td>
</tr>
<tr>
<td>Crossing Jordan / Death of Moses</td>
<td>Joshua 1:2</td>
<td>2553</td>
<td>1451</td>
<td>-8</td>
</tr>
<tr>
<td>Period of the Judges</td>
<td>1 Kings 6:1 (479 years from 1492 to 1013 or 1491 to 1012)</td>
<td>n/a</td>
<td>n/a</td>
<td>395</td>
</tr>
<tr>
<td>Saul</td>
<td>I_Kings 2:11</td>
<td>2909</td>
<td>1095</td>
<td>31</td>
</tr>
<tr>
<td>David</td>
<td>I_Kings 2:11</td>
<td>2949</td>
<td>1055</td>
<td>31</td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Book</td>
<td>Chapter</td>
<td>Verse</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------------------------</td>
<td>------</td>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>Solomon</td>
<td>I_Kings 11:42</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Temple Foundation Laid</td>
<td>I_Kings 6:1 , II_Chronicles 3:4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Temple Finished</td>
<td>1 Kings 6:38</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Division of the Kingdom: Rehoboam of Judah, Jeroboam I of Israel</td>
<td>I_Kings 12:13 , II_Chronicles 9:30 , II_Chronicles 10</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abijam of Judah</td>
<td>I_Kings 15:1 , II_Chronicles 13:1-2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asa of Judah</td>
<td>I_Kings 15:9 , II_Chronicles 14:1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nadab of Israel</td>
<td>I_Kings 15:25</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baasha of Israel</td>
<td>I_Kings 15:33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elah of Israel</td>
<td>I_Kings 16:8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Zimri of Israel</td>
<td>I_Kings 16:15</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Omri of Israel</td>
<td>I_Kings 16:23</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahab of Israel</td>
<td>I_Kings 16:29</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahaziah of Israel</td>
<td>I_Kings 22:51</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoram of Israel</td>
<td>II_Kings 3:1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoram of Judah</td>
<td>II_Kings 8:16 , II_Chronicles 21:5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahaziah of Judah</td>
<td>II_Kings 8:25 , II_Chronicles 22:2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>King or Queen</td>
<td>Book(s)</td>
<td>Year</td>
<td>Year 1</td>
<td>Year 2</td>
</tr>
<tr>
<td>----------------------------</td>
<td>-----------------------------------</td>
<td>--------</td>
<td>---------</td>
<td>---------</td>
</tr>
<tr>
<td>Athaliah of Judah, Jehu of Israel</td>
<td>II_Kings 10, II_Chronicles 22:10-12</td>
<td>3120</td>
<td>884</td>
<td></td>
</tr>
<tr>
<td>Joash of Judah</td>
<td>II_Kings 12:1, II_Chronicles 23, II_Chronicles 24:1</td>
<td>3126</td>
<td>878</td>
<td></td>
</tr>
<tr>
<td>Jehoahaz of Israel</td>
<td>II_Kings 13:1</td>
<td>3148</td>
<td>856</td>
<td></td>
</tr>
<tr>
<td>Joash of Israel</td>
<td>II_Kings 13:10</td>
<td>3163</td>
<td>841</td>
<td></td>
</tr>
<tr>
<td>Amaziah of Judah</td>
<td>II_Kings 14:1, II_Chronicles 25:1</td>
<td>3165</td>
<td>839</td>
<td></td>
</tr>
<tr>
<td>Jeroboam II of Israel</td>
<td>II_Kings 14:23</td>
<td>3168</td>
<td>836</td>
<td></td>
</tr>
<tr>
<td>Uzziah of Judah</td>
<td>II_Kings 15:1, II_Chronicles 26:3</td>
<td>3194</td>
<td>810</td>
<td></td>
</tr>
<tr>
<td>Zachariah of Israel</td>
<td>II_Kings 15:8</td>
<td>3232</td>
<td>772</td>
<td></td>
</tr>
<tr>
<td>Shallum of Israel</td>
<td>II_Kings 15:13</td>
<td>3232</td>
<td>772</td>
<td></td>
</tr>
<tr>
<td>Menahem of Israel</td>
<td>II_Kings 15:17</td>
<td>3233</td>
<td>771</td>
<td></td>
</tr>
<tr>
<td>Pekahiah of Israel</td>
<td>II_Kings 15:23</td>
<td>3243</td>
<td>761</td>
<td></td>
</tr>
<tr>
<td>Pekah of Israel</td>
<td>II_Kings 15:27</td>
<td>3245</td>
<td>759</td>
<td></td>
</tr>
<tr>
<td>Jotham of Judah</td>
<td>II_Kings 15:32, II_Chronicles 27:1</td>
<td>3246</td>
<td>758</td>
<td></td>
</tr>
<tr>
<td>Ahaz of Judah</td>
<td>II_Kings 16:1, II_Chronicles 28:1</td>
<td>3262</td>
<td>742</td>
<td>33</td>
</tr>
<tr>
<td>Hoshea of Israel</td>
<td>II_Kings 17:1</td>
<td>3274</td>
<td>730</td>
<td></td>
</tr>
<tr>
<td>Hezekiah of Judah</td>
<td>II_Kings 18:1, II_Chronicles 29:1</td>
<td>3278</td>
<td>726</td>
<td></td>
</tr>
<tr>
<td>Death of Hoshea</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
<td>n/a</td>
</tr>
<tr>
<td>Fall of Samaria</td>
<td>II_Kings 17:6</td>
<td>3283</td>
<td>721</td>
<td>32</td>
</tr>
</tbody>
</table>

69
<table>
<thead>
<tr>
<th>Event Description</th>
<th>Bible References</th>
<th>Begin</th>
<th>End</th>
<th>Start</th>
<th>End</th>
</tr>
</thead>
<tbody>
<tr>
<td>Manasseh of Judah</td>
<td>II_Kings 21:1</td>
<td>3306</td>
<td>698</td>
<td>33</td>
<td>0</td>
</tr>
<tr>
<td>Manasseh’s Captivity</td>
<td>II_Chronicles 33:1</td>
<td>3327</td>
<td>677</td>
<td>33</td>
<td>0</td>
</tr>
<tr>
<td>Amon of Judah</td>
<td>II_Kings 21:19, II_Chronicles 33:21</td>
<td>3361</td>
<td>643</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Josiah of Judah</td>
<td>II_Kings 22:1, II_Chronicles 34:1</td>
<td>3363</td>
<td>641</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoahaz II of Judah</td>
<td>II_Kings 23:31, II_Chronicles 36:2</td>
<td>3394</td>
<td>610</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jehoiakim of Judah</td>
<td>II_Kings 23:36, II_Chronicles 36:5</td>
<td>3394</td>
<td>610</td>
<td>34</td>
<td>-1</td>
</tr>
<tr>
<td>Daniel’s captivity</td>
<td>Daniel 1:1</td>
<td>3397</td>
<td>607</td>
<td>33</td>
<td>0</td>
</tr>
<tr>
<td>Jehoiachin of Judah</td>
<td>II_Kings 24:8, II_Chronicles 36:9</td>
<td>3405</td>
<td>599</td>
<td>35</td>
<td>-2</td>
</tr>
<tr>
<td>Zedekiah of Judah / Babylonian</td>
<td>II_Kings 24:18, II_Chronicles 36:11</td>
<td>3405</td>
<td>599</td>
<td>35</td>
<td>-2</td>
</tr>
<tr>
<td>Fall of Jerusalem</td>
<td>II_Kings 23:36, II_Chronicles 36:12-21</td>
<td>3416</td>
<td>588</td>
<td>35</td>
<td>-2</td>
</tr>
<tr>
<td>Death of Nebuchadnezzar II</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>End of Jehoiachin’s captivity</td>
<td>II_Kings 25:27</td>
<td>3442</td>
<td>562</td>
<td>34</td>
<td>-1</td>
</tr>
<tr>
<td>Fall of Babylon</td>
<td></td>
<td>3465</td>
<td>539</td>
<td>33</td>
<td>0</td>
</tr>
<tr>
<td>Decree of Cyrus</td>
<td></td>
<td>3467</td>
<td>537</td>
<td>33</td>
<td>0</td>
</tr>
<tr>
<td>Second Temple</td>
<td></td>
<td>3489</td>
<td>515</td>
<td>32</td>
<td>1</td>
</tr>
<tr>
<td>Decree of Artaxerxes</td>
<td></td>
<td>3547</td>
<td>457</td>
<td>33</td>
<td>0</td>
</tr>
</tbody>
</table>
THE TARRYING TIME
A TIME OF PREPARATION

BY: NOEL DEL ROSAL

While the bridegroom tarried, they all slumbered and slept
### YEAR 1844 OF THE GREGORIAN CALENDAR AND ITS CORRESPONDING KARAITE RECKONING

#### JANUARY

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### FEBRUARY

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>(Leap)</td>
</tr>
</tbody>
</table>

#### MARCH

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
</tr>
<tr>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
</tr>
<tr>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### APRIL

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
</tr>
<tr>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
</tr>
<tr>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
</tr>
<tr>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### MAY

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
</tr>
<tr>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
</tr>
<tr>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
</tr>
<tr>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### JUNE

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### JULY

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### AUGUST

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
</tr>
<tr>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
</tr>
<tr>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td>31</td>
<td></td>
</tr>
</tbody>
</table>

#### SEPTEMBER

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
<td>18</td>
<td>19</td>
<td>20</td>
</tr>
<tr>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
<td>25</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>

#### OCTOBER

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>

#### NOVEMBER

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>

#### DECEMBER

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
<td>10</td>
</tr>
<tr>
<td>11</td>
<td>12</td>
<td>13</td>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
<tr>
<td>18</td>
<td>19</td>
<td>20</td>
<td>21</td>
<td>22</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>25</td>
<td>26</td>
<td>27</td>
<td>28</td>
<td>29</td>
<td>30</td>
<td></td>
</tr>
</tbody>
</table>

---

**No. of days in Karaite months**

1st month: 30 days  
2nd month: 29 days  
3rd month: 30 days  
4th month: 29 days  
5th 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
Ezra 7:9
YEAR 457 B.C.

CHAPTER 7 – EZRA LEAVES BABYLON
Ezra 7:6-9

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. Ezra 7:9

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.

**Comparing Different Time Reckonings**

<table>
<thead>
<tr>
<th>RECKONING</th>
<th>NUMBER OF MONTHS</th>
<th>DAYS PER MONTH</th>
<th>DAYS PER YEAR</th>
<th>BEGINNING OF THE YEAR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biblical time</td>
<td>12</td>
<td>30</td>
<td>360</td>
<td></td>
</tr>
<tr>
<td>Prophetic time (Year – Day principle)</td>
<td>12</td>
<td>30</td>
<td>360</td>
<td></td>
</tr>
<tr>
<td>Hebrew time</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Civil</td>
<td>12 or 13</td>
<td>29 or 30</td>
<td>354 or 384</td>
<td>Autumn</td>
</tr>
<tr>
<td>Religious Rabbinical</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Karaite</td>
<td>12 or 13</td>
<td>29 or 30</td>
<td>354 or 384</td>
<td>Spring equinox Barley harvest (Spring)</td>
</tr>
<tr>
<td>Gregorian time</td>
<td>12</td>
<td>28-31</td>
<td>365</td>
<td>Winter</td>
</tr>
</tbody>
</table>
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 Caraite 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 astronomical calculations, and commence with the first day of the new moon nearest the vernal equinox, when the sun is in Aries. The Caraite 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.”


**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 confused 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 FROM (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.
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

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. Habakkuk 2:1-2

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 encountering 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 reproved. 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. 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, prosey 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
MILLERITE HISTORY PARALLELED

THREE-FOLD WORK OF THE HOLY SPIRIT
CONVICTION OF SIN, RIGHTEOUSNESS AND JUDGMENT
John 16:7, 8

REFORM LINE OF THE MILLERITES

1798: TIME OF THE END
Daniel 11:40a

AN INCREASE OF KNOWLEDGE
"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." The Great Controversy, 356.

AUGUST 11, 1840: THE ANGEL OF REVELATION 10 DESCENDS AND EMPOWERS THE MESSAGE
Revelation 10:1

ISLAM IS RESTRAINED
Revelation 9:14, 15

"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.'—Josiah Litch, in Signs of the Times, and Expositor of Prophecy, August 1, 1840.

"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 in publishing his views, and from 1840 to 1844 the work rapidly extended." The Great Controversy, 334, 335.

"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..." The Great Controversy, 611.
MAY 1842: A VISUAL TEST – THE 1843 CHART

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.... These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, 'And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it.' This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it.” 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.

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” Early Writings, 74.

JUNE 1842:

“In June, 1842, Mr. Miller gave his second course of lectures at the Casco Street church in Portland.... 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...” Life Sketches, 27.

APRIL 19, 1844: THE SECOND ANGEL ARRIVES– TARRYING TIME

Revelation 14:8

“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.
AUGUST 15, 1844: THE TRUE 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....

“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.

REFORM LINE OF THE FINAL GENERATION

   Daniel 11:40b

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.

SEPTEMBER 11, 2001: THE ANGEL OF REVELATION 18 DESCENDS & EMPOWERS
   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 TYPOPIED 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.

SUNDAY LAW: ANOTHER VOICE FROM HEAVEN
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.

**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 purge 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.

---

**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.”
PROCLAIMED IN THEIR ORDER

“I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels’ messages.... Men and women, enlightened by the Spirit of God, and sanctified through the truth, proclaim the three messages in their order.” Life Sketches, 429.

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

4TH ANGEL
4 winds of Revelation 7:1 are restrained
3rd woe begins (Revelation 11:18)
The angel of Revelation 18:1 descends

PARALLELS BETWEEN THE SECOND ANGEL AND THE FOURTH

2ND ANGEL
The message of the angel of Revelation 14:8 “Babylon is fallen, is fallen”

4TH ANGEL
The message of the angel of Revelation 18:1 “Babylon the great is fallen, is fallen”
FIRST DAY OF THE FIRST MONTH & FIRST DAY OF THE FIFTH MONTH

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. Ezra 7:9

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 Fulfillment

<table>
<thead>
<tr>
<th>Bible Text</th>
<th>Description</th>
<th>Fulfillment in April 19, 1844</th>
<th>Fulfillment in September 11, 2001</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ezra 10:16-17</strong></td>
<td>Separation from strange women</td>
<td>Separation from Protestant churches</td>
<td>Separation from false doctrines introduced in Adventism</td>
</tr>
<tr>
<td><strong>Ezekiel 29:17-21</strong></td>
<td>Wages for the king of the North: a country is given to him</td>
<td>A progressive fall: the religious horn (power), <strong>Protestantism</strong> is conquered</td>
<td>A progressive fall: the political horn (power), <strong>Republicanism</strong> is conquered (Patriot Act)</td>
</tr>
<tr>
<td></td>
<td>The horn of the house of Israel buds forth</td>
<td>Sprinkling</td>
<td>Latter rain message begins to sprinkle</td>
</tr>
<tr>
<td><strong>Genesis 8:13</strong></td>
<td>The waters dried up</td>
<td><strong>Disappointment</strong></td>
<td><strong>Disappointment</strong></td>
</tr>
<tr>
<td><strong>Jeremiah 15:16-18</strong></td>
<td>Massah: testing</td>
<td>Testing process begins for the Millerites</td>
<td>Testing process begins for the disciples of 9/11</td>
</tr>
<tr>
<td><strong>Exodus 17:7</strong></td>
<td>Meribah: debate, controversy</td>
<td>Debate with the protestants</td>
<td>Debate in Adventism</td>
</tr>
<tr>
<td><strong>Exodus 40:2, 16-17; 33-38</strong></td>
<td>Tabernacle is erected</td>
<td>Millerite temple is erected</td>
<td>Adventist temple is erected upon the true prophetic foundation</td>
</tr>
<tr>
<td>Numbers 9:15-23</td>
<td>Cloud descends</td>
<td><strong>Tarrying Time</strong></td>
<td><strong>Tarrying Time</strong></td>
</tr>
<tr>
<td><strong>2 Chronicles 29:17-18</strong></td>
<td>Purification of the sanctuary (a process)</td>
<td>Progressive purification of the Millerite temple</td>
<td>Progressive purification of the Adventist temple</td>
</tr>
<tr>
<td><strong>Ezekiel 45:18-21</strong></td>
<td>Purification of the sanctuary in advance of a holy convocation</td>
<td>Purification of the sanctuary in advance of the Day of Atonement</td>
<td>Purification of the sanctuary in advance of the Day of the Lord (S.L.) when God will have a triumphant, pure Church</td>
</tr>
</tbody>
</table>
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 FULFILLMENT

<table>
<thead>
<tr>
<th>BIBLE TEXT</th>
<th>DESCRIPTION</th>
<th>FULFILLMENT IN AUGUST 15, 1844 OF THE TRUE MIDNIGHT CRY</th>
<th>FINAL FULFILLMENT OF THE TRUE MIDNIGHT CRY</th>
</tr>
</thead>
<tbody>
<tr>
<td>NUMBERS 33:38</td>
<td>Aaron dies</td>
<td>Millerite wise virgins manifested the “living Testimony”</td>
<td>Wise virgins will manifest the “living Testimony”</td>
</tr>
<tr>
<td>Deuteronomy 10:6-8</td>
<td>Aaron is replaced by ELEAZAR: “God’s helper”</td>
<td>Virgins awoke, and proclaimed that the Bridegroom was coming in Oct 22, 1844</td>
<td>The wise virgins revive, and proclaim the midnight cry to the rest of Adventism</td>
</tr>
<tr>
<td>ELEAZAR = LAZARUS</td>
<td>Lazarus dies, is resurrected and leads the triumphal entry of Jesus</td>
<td>Wise virgins were distinguished from the foolish</td>
<td>Wise virgins are separated from the foolish</td>
</tr>
<tr>
<td>The Levites are set apart</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 fulfillment 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.
“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 fulfillment of Revelation 14:8 is yet future. *The Great Controversy*, 389.
THE MIDNIGHT CRY
The Effect of Every Vision

By: Mark Bruce

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him
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.” Review and Herald, August 19, 1890.

Matthew 25:1-10

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

Matthew 1:23

Revelation 12:1

“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.” Christ’s Object Lessons, 406.

Matthew 13:25

“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.” Signs of the Times, October 23, 1879.

Joel 1:5, 8

THE NUMBER TEN = A TEST

Numbers 14:22

Malachi 3:10

Exodus 16:4
A LAMP

“By the lamps is represented the word of God.” Christ's Object Lessons, 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.]

“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.]” The Spirit of Prophecy, volume 4, 199.

THE OIL

“The oil is a symbol of the Holy Spirit.” Christ's Object Lessons, 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, February 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

Psalms 111:10

Psalms 51:6

Proverbs 1:7
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.” Great Controversy, 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” SDA Bible Commentary, volume 4, 1161.

A HYPOCRITE

Matthew 23:13

Matthew 15:7-9

“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.” Christ’s Object Lessons, 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.” Review and Herald, May 24, 1898.

1Timothy 4:1-3

THE WEDDING INVITATION

Revelation 17:14

Matthew 22:2, 3, 14

“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.” Bible Echo, July 10, 1899.

TARRYING TIME

Luke 24:49

“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.” Review and Herald, 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.” Christ’s Object Lessons, 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.” Testimonies to Ministers, 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.” Review and Herald, 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.” Youth Instructor, January 30, 1896.

“Now is the day of preparation; now is the time when we can have our defects removed.” Upward Look, 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 flagons. 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.'” Christ’s Object Lessons, 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.” Christ’s Object Lessons, 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.” Testimonies to Ministers, 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.” Christ’s Object Lessons, 307.
THE TWELVE

ALL CALLED
Matthew 10:1

“All claim to be Christians. All have a call, a name, a lamp,” Christ’s Object Lessons, 412.

A NAME
Jeremiah 15:16

TRUE FOUNDATION

“With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church.” Desire of Ages, 141.

Ephesians 2:18-22

FALSE FOUNDATION

“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.” Bible Echo, 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!” Review and Herald, April 21, 1891.

ALL MANNER OF SICKNESS

“Christ, the great Medical Missionary, is our example. Of him it is written that he ‘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.’ He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated.

“The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing.” General Conference Bulletin, June 3, 1909

Jeremiah 8:22

Mark 2:17

John 11:4
LEPROSY

Matthew 10:8

"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." Desire of Ages, 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." Review and Herald Dec 10 1901.

"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.' Matthew8:2, 3, R. V." Desire of Ages, 266.

"The vision given to Isaiah represents the condition of God's people in the last days." Review and Herald June 4, 1889.
“The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless. And to us also the promise will be fulfilled, ‘Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.’ Isaiah 58:8. The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. Often the heart will harden under reproof; but it will melt under the love of Christ. The missionary cannot only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. Through His human agencies He desires to be a Comforter such as the world knows not.” Desire of Ages, 350.

**AN INTERNAL WORK**

Matthew 10:5, 6

“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.

“Truly, 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.” Desire of Ages, 351.

**THE KINGDOM OF HEAVEN**

Matthew 10:7

“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.’” Review and Herald, January 17, 1899.

**The Wolves**

Luke 10:3

Ezekiel 22:24-27

Matthew 7:15

“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.**” Desire of Ages, 353.

**Our Mission**

Mat 10:9-15

“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.” Desire of Ages, 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 buffettings 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." *Testimonies for the Church,* volume 3, 380.

**PERSECUTION**

Matthew 10:17-22
THE TRUE PROPHET

1Kings 18:17, 18

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.” Great Controversy, 583.

1Kings 18:19

JEZEBELS TABLE

Revelation 2:20-22

Revelation 17:5

Jeremiah 51:7

A FRUITFUL PLACE

1Kings 18:20 Mount Carmel.

H3760
כּרמל
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
כּרמל
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

1Kings 18:21

119
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” Review and Herald, November 25, 1884.

“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.” Prophets and Kings, 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.” Testimonies for the Church, volume 5, 136 (1882).

**Proof of Divine Authority**

1 Kings 18:22-24

“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.’” Review and Herald, 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.” Prophets and Kings, 335.

2 Corinthians 6:16
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." *Great Controversy*, 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." *The Spirit of Prophecy*, volume 4, 372.

“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." *Selected Messages*, book 1, 204.

Matthew 7:21-23, 26, 27
“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."

“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.” Signs of the Times, July 21, 1887.

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.” *Early Writings*, 238, 239.

**THE TEST**

1 Kings 18:25, 26

“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.

1 Kings 18:27-29

**MAKING A COVENANT**

1 Kings 18:30, 31

“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.’” *Prophets and Kings*, 151.

**DOUBLE MEASURE**

1 Kings 18:32

2 Kings 2:9

“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.” *Prophets and Kings*, 235.

1 Kings 18:33-38
TWELVE 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.” Review and Herald, September 30, 1873.

TRUE PROPHET REVEALED
1 Kings 18:39

“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 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.” Testimonies to the Church, volume 3, 285, 286.

124
THE OIL OF GRACE

JACOB

Genesis 28:10-12

Ascending and Descending

Revelation 7:1-3

Revelation 18:1, 2

“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.” *Christian Education*, 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.” *Testimonies to Ministers*, 337.

Genesis 28:13-19

Elijah to Elisha

Luke 10:1

Luke 9:62

1 Kings 19:19

“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.
"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.” Prophets and Kings, 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 intimate association with Him, and direct personal instruction. Now this larger number also were to go forth on a separate mission.” Desire of Ages, 488.

1 Kings 19:18

NUMBER MADE UP
Acts 1:15-17

WISE VIRGINS
Revelation 14:1-4

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.” Christian Experience and Teachings, 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.” Early Writings, 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.” Councils To Parents and Teachers, 465, 466.

Acts 1:4-15

FIRE FROM HEAVEN

Acts 2:1, 2

“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.” Patriarchs and Prophets, 97.

Acts 2:3, 4

THE POWER TO HEAL

Acts 3:1

1 Kings 18:29

Acts 3:2-10
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 lazaretto, 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, 466, 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, volume 1, 1102.

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.” Desire of Ages, 489.
THE THIRD ANGEL ARRIVES

THE GREAT TEST
Revelation 14:9-12

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.” Selected Messages Book 2, 80

MT SINAI/PENTECOST
Exodus 19:8-11, 16-19

“The word of God in His law is binding upon every intelligent mind. 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 2, 18

LINE UPON LINE
1Kings 17:7-11

“There are but few who perceive the full import of the words of Christ, when in the synagogue at Nazareth he announced himself as the Anointed One. He declared his mission to comfort, bless, and save the sorrowing and the sinful, and then, seeing that pride and unbelief controlled the hearts of his hearers, he reminded them how God had in time past turned away from his chosen people, because of their unbelief and rebellion, and had manifested himself to those in a heathen land who had not rejected the light from Heaven. The widow of Sarepta and Naaman the Syrian had lived up to all the light they had. Hence they were accounted more righteous than God’s chosen people who had backslid from him, and sacrificed principle to convenience and worldly honor.” Life Sketches of Paul, 229.

Mat 15:22-28
1Kings 17:12
Ezekiel 37:15-21
1Kings 17:13, 14
Luke 24:49
1Kings 17:15-17
Ezekiel 37:8
1Kings 17:18-21
H4058
מדב
mēdāb
maw-dāb
A primitive root; properly to stretch; by implication to measure (as if by stretching a line); figuratively to be extended: - measure, mete, stretch self.

1Kings 17:22-44
Ezekiel 37:12-14

THE THIRD DAY
Hosea 6:1, 2
John 2:1-7
Matthew 5:6
John 2:8

THE WHOLE EARTH IS FILLED WITH HIS GLORY
2Chronicles 5:10-14
1Chronicles 15:1-4, 12-16, 19-29

THE RESURRECTION
Matthew 20:19
Matthew 28:1-4

“By raising Christ from the dead, the Father glorified His Son before the Roman guard, before the Satanic host, and before the heavenly universe. A mighty angel, clothed with the panoply of heaven, descended, scattering the darkness from his track, and, breaking the Roman seal, rolled back the stone from the sepulcher as if it had been a pebble, undoing in a moment the work that the enemy had done. The voice of God was heard, calling Christ from His prison-house. The Roman guard saw heavenly angels falling in reverence before Him whom they had crucified, and He proclaimed above the rent sepulcher of Joseph, ‘I am the resurrection and the life.’ Can we be surprised that the soldiers fell as dead men to the earth?” Sings of the Times, May 10, 1899.

“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 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 to the Church,* volume 5, 707, 708.

“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 is what will cause a shaking among God’s people.**

“I saw that 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; **all who truly receive it will obey it, and be purified.**

“Said the angel, ‘List ye!’ Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, ‘Look ye!’ My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude, and holy, sacred joy.” *Christian Experience and Teachings,* 176.

**The Day Approaches**

“The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. While the observance of the false sabbath in compliance with the law of the state, contrary to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God’s law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other choosing the token of allegiance to divine authority, receive the seal of God.

“Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. **But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.**” *Great Controversy,* 605.
CALLED BUT NOT CHOSEN

HISTORY REPEATS
Psalms 41:9

“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].” Manuscript Releases, volume 20, 149.

John 6:47-51

“Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us.” Selected Messages, book 3, 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.” Christ's Object Lessons, 421.

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.” Manuscript Releases, volume 20, 148.

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.” Review and Herald, February 3, 1903.

PROPHETIC FAITH
Deuteronomy 29:29
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.” Signs of the Times, July 18, 1895.

Matthew 26:38, 41

The Watchman Stands

Habakkuk 2:1

Ezekiel 37:9, 10

Ezekiel 2:1, 2

What Does He Say?

John 6:51-3

“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.).

“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. . . .

“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. . . .

“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.” Christ Triumphant, 123.

Exodus 16:4

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.
“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. Desire of Ages, 719.

A HARD SAYING
John 6:60

“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 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.

“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?’ Desire of Ages 391,392.


THE OFFENDED

Matthew 13:20, 21

“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.

“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.

“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.” Christ's Object Lessons, 46, 47.

“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 . . .

“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.

“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 . . .

“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. . .
“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.

“Every one that doeth evil hateth the light [that God sends], neither cometh to the light, lest his deeds should be reproved.’ 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.” Christ Triumphant, 265.

John 6:66
Hebrews 6:4-8

THE WORST APOSTATES

“As the storm approaches, a large class who have professed faith in the third message, but have not been sanctified through it, abandon their position, and take refuge under the banner of the powers of darkness. By uniting with the world and partaking of its spirit, they 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.” Spirit of Prophecy, volume 4, 426.

Psalms 41:9

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 an 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 Materials, 637.

Matthew 22:8-14
FOUR MONTHS UNTIL THE HARVEST
For there must be also heresies among you, that they which are approved may be made manifest among you
THE PROPHETIC LINE
PART ONE

“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.

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.

NOT A PEG OR PIN

“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. The Old Testament is the gospel in figures and symbols. The New Testament is the substance. One is as essential as the other. The Old Testament presents lessons from the lips of Christ, and these lessons have not lost their force in any particular.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.

“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.
“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’ (Genesis 3:15). Here was the first promise of a Savior who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude.” Selected Messages book 2, 104–106.

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


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 future 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.

**Preparatory Work—John**

“In the spirit and with the power of Elijah, John denounced the corruptions of the Jews, and raised his voice in reproving their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance of their sins, and, as evidence of their repentance, were baptized of him in Jordan. This was the preparatory work for the ministry of Christ. Many were convicted because of the plain truths uttered by this faithful prophet; but, by rejecting the light, they became enshrouded in deeper darkness, so that they were fully prepared to turn from the evidences attending Jesus, that he was the true Messiah.” *Spirit of Prophecy*, volume 2, 48.
“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 Writings*, 230.

### Today

“The words of the Lord in Malachi 3:1–3 lay down the work essential to be done in the church of God: Malachi 3:1–3 quoted. A message which is as a two-edged sword must be given to the people, to clear away the evils that are seen among them. A living testimony that will awaken the paralyzed conscience is to be borne.” *Review and Herald*, December 1, 1896.

### 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.

### Isaiah’s Trumpet

“The voice of John was lifted up like a trumpet. His commission was, ‘Shew my people their transgression, and the house of Jacob their sins’ (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance.” *Selected Messages*, book 2, 148.

### Isaiah’s Wilderness

“What is our work? The same as that given to John the Baptist, of whom we read: ‘In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.’ Matthew 3:1–3.

“All who are truly engaged in the work of the Lord for these last days will have a decided message to bear. Read the first few verses of the fortieth chapter of Isaiah:
“The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.’ Isaiah 40:3–5.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever.’ Verses 6–8.

“This chapter is filled with instruction appropriate for us at this time. The word of the Lord to us is: ‘Repent ye; prepare the way for a revival of My work.’ Testimonies, volume 8, 9–10.

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 DISCIPLES OF JOHN

“With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother [Simon/Peter], and called him to the Savior. Philip was then called, and he went in search of Nathanael.” The Desire of Ages, 141.

SANHEDRIN PASSED BY

“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 DISCIPLES OF MILLER

“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 Writings, 229–230.
TODAY

“The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. **The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ’s second advent, as John prepared the way for his first advent. In this preparatory work, ‘every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain’ for history is to be repeated, and once again ‘the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.’” Southern Watchman, March 21, 1905.

“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 preconceived 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.
TWO OR MORE SIGNIFICATIONS

PART TWO

Rule X—Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

Malachi (Literal/Spiritual)

“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. Malachi 3:1–3 quoted.” The Desire of Ages, 161.

Consider

“We are not to drift into worldly channels. Consider the cleansing of the temple at the beginning of Christ’s ministry, and at the close of his life, his personal labors in the guise of humanity. Whom did he find intent on gain? The Jews had made the courts of the temple a scene of sacrilegious traffic. . . .

“Today this sacrilegious work is being more than repeated. There will be messages borne; and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the last scene of the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those that have had light from heaven, and yet did not heed it, they will feel, but will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light or to accept it. They cannot light their lamps and join the procession that goes in to the marriage supper of the Lamb.” Special Testimonies for Ministers and Workers, number 7, 1897.

Divinity Flashes # 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 Savior 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. The displeasure of His countenance seemed like consuming fire. With authority He commanded, ‘Take these things hence.’ John 2:16.” The Desire of Ages, 590.

Fractal

A fractal is a natural phenomenon or a mathematical set that exhibits a repeating pattern that displays at every scale. . . . Fractals also include the idea of a detailed pattern that repeats itself. Wikipedia
1 Peter 4:17

“Malachi 3:1–4 quoted. 

“A refining, purifying process is going on among the people of God, and the Lord of hosts has set his hand to this work. This process is most trying to the soul, but it is necessary in order that defilement may be removed. Trials are essential in order that we may be brought close to our heavenly Father, in submission to his will, that we may offer unto the Lord an offering in righteousness. God’s work of refining and purifying the soul must go on until his servants are so humbled, so dead to self, that when called into active service, they may have an eye single to the glory of God.” Review and Herald, April 10, 1894.

GATHERING HIS WHEAT

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3:11–12.

TWO CLASSES

“The Lord is about to reveal the difference between the righteous and the wicked; for his ‘fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.’” Review and Herald, November 8, 1892.

BY THE WORDS OF TRUTH

“‘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.” The Desire of Ages, 392.

THE THIRD ANGEL SEPARATES

“I then saw the third angel. Said my accompanying angel, ‘Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention.’” Early Writings, 119.

“There cannot be a third without the first and second.” Selected Messages, book 2, 104.

MILLERITE HISTORY

DIVINITY FLASHES # HUMANITY—REVELATION 10 (1ST TEST FOR PROTESTANTS)

“The mighty angel who instructed John was no less a personage than Jesus Christ.” The Seventh-day Adventist Bible Commentary, volume 7, 971.
“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.” *Life Sketches*, 429.

**2nd Test—Visual (1843 Chart: Foundation)**

“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.” *Review and Herald*, April 14, 1903.

**Divinity Flashes # Humanity (3rd Test for Protestants & 1st for Millerites)**

“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.’” *Early Writings*, 247.

**The Living Testimony—Visual: (2nd Test for Millerites)**

“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.

**3rd Test—Separation**

“Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.
“I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, ‘Father, give us Thy Spirit.’ Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan’s object was to keep them deceived and to draw back and deceive God’s children.” *Early Writings*, 55, 56.

“Both the parable of the tares and that of the net plainly teach that there is no time when all the wicked will turn to God. The wheat and the tares grow together until the harvest. The good and the bad fish are together drawn ashore for a final separation.

“Again, these parables teach that there is to be no probation after the judgment. When the work of the gospel is completed, there immediately follows the separation between the good and the evil, and the destiny of each class is forever fixed.” *Christ’s Object Lessons*, 123.

**TWO VOICES—REVELATION 18**

“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 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.

**1ST TEST FOR ADVENTISM—DIVINITY FLASHES # HUMANITY (HIDDEN MANNA)**

“John saw ‘Another angel come down from heaven, having great power; and the whole earth was lightened with his glory.’ Revelation 18:1. **That work is the voice of the people of God proclaiming a message of warning to the world.**” *The 1888 Materials*, 926.

“I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, **represents the people who receive this message and raise the voice of warning to the world**, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord.” *Testimonies*, volume 1, 76.

**2ND TEST FOR ADVENTISM—VISUAL: (PIONEER CHARTS: FOUNDATION)**

*Jeremiah 6:16, 17*
3rd Test for Adventism & 1st Test for 11th Hour Workers—Revelation 18:4

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message, and joined it, as the midnight cry joined the second angel’s message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God’s people to come out of her; that they might escape her fearful doom.” Spiritual Gifts, volume 1, 195–196.

Second Test for 11th Hour Workers—Visual: Living Testimony

“I was pointed down to the time when the third angel’s message was closing. The power of God had rested upon His people; they had accomplished their work and were prepared for the trying hour before them. They had received the latter rain, or refreshing from the presence of the Lord, and the living testimony had been revived. The last great warning had sounded everywhere, and it had stirred up and enraged the inhabitants of the earth who would not receive the message.” Early Writings, 279.

3rd Test for 11th Hour Workers

Daniel 12:1

RULE X—Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

Three Tests

Miller

“The seven churches of Asia is a history of the church of Christ in her seven forms, in all her windings and turnings, in all her prosperity and adversity, from the days of the apostles down to the end of the world. The seven seals are a history of the transactions of the powers and kings of the earth over the church, and God’s protection of his people during the same time.” William Miller, Miller’s Lectures, volume 2, lecture 12, 178.

Internal and External

“While the seven churches present the internal history of the church, the seven seals bring to view the great events of its external history.” Uriah Smith, The Biblical Institute, 253.

The Same Period of Time

“We have now traced the churches, the seals, and the beasts, or living beings, as far as they will compare as covering the same periods of time. The seals are seven in number, the beasts but four. And it may be well here to notice, that at the opening of the first, second, third and fourth seals the first, second, third and fourth beasts are heard to say ‘Come and see;’ but when the fifth, sixth and seventh seals are opened, there is no such voice heard. Neither do the last three churches, and the last three seals, compare, as covering the same periods of time, as the first four churches, and the first four seals do. But, as we have shown, the churches, seals and beasts do agree, as covering the same periods of time for the space of nearly 1800 years, till we come down to a little more than half a century of the present time.” James White, Review and Herald, February 12, 1857.
THE 1ST EXTERNAL TEST: LUKE 21

“Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ He pointed His followers to the budding trees of spring, and said: ‘When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” The Great Controversy, 308.

WE MUST NOT WAIT

“We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. ‘For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations’ (Isaiah 61:11). The whole earth is to be filled with the glory of God.” The Seventh-day Adventist Bible Commentary, volume 7, 984.

RECOGNIZE

“Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” Testimonies to Ministers, 507.

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice.

Webster's 1828 Dictionary.

9/11

“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 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 cannot imagine.” Review and Herald, July 5, 1906.

THE 2ND EXTERNAL TEST (VISUAL)

“The Lord has shown me clearly that the image of the beast will be formed before probation closes; for it is to be the great test for the people of God, by which their eternal destiny will be decided.
“This is the test that the people of God must have before they are sealed. All who proved their loyalty to God by observing His law, and refusing to accept a spurious sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin and accept the Sunday sabbath, will receive the mark of the beast.” The Seventh-day Adventist Bible Commentary, volume 7, 976.

THE IMAGE OF THE BEAST

“But what is the ‘image to the beast’? and how is it to be formed? The image is made by the two-horned beast, and is an image to the beast. It is also called an image of the beast. Then to learn what the image is like and how it is to be formed we must study the characteristics of the beast itself—the papacy.

“When the early church became corrupted by departing from the simplicity of the gospel and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of the secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends.” The Great Controversy, 443.

“The enforcement of Sundaykeeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image.” The Great Controversy, 448–449.

THE FALLING AWAY & THE MIDNIGHT CRY

“Heretofore those who presented the truths of the third angel’s message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and state would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been—the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.” The Great Controversy, 605.

TRACE THE RECORD (PROGRESSIVE DEVELOPMENT)

“If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.
“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.” The Great Controversy, 573, 574.

CAUSE AND EFFECT

“While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. ‘The earth mourneth and fadeth away, ’ the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.’ [Isaiah 24:4, 5.]

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God’s commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. ‘And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 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.’ [1 Kings 18:17, 18.] As the wrath of the people shall be excited by false charges, they will pursue a course toward God’s ambassadors very similar to that which apostate Israel pursued toward Elijah.” The Great Controversy, 589, 590.

SEPARATION AND UNITY

“As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith. But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd’s voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest.” Testimonies, volume 6, 400.
3rd External Test

“A time is coming when the law of God is, in a special sense, to be made void in our land. The rulers of our nation will, by legislative enactments, enforce the Sunday law, and thus God’s people be brought into great peril. When our nation, in its legislative councils, shall enact laws to bind the consciences of men in regard to their religious privileges, enforcing Sunday observance, and bringing oppressive power to bear against those who keep the seventh-day Sabbath, the law of God will, to all intents and purposes, be made void in our land; and national apostasy will be followed by national ruin.” Review and Herald, December 18, 1888.

“If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls ‘my holy day,’ you receive the mark of the beast. When does this take place?—When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working-day, you consent to receive the mark of the beast, and refuse the seal of God. If we receive this mark in our foreheads or in our hands, the judgments pronounced against the disobedient must fall upon us. But the seal of the living God is placed upon those who conscientiously keep the Sabbath of the Lord.” Review and Herald, April 27, 1911.

1st Internal 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.” Selected Messages, book 3, 84.

Remnant of Her Seed

“The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth.

“Revelation 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.’ This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations.

“In Jeremiah’s day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity.

“Likewise in the days of Christ the people had learned that Jeremiah’s message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ’s message, of whom all the prophets had written.

“As the third angel’s message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message.
“As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands.” Loma Linda Messages, 33–34.

THE 2ND INTERNAL TEST

“I saw a company who stood well-guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. 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. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.” Early Writings, 259.

THE 3RD INTERNAL TEST

Matthew 25:6–10

Ezra 7:9
THE LION OF THE TRIBE OF JUDAH
PART THREE

“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 1888 Materials, 804.

THE SEALING
Revelation 10:1–4

“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 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-) establish, 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

**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.

LUKE 24:44–52, 36; JOHN 20:17–22

“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, 243.
EXODUS 24:14–18—THE BREATH (EZEKIEL 37; ISAIAH 6; 28; MALACHI 3; ACTS 3)

“It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Then, as at the Pentecostal season, the people will hear the truth spoken to them, every man in his own tongue.

‘God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with a live coal from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to cleanse the soul temple from every defilement, and to maintain such a close connection with Him that they may be partakers of the latter rain when it shall be poured out.’ Review and Herald, July 20, 1886.

THE DECREE

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. . . .

“What are you doing, brethren, in the great work of preparation? Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.” Testimonies, volume 5, 214, 216.
The seed is the word of God. Luke 8:11.

**CHRIST—LUKE 24:27**

“In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; ‘beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.’ Luke 24:27. Peter in preaching Christ had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets.

“Plain and specific prophecies had been given regarding the appearance of the Promised One. To Adam was given an assurance of the coming of the Redeemer. The sentence pronounced on Satan, ‘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’ (Genesis 3:15), was to our first parents a promise of the redemption to be wrought out through Christ.

“To Abraham was given the promise that of his line the Savior of the world should come: ‘In thy seed shall all the nations of the earth be blessed.’ ‘He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.’ Genesis 22:18; Galatians 3:16.” Acts of the Apostles, 221, 222.

**MY WORD**

“By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God, —God's thought made audible.” The Desire of Ages, 19.

Psalm 33:8, 9; (Matthew 9:2–8)

“The history of the life, death, and resurrection of Jesus, as that of the Son of God, cannot be fully demonstrated without the evidence contained in the Old Testament. Christ is revealed in the Old Testament as clearly as in the New. The one testifies of a Savior to come, while the other testifies of a Savior that has come in the manner predicted by the prophets. In order to appreciate the plan of redemption, the Scripture of the Old Testament must be thoroughly understood. It is the glorified light from the prophetic past that brings out the life of Christ and the teachings of the New Testament with clearness and beauty. The miracles of Jesus are a proof of his divinity; but the strongest proofs that he is the world’s Redeemer are found in the prophecies of the Old Testament compared with the history of the New. Jesus said to the Jews ‘Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me.’ At that time there was no other scripture in existence save that of the Old Testament; so the injunction of the Savior is plain.” Spirit of Prophecy, volume 3, 211.

Revelation 1:8–20; Isaiah 55:6–11; Hebrews 6:18; Isaiah 44:1–8; 46:8–10; 48:1–12; Ecclesiastes 1:9, 10; 3:14, 15

Mark 10:9: Isaiah 8:20; Revelation 19:10

162
“The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word.

“If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united.” *Selected Messages*, book 3, 32.

**BABYLON: GENESIS 11:1–9**

“Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up His everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect **union among the nations of the earth**. Our position in the image of Nebuchadnezzar is represented by the toes, in a **divided state, and of a crumbling material, that will not hold together**. Prophecy shows us that the great day of God is right upon us. It hasteth greatly.” *Testimonies*, volume 1, 360–361.

**THE GREAT CONTROVERSY**

“‘God is love.’ 1 John 4:16.” *Patriarchs and Prophets*, 33.

“From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that **God is love**.” *The Great Controversy*, 678.

**DANIEL—1:1, 2; 11:44, 45**

**PORTLAND TO PORTLAND**

“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.

**THE EVERLASTING GOSPEL: GENESIS 3:15 (THE FIRST MENTION)**

“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.
ENMITY

“The enmity referred to in the prophecy in Eden was not to be confined merely to Satan and the Prince of life. It was to be universal. Satan and his angels were to feel the enmity of all mankind. ‘I will put enmity,’ said God, ‘between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel’ (Genesis 3:15).

“The enmity put between the seed of the serpent and the seed of the woman was supernatural.” Selected Messages, book 1, 254.

THE MIND OF CHRIST OR THE CARNAL MIND
Philippians 2:5; Romans 8:6–7

THE MYSTERY OF GODLINESS

“Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is ‘Christ in you, the hope of glory.’” Acts of the Apostles, 476.

THE MYSTERY OF INIQUITY

“By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God’s people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth’s history. God’s presentation of the detestable works of the inhabitants of the ruling powers of the world who bind themselves into secret societies and confederacies, not honoring the law of God, should enable the people who have the light of truth to keep clear of all these evils. More and more will all false religionists of the world manifest their evil doings; for there are but two parties, those who keep the commandments of God and those who war against God’s holy law. . . .

“The enmity between the seed of the woman and the serpent is clearly defined by the Lord. ‘And 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.’ ‘And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.’

“By following his own way, by acting in harmony with Satan’s temptations and in opposition to the known will of God, man vainly attempted to elevate and bless himself. Thus he gained an experimental knowledge of disobedience to God’s commandments. Thus he knew good and evil; thus he lost his fidelity and loyalty to God and opened the floodgates of evil and suffering to the whole human family. How many today are making the same experiment! When will man learn that the only means for his safety is through a full confidence in a ‘thus saith the Lord’?
“Satan is seeking to intrude his own inventions upon the children of God through human methods. He is seeking to be received as God, or even to be placed above God.

“In changing the Sabbath to the first day of the week, he leads men to disbelieve God’s declarations, and so to regard their own ways and plans that they appear exceeding wise in their own eyes and in their perverted judgment. Through human policy he leads men to regard the expressed commandments of God as of less force than human tradition, and to regard a deviation from that which is always holy and just and good, as of little account. He sees that by thus preventing human agencies from walking as obedient children in harmony with God, he can hinder the accomplishment of God’s work in our world.

“But Satan’s connivings with human agencies who stand in responsible positions are just as much to be feared and shunned now after the experiment of sin has been tried, as it was in the case of our first parents. I am instructed to say that the men who are placed in positions of responsibility in the work of God have overestimated their right to control others. The position a man occupies does not change his character. Some have seemed to feel that they must devise for churches and for sanitariums and that there was to be no questioning of their judgment. Let them learn of Jesus at every step. He should be the chief authority for every man.

“The One who has often been our Instructor says, ‘How hard it is for man to walk humbly with his God, in a contrite spirit taking God’s way and rejecting Satan’s propositions which seem to present great worldly advantages.’ The influence of man's having his own way in the place of firmly standing on the solid foundation that God alone has laid, has been repeated over and over again. Refusing to walk in the straight paths that God has signified will bring them to confusion and will not teach wisdom to others who have the same test and trial. When will man learn that God is God, and not a man that He should change?

“Some who have departed from the right way have been in a continual fever to grasp responsibilities that God has not laid upon them. God calls upon every minister and every physician to maintain the simplicity of the truth. The Son of God who is revealed in both the Old and New Testaments is the Savior of our world today. From Him every medical missionary is to receive his training. Unless he shall separate himself from the prince of the power of the air, he will mislead souls who have confidence in him. Let all beware of men who are so educated and uplifted that their plans cannot be understood by the common people.

“The intrigues of sin surpass infinite conception. Every calamity, every suffering and death, is an evidence not only of the power of evil but of the truth of the living God. Having known the truth, the word of the living God, which abideth forever, and which through obedience gives life, man’s weakness in conforming to Satan’s ingenuity is surpassingly strange. All who are taught of God recognize Christ as His Son. All who disbelieve the known declarations of God demonstrate the popularity of sin, and are not working on the side of life and immortality which are brought to light through perfect sanctification of the truth. Unless they make a change in character, in words, and in spirit, souls will be lost.

“There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. We are not to lean upon the policy of worldly lawyers. We must be humble men of prayer, not acting like those who are blinded by Satan’s agencies.
“Many have a faith, but not a faith that works by love and purifies the soul. Saving faith is not simply a mere belief of the truth. ‘The devils also believe, and tremble.’ The inspiration of the Spirit of God gives to men a faith that is an impelling power that molds character, and leads men higher than mere formal actions. The words, the actions, and the spirit are to bear testimony to the fact that we are followers of Christ.

“The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven’s light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in deception till many sins are committed with impunity. All who would possess a character that would make them laborers together with God and receive the commendation of God, must separate themselves from the enemies of God, and maintain the truth which Christ gave to John to give to the world.” Manuscript Releases, volume 18, 30–36.

MINGLING THE SEEDS: GENESIS 6:1–5

Cain

“Upon receiving the curse of God, Cain had withdrawn from his father’s household. He had first chosen his occupation as a tiller of the soil, and he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. In that which pertains to mere earthly and material progress, his descendants became distinguished. But they were regardless of God, and in opposition to His purposes for man. To the crime of murder, in which Cain had led the way, Lamech, the fifth in descent, added polygamy, and, boastfully defiant, he acknowledged God, only to draw from the avenging of Cain an assurance of his own safety. Abel had led a pastoral life, dwelling in tents or booths, and the descendants of Seth followed the same course, counting themselves ‘strangers and pilgrims on the earth,’ seeking ‘a better country, that is, an heavenly.’ Hebrews 11:13, 16.

“For some time the two classes remained separate. The race of Cain, spreading from the place of their first settlement, dispersed over the plains and valleys where the children of Seth had dwelt; and the latter, in order to escape from their contaminating influence, withdrew to the mountains, and there made their home. So long as this separation continued, they maintained the worship of God in its purity. But in the lapse of time they ventured, little by little, to mingle with the inhabitants of the valleys. This association was productive of the worst results. ‘The sons of God saw the daughters of men that they were fair.’ The children of Seth, attracted by the beauty of the daughters of Cain's descendants, displeased the Lord by intermarrying with them. Many of the worshipers of God were beguiled into sin by the allurements that were now constantly before them, and they lost their peculiar, holy character. Mingling with the depraved, they became like them in spirit and in deeds; the restrictions of the seventh commandment were disregarded, ‘and they took them wives of all which they chose.’ The children of Seth went ‘in the way of Cain’ (Jude 11); they fixed their minds upon worldly prosperity and enjoyment and neglected the commandments of the Lord. Men ‘did not like to retain God in their knowledge;’ they ‘became vain in their imaginations, and their foolish heart was darkened.’ Romans 1:21. Therefore ‘God gave them over to a mind void of judgment.’ Verse 28, margin. Sin spread abroad in the earth like a deadly leprosy.” Patriarchs and Prophets, 81.
ABRAHAM

“God gave to Abraham and to his seed the rite of circumcision as a token that he had separated them from all other nations as his peculiar treasure. By this sign, they solemnly agreed to fulfill the terms of the covenant made with Abraham and repeated to Isaac and Jacob. But the descendants of Abraham departed from the worship of the true God, and transgressed his law. They mingled with the nations who had no knowledge or fear of God before their eyes, and gradually imitated their customs and manners, until God’s anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts.” Signs of the Times, April 22, 1886.

EZRA

“Very soon thereafter a few of the chief men of Israel approached Ezra with a serious complaint. Some of ‘the people of Israel, and the priests, and the Levites’ had so far disregarded the holy commands of Jehovah as to intermarry with the surrounding peoples. ‘They have taken of their daughters for themselves, and for their sons,’ Ezra was told, ‘so that the holy seed have mingled themselves with the people’ of heathen lands; ‘yea, the hand of the princes and rulers hath been chief in this trespass.’ Ezra 9:1, 2.

“In his study of the causes leading to the Babylonish captivity, Ezra had learned that Israel’s apostasy was largely traceable to their mingling with heathen nations. He had seen that if they had obeyed God’s command to keep separate from the nations surrounding them, they would have been spared many sad and humiliating experiences. Now when he learned that notwithstanding the lessons of the past, men of prominence had dared transgress the laws given as a safeguard against apostasy, his heart was stirred within him. He thought of God’s goodness in again giving His people a foothold in their native land, and he was overwhelmed with righteous indignation and with grief at their ingratitude. ‘When I heard this thing,’ he says, ‘I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonied.’ Prophets and Kings, 619–620.

SUMMARY

The mixed multitude is the foolish virgins, the Pharisees and the Scribes. They intermarry with the wise virgins and become vain in their imagination and return to their old superstitions, customs and manners. They are motivated by fear and curiosity, they are impatient, half-hearted, and superficial and because of a depraved appetite they become weary of Heaven’s food.

Little by little they leaven the truth and people of God, employing deception based upon human reasoning which they teach in place of God’s word. They counterfeit the truth by dissimulation and promote their counterfeit through false education based upon infidel authorities and books in an attempt to control other’s minds and tear down the old landmarks. Their work begins when a new generation arrives.
THE EFFECT OF EVERY VISION  
PART FIVE

“As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.’

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21–25, 27, 28.

“The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience and to hold fast their confidence in God’s word, their faith would have failed in that trying hour.” The Great Controversy, 392, 393.

EPHESUS, SMYRNA, PERGAMOS AND THYATIRA

“It should be remembered that, as the experience of Ephesus, Smyrna, and Pergamos, will be repeated in the last church before the second coming of Christ, so the history of Thyatira will have its counterpart in the last generation.” Stephen N. Haskell, Story of the Seer of Patmos, 69.

EPHESUS & PHILADELPHIA

“He applied the test, but all pointed forward to the year 1843 as the time when the world must welcome its Saviour. The condition of the people at the first advent of Christ was now repeated.” Stephen N. Haskell, Story of the Seer of Patmos, 75.

PERGAMOS & SARDIS

“There was a time in the history of Pergamos, when Christianity thought Paganism was dead; but in reality, the religion which was apparently vanquished, had conquered. Paganism baptized, stepped into the church. In the days of Sardis this history was repeated.” Stephen N. Haskell, Story of the Seer of Patmos, 75, 76.

LAODICEA

“Upon this last church—the remnant, —shine the accumulated rays of all past ages.” Stephen N. Haskell, Story of the Seer of Patmos, 69.
THE LAST CONFLICT

“Satan is busily laying his plans for the last mighty conflict, when all will take sides. . . .

“Listen to the voices, mark the powers, that prevail in the world. Is there any voice of prayer? Do you see any sign that God is recognized? There are priests, plenty of them; but they are trampling under their feet the law of Jehovah. Their garments are stained with the blood of souls. Multitudes are sacrificing to devils. Look, you who are hesitating between obedience and disobedience. 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.” Pamphlets, 004, 11.

HIGHER EDUCATION

“The Son of God was rejected by those whom He came to bless. He was taken by wicked hands and crucified. But after He had risen from the dead, He was with His disciples forty days, and in this time He gave them much precious instruction. He laid down to His followers the principles underlying the higher education. And when He was about to leave them and go to His Father, His last words to them were, ‘I am with you alway, even unto the end of the world.’

“To many who place their children in our schools, strong temptations will come, because they desire them to secure what the world regards as the most essential education. Who knows what constitutes the most essential education, unless it is the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by individual opinions that are human and erring. To those who feel that their children must have what the world calls the essential education, I would say, Bring your children to the simplicity of the word of God, and they will be safe. We are going to be greatly scattered before long, and what we do must be done quickly.

“The light has been given me that tremendous pressures will be brought upon every Seventh-day Adventist with whom the world can get into close connection. Those who seek the education that the world esteems so highly, are gradually led further and further from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in the place of the truths which God has committed to men through His ministers and prophets and apostles. And there are some who, having secured this worldly education, think that they can introduce it into our schools. But let me tell you that you must not take what the world calls the higher education and bring it into our schools and sanitariums and churches. We need to understand these things. I speak to you definitely. This must not be done.” Fundamentals of Christian Education, 535–536.

REVEALED IN HIS TIME—2 THESALONIANS 2:6–8

PERGAMOS & THYATIRA

Daniel 11:30–36; 12:11; Revelation 13:2; 2:12–29
THE MYSTERY OF INIQUITY DOTH ALREADY WORK

“But Judas had opened the door of his heart, **the chambers of his mind**, to the temptations of Satan. And the enemy sowed in his heart and mind **the seed which he communicated to his brethren**. The questioning doubts which were passed on to the minds of his brethren. This one man, professing to be a follower of Christ, while not bearing the precious fruit revealed in the life of Christ, would be a **channel of darkness to the other disciples in the time of test and trial that was soon to come**, and **that was even then upon them**. He presented so much accusation of his brethren that he was counterworking the lessons of Christ. This is why Jesus called **Judas a devil**.” *Review and Herald*, November 16, 1897.

A FALLING AWAY FIRST

“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.

THE MAN OF SIN REVEALED

“That people who chose **Barabbas** in the place of Christ were to feel the cruelty of Barabbas as long as time should last.” *The Desire of Ages*, 738.

1ST REJECTED (SIMON’S FEAST AND FOOT WASHING)

“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 Savior.

**In spirit and practice many resemble Judas.** As long as there is silence in regard to the plague-spot in their character, no open enmity is seen; but when they are reproved, bitterness fills their hearts.” *Youth Instructor*, July 12, 1900.

THE 2ND 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 3rd TEST (LAST SUPPER AND FOOT WASHING)

“In surprise and confusion at the exposure of his purpose, Judas rose hastily to leave the room. ‘Then said Jesus unto him, That thou dost, 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.

“But Judas did not walk in the light so graciously permitted to shine upon him. By indulgence in sin he invited the temptations of Satan. His evil traits of character became predominant. He yielded his mind to the control of the powers of darkness, he became angry when his faults were reproved, and thus he was led to commit the fearful crime of betraying his Master. So do all who cherish evil under a profession of godliness hate those who disturb their peace by condemning their course of sin. When a favorable opportunity is presented, they will, like Judas, betray those who for their good have sought to reprove them.” The Great Controversy, 43.

STRONG DELUSION

“Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon, the great body of Christ’s true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’
“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, 389–390.

Ezra 7:9

**COMBINED**

“In this illumination, the light of all the three messages is combined.” The 1888 Materials, 804.

“The three angels' messages are to be combined, giving their threefold light to the world. In the Revelation, John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ [Revelation 18:2–5 quoted.] This represents the giving of the last and threefold message of warning to the world.” Seventh-day Adventist Bible Commentary, volume 7, 985.

“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.” Kress Collection, 105.

“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.” Manuscript Releases, volume 17, 236.

**BLENDED**

“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.
HERETICS AND FANATICS
PART SIX

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.
OLD CONTROVERSIES – CAPERNAUM, 9/11

“We are standing upon the threshold of great and solemn events. The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. 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.

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.

THE RULE OF FIRST MENTION

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. . . . And many false prophets shall rise, and shall deceive many. . . . 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 show 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. . . . Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; 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, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth. Matthew 24:3–5, 11, 23–26, 45–51.

9/11: TURNING POINT & 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.

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 and 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.

179
THE SHAKING
PART SEVEN

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.

“Let these look back a few months to the time when they were sitting on the cases of others who were in a condition similar to that which they now occupy. Let them carefully call to mind the exercise of their minds in regard to those tempted ones. Had anyone told them then that notwithstanding their zeal and labor to set others right, they would at length be found in a similar position of darkness, they would have said, as did Hazael to the prophet: ‘Is thy servant a dog, that he should do this great thing?’

“Self-deception is upon them. During the calm, what firmness they manifest! what courageous sailors they make! But when the furious tempests of trial and temptation come, lo! their souls are shipwrecked. Men may have excellent gifts, good ability, splendid qualifications; but one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship—utter disaster and ruin!” 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 Minsters, 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 before 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.

“I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample underfoot the Son of God. An angel repeated slowly and emphatically these words: ‘Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden underfoot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?’ Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: ‘Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.’ God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die.” Testimonies, volume 1, 429.
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.

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.

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

182
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 revelations 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 Caleb, 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.

“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, 6/18/1901.
THE DAY OF THE LORD
PART EIGHT

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 (FIRST MENTION)

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full. Genesis 15:13–16.

Exodus 20:5; 34:5–7; Numbers 14:11–22; Deuteronomy 5:9; 2 Kings 10:30; 15:12

THE DAY OF THE LORD—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.

**1 Corinthians 14:32**

**The Voice of Mirth**

“So 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.


“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 hastening 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.
OLD CONTROVERSIES
PART NINE

“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.

OLD CONTROVERSY: 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.

THE DAY OF GREAT SLAUGHTER, WHEN THE TOWERS FALL

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. 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. Isaiah 30:25, 26.

TOWERS IN THE BIBLE

And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem. 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**

“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.

1 Corinthians 14:32, 33

“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.

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.

TURNING THINGS UPSIDE DOWN—ISAIAH 29:16

“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.

MILLER’S RULES

“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

**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.

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.

**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 accomplished 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.

TURNING THINGS UPSIDE DOWN—Isaiah 29:16: 6/11 = 9/11

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.

MOVING THE WAYMARKS

“We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.
“But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

“Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them.

“The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. He will not contradict Himself.

“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, 803–804.

**Monuments Along the Way**

“Today Satan is seeking opportunities to tear down the waymarks of truth, —the monuments that have been raised up along the way; and we need the experience of the aged workers who have built their house upon the solid rock, who through evil report as well as good report have been steadfast to the truth.” Gospel Workers, 104.

**Not a Peg or Pin**

“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.

**Prophetic Guideposts**

“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.
WAY-MARK: A mark to guide in traveling. Webster's 1828 Dictionary.

Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. Jeremiah 31:21.

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.

“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 ADVANCING LIGHT
PART TEN

TESTS
"And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel’s messages." Evangelism, 613.

THE RISE OF THE THIRD ANGEL
"The true workers of Jesus Christ are to cooperate with their brethren who have had an experience in the work from the very rise of the third angel’s message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine, living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord’s delegated messengers, is testing truth to all to whom this message is proclaimed." Manuscript Releases, volume 17, 3.

AN IMPRESSIVE DREAM
"While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

“As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

“As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall and caused us to sway toward the precipice. We feared that we should fall and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times a hand seemed to take the bridle and guide us over the perilous way.

“As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes, so we slipped them from our feet and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.
“We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: ‘We have hold from above! We have hold from above!’ The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers: ‘To what is the cord attached?’ My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun; but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed: ‘What holds the cord?’ For a moment we hesitated to venture. Then we exclaimed: ‘Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now.’ Still we were hesitating and distressed. The words were then spoken: ‘God holds the cord. We need not fear.’ These words were then repeated by those behind us, accompanied with: ‘He will not fail us now. He has brought us thus far in safety.’

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And, oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy.

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.” Testimonies, volume 2, 594–597.
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.

PUBLIC EVANGELISM

“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.

TO THE HOUSE OF ISRAEL

Ezekiel 2–3:1–10

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.

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.

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.

“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**

“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.
**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.

**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.

**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.

**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.

204
“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 Rebels of the Wilderness: Gaining the Land by Warfare

“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.

The Rebels of the Wilderness of Capernaum

“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?’**  

**The Desire of Ages, 392.**

**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.*
THE BOOK OF JOEL
PART ELEVEN

9/11 & THE 2520
Joel 1:1–5; Daniel 9:16

THE FIRST GENERATION: 1844–1888
Manasseh—Leviticus 26:18
Ephesus: first, desirable
Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Revelation 2:4, 5.
Image of Jealousy—1863

THE SECOND GENERATION: 1888–1919
Jehoiakim—Leviticus 26:21
Smyrna: myrrh, sweet scent
Secret Chambers—Matthew 24:26

THE THIRD GENERATION: 1919–1989
Jehoiachin—Leviticus 26:24
Pergamos: G4010—From G4444; fortified. G4444—a tower or castle:—tower.
But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Revelation 2:14.
Weeping for Tammuz—1 Kings 18:22–29

THE FOURTH GENERATION: 1989–9/11 # SUNDAY LAW
Zedekiah—Leviticus 26:28
Thyatira: sacrifice of contrition
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. Revelation 2:20.
Bowing to the Sun—Daniel 3

SINS OF THE FATHERS
Nehemiah 9:1, 2; Daniel 9:16

“And yet I knew that you would be brought over the ground again and tested on the very points where you had failed before. Thus the Lord did for the children of Israel; thus He has done with His people in all ages. He will prove them where they have formerly failed; He will try them, and if they fail under the trial the second time, He will bring them around to the same test again.” Testimonies, volume 5, 623.
“In their contest with Og and Sihon the people were brought to the same test beneath which their fathers had so signally failed. But the trial was now far more severe than when God had commanded Israel to go forward. The difficulties in their way had greatly increased since they refused to advance when bidden to do so in the name of the Lord. It is thus that God still tests His people. And if they fail to endure the trial, He brings them again to the same point, and the second time the trial will come closer, and be more severe than the preceding. This is continued until they bear the test, or, if they are still rebellious, God withdraws His light from them and leaves them in darkness.” Patriarchs and Prophets, 436, 437.

1ST GENERATION—1863

Miller’s Rules: “line upon line” Isaiah 28 & 29

For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Isaiah 28:11–13.

2520: gathering and the scattering, covenant history, the day of the Lord’s preparation

“The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the ‘dirt brush’ has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late.

“The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

“I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, ‘What for?’ Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God!

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God’s messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It is hard for some who profess to believe the present truth to do even so little as to hand the messengers God’s own money that He has lent them to be stewards over.” Early Writings, 49.
“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.” The Desire of Ages, 391, 392.

2300: sanctuary made right, the message to Laodicea, the covenant, the church triumphant

1335: tarry time, 9/11

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Revelation 14:12.

1260: Rome, Proverbs 29:18; Daniel 11:14

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

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.
1290: Pergamos

For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 Thessalonians 2:7–12.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Revelation 2:17.

Islam: four insects

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

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. Revelation 9:4.

The daily: pantheism

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. Daniel 8:11.

1ST GENERATION—1844 # 1884

“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.

“The call to greater consecration and holier service is being made, and will continue to be made. Some who are now voicing Satan’s suggestions will come to their senses. There are those in important positions of trust who do not understand the truth for this time. To them the message must be given. If they receive it, Christ will accept them, and will make them workers together with him. But if they refuse to hear the message, they will take their stand under the black banner of the Prince of Darkness.

“I am instructed to say that the precious truth for this time is open more and more clearly to human minds. In a special sense men and women are to eat of Christ’s flesh and drink of his blood. There will be a development of the understanding, for the truth is capable of constant expansion. The divine originator of truth will come into closer and still closer communion with those who follow on to know him. As God’s people receive his word as the bread of heaven, they will know that his goings forth are prepared as the morning. They will receive spiritual strength, as the body receives physical strength when food is eaten.

“We do not half understand the Lord’s plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan.
“As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the temple service. The work of God is hindered by a worldly understanding of his great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to his people.” Spalding and Magan, 305–306.

1888

Spiritualism: rejection Bible & Spirit of Prophecy for man’s word, attack upon God’s message and the messengers

1919

False Christ introduced

“Men in the highest positions need to realize that they are as dependent upon God as are the humblest of their brethren. The greater their light and the clearer their knowledge of the truth, the greater is their responsibility. If they are clothed with the righteousness of Christ, they will have a humble estimation of themselves. In the worship of God, and in confession of sin, they will be as the lowliest of his creatures, while at the same time they will take the lead and set the example in everything that is pure and noble. They will be despised by many for their piety, humility, and conscientiousness. They will be a by-word and a hissing to those who, while they profess godliness, are not connected with God. But they will be honored by heaven, and by men whose hearts have not been hardened by rejection of light.

“Brethren, I see your peril, and again I ask, Do you who err make any effort to correct the wrong? Souls may be stumbling along, walking in darkness, because you have not made straight paths for your feet. If you are in positions of trust, I appeal the more earnestly to you, for your own souls’ sake and for the sake of those who look to you as guides, repent before God for every mistake made, and confess your error.

“If you indulge stubbornness of heart, and through pride and self-righteousness do not confess your faults, you will be left subject to Satan’s temptations. If when the Lord reveals your errors you do not repent or make confession, his providence will bring you over the ground again and again. You will be left to make mistakes of a similar character; you will continue to lack wisdom, and will call sin righteousness, and righteousness sin. The multitude of deceptions that will prevail in these last days will encircle you, and you will change leaders, and not know that you have done so.” Review and Herald, December 16, 1890.

FALSE LATTER RAIN

The founders of this system would go into the cities, and do a wonderful work.

1989

“In our day as in Christ’s day, there may be a misreading and misinterpreting of the Scriptures. If the Jews had studied the Scriptures with earnest, prayerful hearts, their searching would have been rewarded with a true knowledge of the time, and not only the time, but also the manner of Christ’s appearing. They would not have ascribed the glorious second appearing of Christ to His first advent. They had the testimony of Daniel; they had the testimony of Isaiah and the other prophets; they had the teachings of Moses; and here was Christ in their very midst, and still they were searching the Scriptures for evidence in regard to His coming. And they were doing unto Christ the very things that had been prophesied they would do. They were so blinded they knew not what they were doing.
“And many are doing the same thing today, in 1897, because they have not had experience in the testing messages comprehended in the first, second, and third angel’s messages. There are those who are searching the Scriptures for proof that these messages are still in the future. They gather together the truthfulness of the messages, but they fail to give them their proper place in prophetic history. Therefore such are in danger of misleading the people in regard to locating the messages. They do not see and understand the time of the end, or when to locate the messages. The day of God is coming with stealthy tread, but the supposed wise and great men are prating about ‘higher education.’ They know not the signs of Christ’s coming, or of the end of the world.” Evangelism, 612, 613.

UNITY

“The world is a theater; the actors, its inhabitants, are preparing to act their part in the last great drama. With the great masses of mankind there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, though God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last great scenes in the drama—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. The cause will be followed by the effect.” Testimonies, volume 8, 27.

NO STRONGER EVIDENCE

“No stronger evidence can be given of Satan’s delusive power than that many who are thus led by him deceive themselves with the belief that they are in the service of God. The Jewish scribes and elders in the days of Christ professed great zeal for the honor of God, and yet they rejected his Son. Jesus gave them the most conclusive evidence that he was the Promised One. Upon one occasion, the Spirit witnessed so powerfully to his claims that the hearts of all who were in the synagogue responded to the gracious words that proceeded from his lips. Here was the turning-point with that company. As Christ’s divinity flashed through humanity, their spiritual sight was quickened. A new power of discernment and appreciation came upon them, and the conviction was almost irresistible that Jesus was the Son of God. But Satan was at hand to arouse doubts, unbelief, and pride. They steeled their hearts against the Savior’s words. As they yielded to the control of Satan, they were fired with uncontrollable rage against Jesus. With one accord they would have taken his life, had not angels interposed for his deliverance.

“The same spirit still exists in the hearts of those who set themselves to follow their own perverted judgment in opposition to the will of God. The struggle between truth and error will reveal the same pride and stubbornness, and the same unreasoning hatred against the advocates of truth, as was displayed by the unbelieving Jews.

“He who could cause all the glories of earthly empires to pass before Christ in his hour of temptation, exerts a wizard-like power upon the minds of all who do not implicitly trust and obey God. It is this moral infatuation which steels their hearts against the influence of the Holy Spirit. It was this that led Korah, Dathan, and Abiram to rebel against the authority of Moses. Satan deluded them with the idea that they were opposing only a human leader, a man like themselves. But in rejecting God’s chosen instrument, they rejected Christ, their invisible leader. They insulted the Spirit of God; and judgments followed close upon their sin. They were deceived by Satan, but by their own consent; because they placed themselves in his power.
“Thus was it with Saul. He had the most decisive evidence that Samuel had been divinely appointed and inspired. It was in opposition to all the dictates of reason and sound judgment, that he ventured to disregard the command of God through the prophet. His fatal presumption must be attributed to this Satanic sorcery, which made him blind to the sin, and reckless of its consequences. Saul had manifested great zeal to suppress idolatry and witchcraft, decreeing that all found guilty of these practices should be punished with death. Yet the prophet shows him that in his disobedience to the divine command he had been actuated by the same spirit of opposition to God, and had been as really inspired by Satan, as though he had practiced sorcery. And, further, when reproved, he had added stubbornness to rebellion. Instead of confessing his sin, and humbly seeking pardon, he rejected reproof, and hardened his heart in transgression. He could have offered no greater insult to the Spirit of God, had he openly united with idolaters.

“It is a perilous step to slight the reproofs and warnings of God’s word or of his Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin. They flatter themselves that they have had some good object in view, and have done no wrong, in departing from the Lord’s requirements. Thus they do despite to the Spirit of grace until its pleading voice is no longer heard, and they are left to the delusions which they have chosen.” Signs of the Times, September 14, 1882.
THE OMEGA APOSTASY
PART TWELVE

TURNING POINTS
“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.

IN 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.

“Let these look back a few months to the time when they were sitting on the cases of others who were in a condition similar to that which they now occupy. Let them carefully call to mind the exercise of their minds in regard to those tempted ones. Had anyone told them then that notwithstanding their zeal and labor to set others right, they would at length be found in a similar position of darkness, they would have said, as did Hazael to the prophet: ‘Is thy servant a dog, that he should do this great thing?’

“Self-deception is upon them. During the calm, what firmness they manifest! what courageous sailors they make! But when the furious tempests of trial and temptation come, lo! their souls are shipwrecked. Men may have excellent gifts, good ability, splendid qualifications; but one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship—utter disaster and ruin!” Testimonies, volume 4, 89, 90.

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 1 John 2:18–21.

SHIPWRECK
“About the time that Living Temple was published, there passed before me in the night season, representations indicating that some danger was approaching, and that I must prepare for it by writing out the things God had revealed to me regarding the foundation principles of our faith. A copy of Living Temple was sent me, but it remained in my library, unread. From the light given me by the Lord, I knew that some of the sentiments advocated in the book did not bear the endorsement of God, and that they were a snare that the enemy had prepared for the last days. I thought that this would surely be discerned, and that it would not be necessary for me to say anything about it.
“In the controversy that arose among our brethren regarding the teachings of this book, those in favor of giving it a wide circulation declared: ‘It contains the very sentiments that Sister White has been teaching.’ This assertion struck right to my heart. I felt heartbroken; for I knew that this representation of the matter was not true.

“Finally my son said to me, ‘Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you.’ He sat down beside me, and together we read the preface, and most of the first chapter, and also paragraphs in other chapters. As we read, I recognized the very sentiments against which I had been bidden to speak in warning during the early days of my public labors. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people. I knew that I must warn our brethren and sisters not to enter into controversy over the presence and personality of God. The statements made in Living Temple in regard to this point are incorrect. The scripture used to substantiate the doctrine there set forth, is scripture misapplied.

“I am compelled to speak in denial of the claim that the teachings of Living Temple can be sustained by statements from my writings. There may be in this book expressions and sentiments that are in harmony with my writings. And there may be in my writings many statements which, taken from their connection, and interpreted according to the mind of the writer of Living Temple, would seem to be in harmony with the teachings of this book. This may give apparent support to the assertion that the sentiments in Living Temple are in harmony with my writings. But God forbid that this sentiment should prevail.

“Few can discern the result of entertaining the sophistries advocated by some at this time. But the Lord has lifted the curtain, and has shown me the result that would follow. The spiritualistic theories regarding the personality of God, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.’

“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.

"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?

"I hesitated and delayed about the sending out of that which the Spirit of the Lord impelled me to write. I did not want to be compelled to present the misleading influence of these sophistries. But in the providence of God, the errors that have been coming in must be met.

"Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, 'Iceberg just ahead!' There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, 'Meet it!' There was not a moment's hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collisions, but no lives were lost. The vessel was injured, but not beyond repair. She rebounded from the contact, trembling from stem to stern, like a living creature. Then she moved forward on her way.

"Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, 'Meet it!' I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, 'Meet it!'

"That night I was up at one o'clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained.

"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. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.
“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.

“What influence is it would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, ‘Meet it!’...

“I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled.

“We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to cloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.” *Selected Messages*, book 1, 202–208.

**Love-sick Sentimentalism**

“The difficulties that have arisen have been very hard to meet, and they are far from being settled yet. One, and another, and still another are presented to me as having been led to accept the pleasing fables that mean the sanctification of sin. Living Temple contains the alpha of a train of heresies. There heresies are similar to those that I met in my first labors in connection with the cause in Maine, New Hampshire, Vermont, then in Boston, Roxbury, New Bedford, and other parts of Massachusetts. Through them the evil one worked upon the minds of men and women.

“There was a Mrs. Minor, who had been to Jerusalem. When she returned she advocated some of these sentimental, spiritualistic sophistries. She invited me to visit her and relate what the Lord shown me. Brother Nichols took my sister and self to her home in Roxbury, where we found a company of about twenty assembled. Among them were brethren and sisters whom I loved and highly esteemed. They had believed the testimonies that I had borne to the people. But they had been led astray by spiritualistic ideas which were nothing less than a love-sick sentimentalism. The power of God came upon me as I warned them of
their dangers, and some said they had never expected to see so much of the blessing of God this side of the Eden above. I bore them a message similar to the message I have been bearing for the last two months. I was instructed that the ideas they had accepted were but the *alpha of a great deception*. I had to meet similar delusions in Portsmouth and in Boston.” *Manuscript Releases*, vol. 11, 248.

**Battle Creek Letters**

“God has permitted the presentation of the *combination of good and evil* in *Living Temple* to be made to reveal the danger threatening us. The working that has been so ingeniously carried on He has permitted in order that certain developments might be made, and that it might be seen *what a man can do with human minds when he has obtained their confidence* as a physician. God has permitted the present crisis to come to open the eyes of those who desire to know the truth. He would have His people understand to what lengths the sophistry and devising of the enemy would lead.

“Men have given to our leading physician allegiance that is due to God alone; and he has been permitted to show *what self-exaltation will lead men to do*. Scientific, spiritualistic sentiments, representing the Creator as an *essence pervading all nature* have been given to our people, and have been received even by some who have had a long experience as teachers of the Word of God. The results of this insidious devising will break out again and again. There are many for whom special efforts will have to be put forth to free them from this specious deception.

“I am now authorized to say that the time has come to take decided action. The development seen in the cause of God is similar to the development seen when *Balaam* caused Israel to sin just before they entered the Promised Land. How dangerous it is so to exalt any man that he becomes confused, and confuses the minds of others in regard to the truths that for the last fifty years the Lord has been giving His people.

“Few can see the meaning of the present *apostasy*. But the Lord has lifted the curtain, and *has shown me its meaning*, and the result that it will have if allowed to continue. We must now lift our voices in warning. Will our people acknowledge God as the supreme Ruler, or will they choose the misleading arguments and views that when fully developed, *make Him*, in the minds of those who accept them, *as nothingness*?

“These words were spoken to me in the night season. The sentiments in *Living Temple* regarding the *personality of God* have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil we are no longer to regard the subject as a matter to be treated with the greatest delicacy. That *those whom we thought sound in the faith should have failed to discern* the specious, deadly influence of this science of evil, *should alarm us as nothing else has alarmed us*!

“It is something that cannot be treated as a small matter that men who have had so much light and such clear evidence as to the genuineness of the truth we held, should become unsettled, and led to accept spiritualistic theories regarding the personality of God. These doctrines, followed to their logical conclusion sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science.

“During the past night, *I have been shown* more distinctly than ever before that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. *I was shown a platform braced by solid timbers, — the truths of the words of God*. Some on high in responsibility in the medical work was
directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, 'Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? How can they be silent? This foundation was built by the Master worker, and will stand storm and tempest. **Will they permit this man to present doctrines that deny the past experience of the people of God?** The time has come to take decided action. . . .

"I was instructed to call upon our physicians and ministers to take a firm stand for the truth. We are not to allow atheistic, spiritualistic sentiments to be brought before our youth. **God has led us in the past, giving us truth, eternal truth. By this truth we are to stand.**

Some of the leaders in the medical work have been deceived, and if they continue to hold fanciful, spiritualistic ideas, they will make many believe that the platform upon which we have been standing for the past fifty years has been torn away. These men need now to see with anointed eyes, with clear spiritual vision, that in spite of all men can do, 'the foundation of God standeth sure,' and 'The Lord knoweth them that are His.'

"The message to the Laodicean church comes to us at this time with special meaning. Read it, and ask God to show you its import. Thank God that He is still sending us messages of mercy. Those accepting the theories regarding God that are introduced in *Living Temple* are in great danger of being led finally to look upon the whole Bible as a fiction; for these theories make of no effect the plain word of God.

"The tempter is working to gather together at Battle Creek as large a number as possible, hoping that they will receive false ideas of God and His work, and thus make of no effect the impressions that God would have made on the minds of those engaged in the medical missionary work and in the gospel ministry. God abhors the great swelling words of vanity that have been spoken by some connected with the Sanitarium. The judgments of God have been visited upon Battle Creek, and those judgments call for humiliation rather than for proud boasting and self-exaltation.

"The heavenly messenger turned to those professing to be medical missionaries, and said, 'How could you allow yourselves to be led blindfold, How could you so misrepresent the name you bear? You have your Bibles. **Why have you not reasoned from cause to effect?** You have accepted theories that have led you away from the truths that are to stamp their impress upon the characters of all Seventh-day Adventists. Your leader has been removing the foundation-timbers one by one, and his reasoning would soon leave us with no certain foundation for our faith. **He has not heeded the testimonies that God through His Spirit has given.** The books of the Bible containing most important instruction are disregarded because they say so much about a personal God. He has not known whether his feet were tending. But in his recent writings, his tendencies toward Pantheism have been revealed.' . . .

"A mind trained only in worldly science fails to discern the deep things of God, but the same mind, converted and sanctified, would see the divine power in the word. Only the mind that is cleansed by the sanctification of the Spirit can discern heavenly things.

"The Scriptures, given by inspiration of God, are 'profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.' Let us go to the word of God for guidance. Let us seek for a 'Thus saith the Lord.' We have enough of human methods. Brethren awake to your God-given responsibilities. Your judgment, unless perverted by a long practice of false principles, will discern the deep things of God, given by His Holy Spirit, and your hearts will be made susceptible to the teachings of the word.

"May God bring His people under the deep movings of His Spirit. The Spirit makes efficient the ordinary means of grace. God teaches that His kingdom is to be established in the earth 'not by might, nor by power,' but by His Spirit. The Spirit is the efficiency of His people.
“I am instructed to say that **those who would tear away the foundation that God has laid are not to be accepted as the teachers and leaders of His people**. We are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world point by point, into the clear light of present truth. With lips touched with holy fire, God’s servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed.

“The Lord calls for a **renewal of the straight testimony** born in years past. He calls for a **revival of spiritual life**. The spiritual energies of His people have long been torpid, but there will be a resurrection from apparent death.

“In the future, God will call for the gifts and talents of men not now actively engaged in His service. Let these respond to His call putting their trust in the great Medical Missionary. The **power that is the life of the soul has not been seen as it must be**. It has been smothered for want of spiritual ventilation,—the blending of human effort and divine grace.

“God is calling upon His people to work. He comes to them as they idle away the precious, golden moments, and says, ‘Go work today in My vineyard,’

“By prayer and confession of sin we must clear the King’s highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power.

“Men may still learn the things that belong to their peace. Mercy’s voice may still be heard, calling, ‘Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.’ It is only when spiritual life is given that rest is found and lasting good secured. We must be able to say, in storm and tempest. ‘My anchor holds.’ He who builds upon any other foundation than that which has been laid, builds upon shifting sand. **God calls for a reformation. But he who seeks to bring about a reformation without the aid of the Holy Spirit’s reviving power will find himself adrift**. Those who turn from human foolishness and frailty, from man’s seductive arts, from Satan’s planning, to Christ, the Shepherd and Bishop of our souls, will stand secure upon the platform of eternal truth.” *Battle Creek Letters, 79–84.*

**Living Temple: pantheism (Panthéon Temple)**

**Balaam**

But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Revelation 2:14.

**Those Whom We Thought Were Sound in the Faith**

“These words were spoken to me in the night season. The sentiments in *Living Temple regarding the personality of God* have been received even by men who have had a long experience in the truth. When such men consent to eat of the fruit of the tree of knowledge of good and evil we are no longer to regard the subject as a matter to be treated with the greatest delicacy. **That those whom we thought sound in the faith should have failed to discern** the specious, deadly influence of this science of evil, **should alarm us as nothing else has alarmed us!**” *Battle Creek Letters.*
"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature." *Selected Messages*, book 1, 197.

**ALARM**: as a sudden sharp apprehension and fear resulting from the perception of imminent danger.

**STARTLE**: as a sudden mild shock (as of surprise or alarm). *Webster’s 1828 Dictionary.*

**MANY WILL DEPART**

These things write I unto thee, hoping to come unto thee shortly: *But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.* And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 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; Speaking lies in hypocrisy; having their conscience seared with a hot iron; **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.** For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, *nourished up in the words of faith and of good doctrine,* whereunto thou hast attained. 1 Timothy 3:14–4:6.

**NOURISHED: G1789**—From G5142; (figuratively) to educate. G5142—A primary verb: *fatten, feed, nourish.*

“When such men consent to eat of the fruit of the tree of knowledge of good and evil we are no longer to regard the subject as a matter to be treated with the greatest delicacy. **That those whom we thought sound in the faith should have failed to discern the specious, deadly influence of this science of evil, should alarm us as nothing else has alarmed us!**” *Battle Creek Letters.*

**SPECIOUS**: 1. superficially plausible, but actually wrong, misleading in appearance, especially misleadingly attractive. *Oxford Dictionary.*
AN INTERNAL DEVELOPMENT
1844-1850

BY: HEATHER DEL ROSAL

For other foundation can no man lay than that is laid...
THE TIMELINE

FIRM FOUNDATION

"Many of our people do not realize how firmly the foundation of our faith has been laid." Selected Messages, book 1, 206

SEEDS OF THE THIRD ANGEL

STATE OF THE DEAD: JANUARY 1844

“In 1838 Fitch began preaching the second imminent advent of Christ, as based upon Bible prophecy. He was a cogent reasoner and a powerful preacher, and became the most prominent Advent herald on the western outpost. He held a series of meetings in the famous Oberlin College, in Ohio. Early in 1844 he accepted the doctrine of the mortality of man, the unconscious state of the dead, and the final destruction of the wicked, from George Storrs, becoming Storrs’s first ministerial convert to Conditional Immortality. On January 25, 1844, Fitch wrote to Storrs as follows:

“Dear Br. Storrs: -- As you have long been fighting the Lord’s battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side.”

LeRoy E. Froom, The Conditionalist Faith of Our Fathers, 313

“Soon after this coming out we note that the light came to the advent bands on the subject of future punishment, as set forth in the pamphlet, Six Sermons, by George Storrs, taking the position that man by nature is mortal; that the dead are unconscious between death and the resurrection; that the final punishment of the ungodly will be total extinction; and that immortality is a gift of God, to be received only by faith in our Lord Jesus Christ.

“Thousands of the Adventists accepted this doctrine of man’s nature, but not all of them. The rejection of it brought no confusion among them, as it was regarded as a matter of belief simply, and no test of moral standing; hence the united effort to warn the world of the near approach of Christ was unbroken. It did, however, have the effect to stir up the ire of the churches against them.”


“Storrs’ Six Sermons on the immortality question were being widely circulated among Adventists, and the doctrine of man’s unconsciously in death and the destruction of the wicked, was being adopted by some and regarded with favor by many. The time had come, in the providence of God, for this question to be agitated. But its importance could not then be seen by any as it is now regarded since the rise and wide-spreading, desolating influence of Spiritualism. Those Second-Advent editors and lecturers, such as Litch, Hale, Bliss, Himes, and Miller, who did not agree with Mr. Storrs, not only failed to see that good could result from the agitation of the subject, but were grieved that the once united and happy flock, who were looking for the immediate return of the great Shepherd, should have their minds divided by this question.”

Life Incidents, 154

PRE-ADVENT JUDGMENT AND SEALING: JULY 1844

“During the same time, our brethren in Maine had embraced the view that the Judgment must precede the advent, that it synchronized with the harvest, and was not only at the end of the world, but occupied a period immediately preceding the end. In accordance with this view, they taught that we were in the Judgement, that the last dividing line was being drawn, and that the servants of God were being sealed in their foreheads, the accomplishment of which would be the signal from the four angels holding the four winds of the earth, Rev. vii, 1, to loose their hold.” Signs of the Times [Himes], October 30, 1844, 93
SPIRIT OF PROPHECY: JANUARY 1842 AND SEPTEMBER 1844

“In the year 1842 there was living in Boston, Mass., a well-educated man by the name of William Foy, who was an eloquent speaker. He was a Baptist, but was preparing to take holy orders as an Episcopal minister. The Lord graciously gave him two visions in the year 1842, one on the 18th of January, the other on February 4. These visions bore clear evidence of being the genuine manifestations of the Spirit of God. He was invited from place to place to speak in the pulpits, not by the Episcopalians only, but by the Baptists and other denominations. When he spoke, he always wore the clergyman’s robe, such as the ministers of that church wear in their services.” J. N. Loughborough, The Great Second Advent Movement: Its Rise and Progress, 145

“About this time there lived in Poland, Maine, a young man by the name of Hazen Foss, who firmly believed the Lord would come on the tenth day of the seventh month. He was a man of fine appearance, pleasing address, and quite well educated. A few weeks before the ‘midnight cry’ ended, the Lord came near and gave him a vision, in which he was shown the journey of the advent people to the city of God, with their dangers. Some messages of warning were given to him, which he was to deliver, and he had also a view of the trials and persecution that would consequently follow if he was faithful in relating what had been shown him. He, like Mr. Foy, was shown three steps by which the people of God were to come fully upon the pathway to the holy city. Being a firm believer in the Lord’s coming ‘in a few more days’ (as they then sang), the part of the vision relating to the three steps onto the pathway was to him unexplainable; and being naturally of a proud spirit, he shrunk from the cross, and refused to relate it. The vision was repeated the second time, and in addition he was told that if he still refused to relate what had been shown him, the burden would be taken from him, and be given to one of the weakest of the Lord’s children, one who would faithfully relate what God would reveal. He again refused. Then a third vision was given, and he was told that he was released, and the burden was laid upon one of the weakest of the weak, who would do the Lord’s bidding.” J. N. Loughborough, The Great Second Advent Movement: Its Rise and Progress, 182

“Another instance of the manifestation of the gift of prophecy is found in the case of a young man that resided in Poland, Maine, by the name of Hazen Foss. In the month of September, 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Mr. Foye, saw the ‘three platforms’ in the heavenly pathway.” J. N. Loughborough, The Prophetic Gift in the Gospel Church, 37

SABBATH: SEPTEMBER 1844

“During the ‘midnight cry,’ in 1844, the Lord began to lead the minds of his people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N.H., where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. This led to inquiry upon that subject. In the Cry of Sept. 5, 1844, we read, ‘Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.’ This statement was contained in an editorial, in which a faint effort was made to establish the claims of Sunday-keeping. The subject was continued in the number of September 12, where we find the following significant statement, which led to serious and close study by many: ...

“The attention of the Adventists as a body was called to the Sabbath question by an essay on the subject from T. M. Preble, dated Feb. 13, 1845, and published in the Hope of Israel, Portland, Maine, Feb. 28, 1845.” J. N. Loughborough, The Great Second Advent Movement: Its Rise and Progress, 249-250
Near the close of the year 1844, immediately following the great disappointment of the Advent believers in not meeting their expected Lord, Mrs. Rachel D. Preston, a Seventh-day Baptist of New York State, went on a visit to Washington, New Hampshire. There she came in contact with a company of Second Advent believers, and sympathized with their views of the Lord's near coming. They, in turn, received from her the doctrine of the seventh-day Sabbath, and thus was formed the first company of Seventh-day Adventists, about forty in number. Among these, two ministers - J. B. Cook, and T. M. Preble - received the Sabbath and began its proclamation. They soon gave it up, however, while under trial; but before doing so they imparted their views to Elder Joseph Bates, who, in turn, gave the same to Elder White and his wife. From the preaching of these three, the message soon spread far and near:” General Conference Daily Bulletins, volume 8, 9

THE GREAT DISAPPOINTMENT AND THE END OF 1844

“While they [early advent believers] believed with William Miller and the great mass of Adventists immediately after the passing of the time, that their work for the world was done, and that the Lord would come very soon, yet after the light upon the sanctuary and the third message explained their disappointment, they did not believe that mercy was past save for those who had rejected the light.” J. N. Loughborough, The Great Second Advent Movement: Its Rise and Progress, 226

CONDITIONS AFTER THE GREAT DISAPPOINTMENT

SCATTERING

“This experience of Brother Ballenger’s carries me back to my first experience in the message in correcting errors that came in among us after the passing of the time in 1844. The believers were sadly disappointed and scattered in different localities in small companies.” Manuscript Releases, volume 7, 290

“That night it was shown me that reproach was being brought upon the cause of God in Maine, and his children were being disheartened and scattered by a fanatical spirit.” Life Sketches of James White and Ellen G. White (1880), 213

“After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. ...Many who had led in the first and second messages, denied them, and division and scattering was throughout the body.” Spiritual Gifts, volume 1, 166

“...there was division and confusion throughout the body.” Early Writings, 256

FANATICISM

• Time-Setting (re-calculating 2nd coming)
• Non-Work (sin to work)
• Spiritualizing (second coming a spiritual coming)
• Extreme Sanctification (cannot sin theory)
• Mesmerism and Spiritual Magnetism (mind control)

INTERNAL WORK: A PROPHET RAISED UP

December 1844, Ellen White receives her first vision. She accepts the commission and shortly after begins a work among the faithful:

• Traveling to meet with the “Advent bands”
• Studying to settle upon truth
• Receiving visions
• Battling against fanaticism
HIGHLIGHTS OF 1846

MARRIAGE:

On August 30, 1846 Ellen Harmon married James White.

SABBATH:

“...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. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary... Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it.” Testimonies For The Church, volume 1, 75

HIGHLIGHTS OF 1848

1848 CONFERENCES OR “IMPORTANT MEETINGS”

Locations: Connecticut, New York (August), Maine and Massachusetts (November). See Life Sketches of Ellen G. White (1915), 100, 110

GOD REQUESTS PUBLISHING TO BEGIN

“...November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

‘After coming out of vision, I said to my husband: ‘I have a message for you. You must begin to print a little paper and send it out to the people…’

“While we were in Connecticut in the summer of 1849, my husband was deeply impressed that the time had come for him to write and publish the present truth...” Life Sketches of Ellen G. White (1915), 125

HIGHLIGHTS OF 1849

JUNE 1849

“...On his return, my husband was impressed that it was his duty to write and publish the present truth... He was greatly encouraged and blessed as he decided thus to do. But again he would be in doubt and perplexity as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow... I saw that the Lord had blessed and strengthened my husband to labor in the field one year before;... but that the Lord would not now give him strength to labor in the field, for he had another work for him; that if he ventured into the field he would be cut down by sickness; but that he must write, write, write, and walk out by faith. He immediately commenced to write, and when he came to some difficult passage we would call upon the Lord to give us the true meaning of his word.” Life Sketches of James White and Ellen G. White (1888), 259
SEPTEMBER 1849: PENTECOST

“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. Those who observed the Sabbath of the Lord had not had a meeting for one year and a half. Brethren Bates, Chamberlain and Ralph were present, also brethren and sisters from Topsham. One F. T. Howland, a notable fanatic, was present. He had long troubled God’s children with his errors and harsh spirit. Honest souls whom the Lord loved, but who had long been in error, were at the meeting. While engaged in prayer the Spirit of the Lord rested upon Brother S. Howland. His face was white, and a light seemed to rest upon it. He went towards F. T. Howland, and in the name of the Lord bid him leave the assembly of the saints. Said he, ‘You have torn the hearts of God’s children and made them bleed. Leave the house, or God will smite you.’ That rebellious spirit, never before known to fear or to yield, sprang for his hat and in terror left the house. **The power of God descended something as it did on the day of Pentecost**, and five or six who had been deceived and led into error and fanaticism, fell prostrate to the floor. Parents confessed to their children, and children to their parents, and to one another. Brother J. N. Andrews with deep feeling exclaimed, ‘I would exchange a thousand errors for one truth.’ Such a scene of confessing and pleading with God for forgiveness we have seldom witnessed. That meeting was the beginning of better days to the children of God in Paris, to them a green spot in the desert.” *Life Sketches of James White and Ellen G. White (1888)*, 260

NOVEMBER/DECEMBER 1849: SPIRITUALISM (MYSTERIOUS KNOCKING GOES PUBLIC)

**PUBLISHING THE “PRESENT TRUTH”: 11 ISSUES (THIRD ANGEL TOPICS)**

- July 1849, No. 1
- December 1849, No. 6
- April 1850, No. 9
- August 1849, No. 2 & 3
- March 1850, No. 7
- May 1850, No. 10
- September 1849, No. 4
- March 1850, No. 8
- November 1850, No. 11
- December 1849, No. 5

HIGHLIGHTS OF 1850

SHAKING: VISION OF JANUARY 26, 1850

“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.’...” *Christian Experience and Teachings of Ellen G. White (1922)*, 107

AGAIN GOD ASKS JAMES WHITE TO PUBLISH: AUGUST 4, 1850

“The Lord showed me that he, James, must take the testimonies that the leading Adventists published in ’44 and republish them... He is now doing that work.” *Manuscript Releases*, volume 19, 129

SATAN RISES TO ATTACK

“The Lord showed me some weeks ago that as James would begin to republish what the leaders had written in ’44 upon the truth, Satan would try to hinder us; but we must struggle for the victory and go on. It has been just so. He knows this work will hurt His cause and save some jewels. That is why he rages so but he is driven back.” *Manuscript Releases*, volume 6, 249 (*August 15, 1850.*)
“I saw the cruel power of Satan that has afflicted us of late and bound us to keep the truth from coming out in the paper. . . . I saw these efforts of Satan were to hinder the paper coming out, for the lines that were being published were written in the Spirit of God, and would rejoice the hearts of the trusting ones, and Satan knew it would hurt his cause because it would be seen by these testimonies that most of the Advent people once believed as we do that there was a shut door in '44. And to have the plain, clear truth come out in the paper . . . would cause many to decide for the truth and to take a firm and unyielding stand for God and His truth. I saw that the paper would strengthen the things that remain and would help build up God's people in the most holy faith. . . .”

Manuscript Releases, Volume 6, 250 (August 24, 1850.)

“The enemy has tried hard to take some of our lives here [Port Byron, NY] of late. One after another of us has been afflicted almost unto death. Had it not been for the balm in Gilead and the Physician there, we must have perished.

“The Lord showed me some weeks before we came to this place, that we must gird on the whole armor, for we were to have a great conflict with the enemy while we were getting out the paper, for he knew the paper would hurt his cause and would be the means of strengthening the things that remain and would cause souls that were undecided to take a decided stand for God and His truth. Satan meant to hinder the work of the paper by causing sickness and distress in our company, but we laid hold of the sure promises of God. We anointed with oil in the name of the Lord and prayed over the sick and they were healed.

“Oh, what battles we have had to fight with the enemy since we commenced to get out the paper. We have had to pray, pray, pray, and have faith, faith, faith and that is all the way we have been enabled to live. . . .

“Satan has great power and we must have living, abiding faith in God or the powers of darkness will get the ascendancy over us and Satan will triumph. We will be free and we must be free in order to glorify God.” Manuscript Releases, volume 8, 221-222 (September 1, 1850.)

publishing “The Advent Review”: 5 Issues (First & Second Angel Topics)
- August 1850, No. 1* & No. 2
- September 1850, No. 3, Extra, No. 4*
- Special 1850*
- November 1850, No. 5

*includes seven times and 2520

“In November, 1850, the paper was issued at Paris, Maine. Here it was enlarged, and its name changed to that which it now bears, the Advent Review and Sabbath Herald.” Life Sketches of Ellen G. White (1915), 139

“I saw that my husband must not give up the paper, for Satan was trying to drive him to take just such a step, and was working through agents to do this. I was shown that we must continue to publish, and the Lord would sustain us.” Life Sketches of Ellen G. White (1915), 140

Publishing “The Advent Review and Sabbath Herald”: (First, Second, Third Angel Topics)
- November 1850, No. 1
- December 1850 No. 2* & 3
EXAMPLES OF WHAT WAS PUBLISHED ABOUT THE ‘SEVEN TIMES’ & 2520

“Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the “seven times” or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677….” The Advent Review, volume 1, August 1850, 2

“…we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart….” The Advent Review, volume 1, September 1850, 55

THE GATHERING

“At Oswego, New York, September 7, 1850, the Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to see their true state. And now when the truth is presented to them by the Lord’s messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates and errors, embrace the precious truth and stand where they can define their position.” Early Writings, 69

“September 23d, the Lord showed me that... efforts must be redoubled in this gathering time. ...now in the gathering time God will heal and bind up his people....” The Review and Herald, November 1, 1850, par. 9

“I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the ‘rubbish’ since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect--accomplished but little or nothing--but now in the gathering time, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect; ...” Spalding and Magan Collection, 1

AFFIRMATION OF THE 1843 CHART

“September 23d... 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....” The Review and Herald, November 1, 1850, par. 9-10

GOD REQUESTS ANOTHER CHART (CAP STONE OF THE FOUNDATIONAL TRUTHS)

“. . . 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 (written Nov. 1, 1850)
“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 three angels’ messages, with the two former being made plain upon tables.” Manuscript Releases, volume 16, 207 (written Nov. 27, 1850)

“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 Bro. Otis Nichols, of Dorchester, Mass. Those who teach the present truth will be greatly aided by it.” James White, The Present Truth, November 1850, 88


“THE CHART. - It is now ready. We think the brethren will be much pleased with it, and that it will be a great help in defining our present position. ...” James White, The Advent Review and Sabbath Herald, January 1851, 31

SHIFT TOWARD EXTERNAL WORK

In the Ellen White Biography Arthur White describes 1845-1850 as, “the time of the development of a doctrinal structure, a time when the body of truth was being firmly fitted together, piece by piece. It was a time when those involved would have been ill-prepared to herald a message not yet understood in its fullness and its interrelationships.

“But now a change had come. The ‘messengers’ in the field clearly detected it. Joseph Bates wrote to James White on November 4, 1850. In closing his report he writes enthusiastically:

‘So you see, dear brother, that in places where all was dark and dreary, a few weeks since, light is now springing up. Then let all the swift messengers that God has called, and still is calling into the field, to give the loud cry of the third angel, move forward.’” Arthur L. White, Ellen G. White: The Early Years, volume 1, 190

(Note: Bates’ letter was published in The Present Truth, Nov. 1850, 88)

DEATH OF WILLIAM MILLER, DECEMBER 20, 1849, MEMOIRS OF WILLIAM MILLER, p. 383

AFFIRMATION OF PUBLISHING

“Then I saw that the papers [The Review and Herald] would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone, but that the angels of God had assisted and had oversight of the paper.” Manuscript Releases, volume 8, 221 (Vision, December 25, 1850)

SEALED BY THE HOLY SPIRIT

FOREVER AS THE TRUTH

“When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat, and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close
of his life. And the standard bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time.

“We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God’s word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.” Selected Messages, book 1, 161 (written 1905)

“As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value....” Special Testimonies, series B, 51

Definition of principle: element, ground, foundation

MIND LOCKED

“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 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, 207

Definition of principal: chief, highest in rank, most important

“...The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.

“For two or three years my mind continued to be locked to the Scriptures. ...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....” *Manuscript Releases*, volume 3, 413-414 (Written Nov. 4, 1903.)

**DID THE POWER OF GOD (HOLY SPIRIT) TESTIFY WHAT WAS TRUTH?**

“...the **truth must be made plain upon tables**, and it would cause many to decide for the **truth** by the three angels' messages, with the two former being made plain upon tables.” *Manuscript Releases*, volume 16, 207 (written Nov. 27, 1850)

“**That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, ...” *Special Testimonies*, series B, No. 7, 58 (written Dec. 4, 1905)

“**The truths that have been unfolding in their order**, as we have advanced along the line of prophecy revealed in the Word of God, are **truth**, sacred, eternal **truth** today. **Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light.** They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures that they led to dangerous errors. **Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. And all the time voices were heard, 'Here is the truth,' 'I have the truth; follow me.' But the warnings came, ‘Go not ye after them. I have not sent them, but they ran.'** (See Jeremiah 23:21.)

“**The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today....**” *Manuscript Releases*, volume 17, 4 (written 1896)

“The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.” *Manuscript Releases*, volume 17, 12 (written 1896)
THE FOUNDATION

LOOKING BACK: THE PAST FIFTY YEARS

EARLY EXPERIENCE

"My mind is very much occupied just now in the endeavor to present in the best way the facts in regard to our early experience in the proclamation of the truth that we held. I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer, many evidences were given us under the manifestation of the Holy Spirit’s power. What deep importance was attached to every evidence that God gave us! The truth, point by point, was fastened in our minds so firmly that we could not doubt.

"Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the truth so firmly established in our minds that we had nothing to fear." Manuscript Releases, volume 9, 40 (written January 23, 1906, Letter 38)

"I have been instructed to publish the early experiences of the cause of present truth, showing why we stand, as we do, a people separate and distinct from the world.... While Satan is stirring up many to depart from the faith, I am bidden to republish the experiences of the past, and give the message of warning God sends, showing the dangers of the present time, and what will be in the future." Spalding and Magan Collection, 426 (written 1908)

WHY? TEARING UP THE FOUNDATION AND BUILDING

"In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these--tearing to pieces the building which has been erected on the interpretation of the prophets--let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. ..." Manuscript Releases, volume 9, 134 (written 1890)

"After the great Disappointment there were few who set themselves to seek the Word with all their heart....

"We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known....

"The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim." Manuscript Releases, volume 17, 12 (written 1896)

"What influence is it would lead men at this stage of our history [1904] to work in an underhand, powerful way to tear down the foundation of our faith--the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years...." Selected Messages, book 1, 207 (published 1904)
“One thing it is certain is soon to be realized, --the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to **hold fast the first principles of our denominated faith**, and go forward from strength to increased faith. **Ever we are to keep the faith that has been substantiated by the Holy Spirit of God from the earlier events of our experience until the present time.** We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning, after the **passing of the time**, we need today all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now.

“If ever there was a period of time when we needed the Holy Spirit’s power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but **while we bear the same message to the people, this message is to be strengthened and enlarged.** We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord, that we may know that His going forth is prepared as the morning.

“Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the **essential points of truth** which have made us what we are, -- Seventh -day Adventists.

**The past fifty years have not dimmed one jot or principle** of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His word. And many of the ministers of the gospel and the Lord’s physicians will have their languishing souls quickened according to the word. **Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are--Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.” *Special Testimonies*, series B, No. 7, 57-58 (written Dec. 4, 1905)

**HOW FIRM IS THE FOUNDATION?**

”**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. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

“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.” *Selected Messages*, book 1, 206-207 (published 1904)

237
IN DEFENSE OF THE OLD PIONEERS AND THE FOUNDATION

“Since the rise of the first and second angels’ messages I have taken an active part in the work, and the evidence as it is now given cannot be controverted from the Word of God. We have not a shadow of a doubt as to the correct understanding of the order and character of the third angel’s message and the two preceding it. We are now living under the proclamation of the message of the third angel. Many attempts will be made, as there have been in the past, to weave into the work human theories. Diligent study will be made to get up something original, but we may say, as did Paul, ‘Other foundation can no man lay than that is laid, which is Jesus Christ’ (1 Corinthians 3:11).

“The Lord has led out representative men to proclaim the first, second, and third angels’ messages. We know that God was with His faithful standard bearers. Many of them held fast their faith until their hands were palsied by death. I labored with the workers, bearing the burden in the heat of the day. Our work was a part of the great web of God’s plans, and nothing can be more offensive to God than to give discredit to those who have fought a good fight, who have finished their course, who have kept the faith unto the end. He says, ‘Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them’ (Revelation 14:13). They being dead yet speak. Their words, their influence, their example, have lived after their death.

“Let not those who have been placed in responsible positions think that God has given them light to controvert the work of the faithful ones who have died in the faith. God wrought through these old pioneers of the cause, and no voice or pen should be brought into action to demerit their labor, which was full of self-denial and self-sacrifice. Their works were wrought in God.

“The Lord would have the youth now coming on the stage of action be assured that no irreverent hand must touch the Lord’s anointed or do His prophets harm. And not only are the ones sleeping in their graves to be respected, but those who are living also...

“In the power and strength and name of the Lord God of Israel, I stand before you and say, I know in whom I have believed. I know that we have the truth in regard to the three messages...” Manuscript Releases, volume 9, 132-133 (written December 1890)

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial.” Manuscript Release No. 760, 10 (published 1905)

“If we are the Lord’s appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God’s ordained messengers who were working under the Holy Spirit’s guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise. These will be similar to that which Dr. J. H. Kellogg, under Satan’s special guidance, has been working for years.
“Our work is to bring forth the strong reasons of our faith, our past and present position, because there are men who, never established in the truth, will bring in fallacies which would tear away the anchorage of our faith. Even presidents of conferences will fear to move, as some have done, dictating and commanding and forbidding. They drive the sheep away into forbidden paths. God sends no man with a message that leads souls to depart from the faith that has been our stronghold for so many years. We are to substantiate this faith rather than tear down the foundation upon which it rests.” Manuscript Release No. 760, 14 (written 1905)

“After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels’ messages. They were given to the workers who had had a part in the cause from the beginning.

“Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience, regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

“The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth....” Selected Messages, book 2, 389-390 (written 1905)

“To us who passed through the disappointment of 1844, it seems impossible that we should ever forget the experience and the knowledge given us to establish our faith in the truths given us through the ministration of the Holy Spirit. To those who have passed through the trying tests that have come all along the years, the Lord says, ‘Ye are My witnesses.’ All who have been enlightened are to be watchful and strengthen the things that remain, those who are ready to die spiritually by reason of the false theories brought in through misapplication of the Scriptures.” Manuscript Release No. 760, 16 (written 1905)

“The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on ‘their word’ who have been led by the Lord in the proclamation of the first, second, and third angels’ messages. These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages.

“It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in
His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain.” *Selected Messages*, book 2, 111 (written 1896)

**What do you think of the Master Builder?**

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, ‘Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.’ I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. 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. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for *God was the Master Builder, and they were fighting against Him*. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.” *Early Writings*, 258

**Parallel Timelines**

**Disciples: The Great Disappointment as the Cross**

“I was shown the disappointment of the disciples as they came to the sepulcher and found not the body of Jesus....

“In like manner I saw that Jesus regarded with the deepest compassion the disappointed ones who had waited for His coming; and He sent His angels to direct their minds that they might follow Him where He was. He showed them that this earth is not the sanctuary, but that He must enter the most holy place of the heavenly sanctuary to make an atonement for His people and to receive the kingdom from His Father, and that He would then return to the earth and take them to dwell with Him forever. The disappointment of the first disciples well represents the disappointment of those who expected their Lord in 1844.” *Early Writings*, 244

**Disciples: After 1844 as Emmaus**

“The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time.... Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.

*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?...* *Special Testimonies*, series B, No. 7, 58 (written 1905)

Luke 24:32
DISCIPLES: AFTER 1844 AS AFTER ASCENSION

“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.** They **searched the Scriptures**, and accepted their teaching with a faith and **assurance unknown before.** They knew that the divine Teacher was all that He had claimed to be.” *The Desire of Ages*, 667

After 1844, “**There was diligent study of the Scriptures**, point by point. Almost entire nights were devoted to earnest **searching of the Word**. We **searched** for the truth as for hidden treasures. **The Lord revealed Himself to us. Light was shed on the prophecies**, and we knew that we received divine instruction...”

“**Truth was made to shine forth**, beautiful in its simplicity, dignified with a power and invested with an **assurance unknown before** the disappointment. We could then proclaim the message in unity.” *Selected Messages*, book 2, 109

DISCIPLES: 1849 AS PENTECOST (SEE PRESENTATION 1 NOTES)

Moses: The Great Disappointment as The Red Sea

“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....” *The Great Controversy*, 457

Moses: 1850 as Sinai (Organization)

“It is **nearly forty years since organization was introduced** among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause....” *Manuscript Releases*, book 1, 157 (written December 19, 1892)

“From the outset of the journey from Egypt, lessons had been given for their training and discipline. Even **before they left Egypt a temporary organization had been effected**, and the people were arranged in companies, under appointed leaders. **At Sinai the arrangements for organization were completed.** The order so strikingly displayed in all the works of God was manifest in the Hebrew economy. God was the center of authority and government. Moses, as His representative, was to administer the laws in His name. Then came the council of seventy, ...” *Education*, 37

Jonah: Disappointment as Jonah’s

“The subject of Nineveh, her lengthened probation, and the consequent **grief of Jonah**, was presented to me as a **parallel case with our own disappointment in 1844:**” *Life Sketches of James White and Ellen G. White (1880)*, 204